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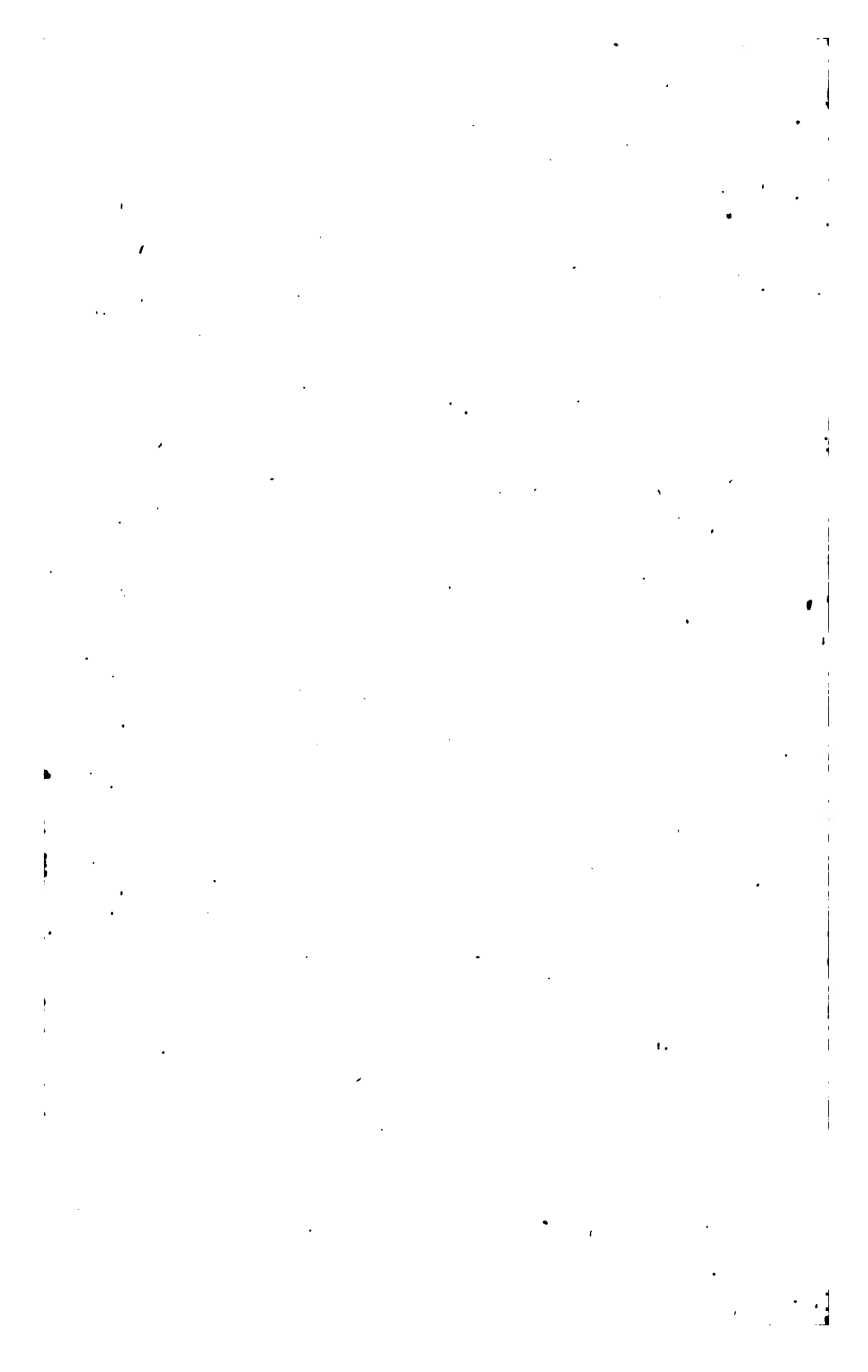
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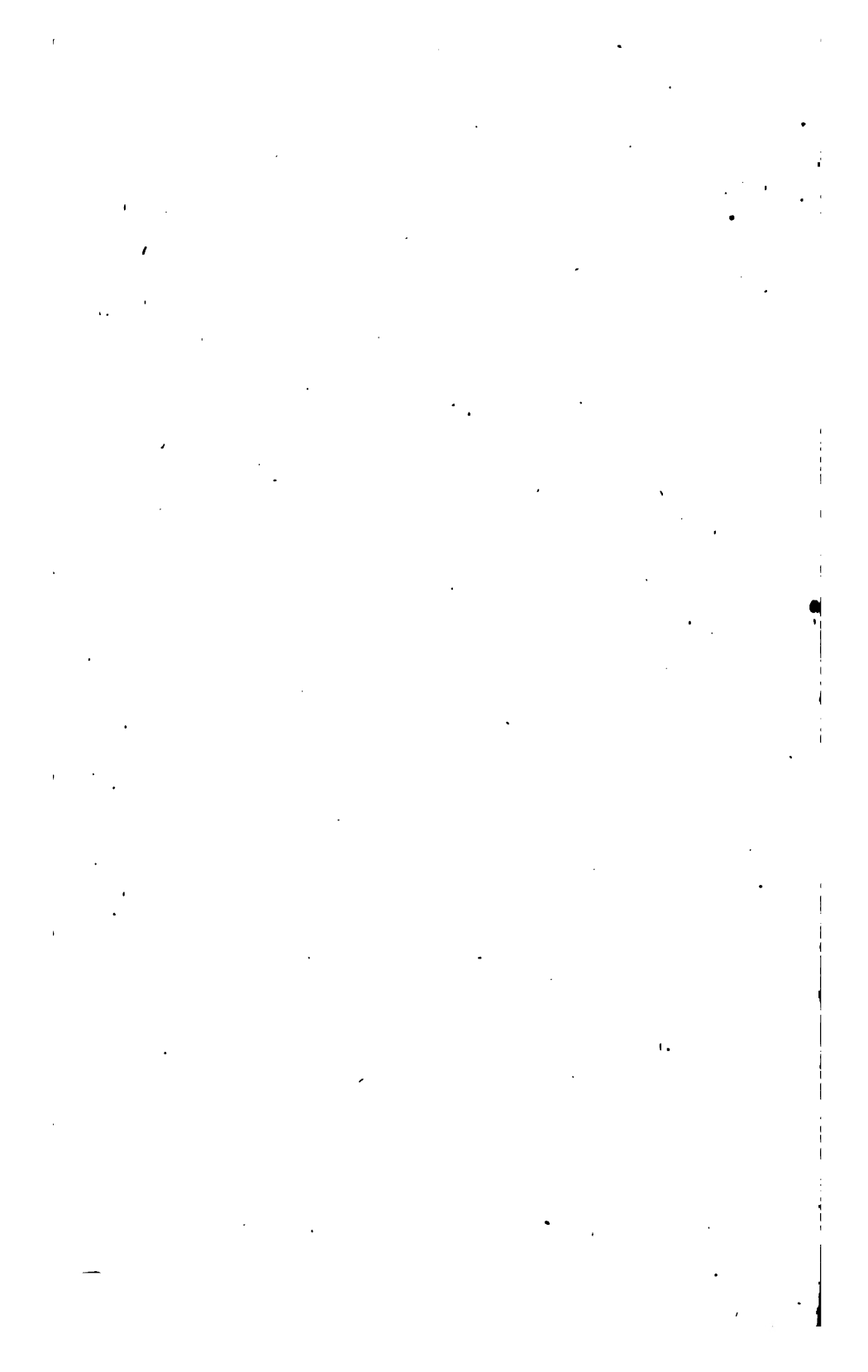




A NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY.

1798.

VOL. I.



A NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY.

· 1798.

VOL. I.

This edition in 24 10

A
NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY;

CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE

LIVES and WRITINGS

OF THE

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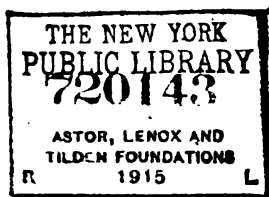
VOL. I.

L O N D O N :

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ROY W. B.
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ADVERTISEMENT.

IN the progress towards perfection, every strenuous effort, though 'far from attaining the ultimate point in view, is attended with pleasure and advantage. : Among the subjects least capable of being exhausted by such efforts, is that of general Biography. So minute a history, extending to all ages, and all countries, cannot easily be completed. The abundance of materials proceeding from some quarters, and the difficulty of procuring any from many others, at once perplex and baffle the compiler. Even while his pen is on the paper, he hears of recent deaths among those who have a claim to such a monument; and the information which can be gained of a person very lately dead, is seldom either accurate or important. The biographical works composed in various countries, even those which profess to be general, are usually overloaded with names of men belonging to those nations, where the books respectively appear; but who neither have, nor ought

* Miss N. J. Ward - Feb. 3 - 1913

ought to have, much fame beyond the limits of their native soil. The business, therefore, of each compiler, is to select among the persons celebrated in each country, those who are most worthy of universal notice. Yet, in making such a selection, how many latent causes of error must for ever operate against him. How little can he appreciate very distant merit, except by the aid of general fame, which itself often wants correction. How imperfectly must any man decide on merit, in a science which he has not studied, or attributed to a person whose works he has not read; or whose actions he beholds only through a single medium.

As far as these and other obstacles would permit, it has been the endeavour of those by whom the present edition of the GENERAL BIOGRAPHICAL DICTIONARY has been revised and augmented, to supply all deficiencies: and that in so doing they have exerted no small diligence, will be seen at once by an inspection of the general Table of Contents, where the new lives are marked by asterisks. Yet they will not pledge themselves that students versed in particular branches of science may not occasionally find a foreigner omitted, or too slightly mentioned, whom they may know to deserve more particular attention. Among the names belonging to our own country, some will doubtless be found

who will hardly be thought deserving of a place in a work of general Biography. But conceiving this to be the natural tendency of such works, and thinking it very allowable for authors in every nation to write more particularly for their countrymen than for any others, we have not been greatly solicitous to avoid it. At the same time, we have not omitted to consider, that if every person who attains a certain rank in the learned or active professions, were admitted to claim a place in such a repository, its extent would become too enormous to be useful.

Besides adding the names which were deficient, attention has been employed throughout to improve the style, and correct the prominent errors of the former work. That these various ends might be attained within a moderate time, the proprietors divided the care of the undertaking between three literary men. For the first five volumes one gentleman is entirely responsible; the remaining ten were consigned to two writers, who, for no very important reason, chose to take them alternately. Though the work is apparently extended only by the addition of three volumes, the actual augmentation is much greater; the volumes being not only, in general, thicker than before, but so printed, as to contain in each page four or five lines more, than a page of the preceding edition. On the whole, the work is
presented

presented to the public with some confidence; from the knowledge that if every thing has not been done, which a very rigorous examiner might expect, much more has been performed than is usually attempted in reprinting any approved work; and much more than, without such a division of the labour as we have just now stated, could have been completed within the time employed upon it.

L I V E S

CONTAINED IN THE

FIFTEEN VOLUMES

OF THE

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* * *The LIVES marked with an Asterisk [*] are either now first added, or entirely new written.*

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* — Davi
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- * — Richard
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- * Conrart, Valentine
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- * Contarini, Vincent
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 * — John
 * — Sir William
 * — Sir Thomas
 * — Richard
 * Jonin, Gilbert
 Jonfius, John
 Jonfon, Benjamin
 Johnfton, John
 * Jordan, Sir Joseph
 — Charles Stephen
 * — Thomas
 * — John Christoph.
 Jordano, Luca
 Jordans, James
 * Jorden, Edward
 * Jornandes
 Jortin, Dr. John
 Josephus, Flavius
 * Joseph, Ben Gorion
 * — of Paris
 * — father
 * Jofhua
 * Jovinian
 Joubert, Laurence
 * — Francis
 Jovius, Paul
 * — Benedictus
 * Jouffe, Daniel
 Jouveney, Joseph
 Jouvenet, John
 * Joyeufe, Anne de
 * — Francis de
 Joyner, W. alias Lyde
 * Juan, George
 * Juba
 * —
 Irenaeus St.
 * Ireton, Henry
 * Irevifa, John
 * Innerius
 Ifaac, Karo
 Ifeas
 Ifelia, J. Christopher
 Ifidore, Saint
 Ifocrates
 * Ifrael, Menaffeh
 Ittigius, Thomas
 Juda, Hakkadosh
 * Juda-Ching
 Judex, Matthew
 Ives, or Yves
 — John
 * Juglaris, Aloyfius
 * Jugurtha
 * Julia
 * —
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 * — Domas
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 * — Saint
 Julio, Romano
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 * Juncker, Chriftian
 * Jungerman, Godfrey
 * — Lewis
 * Junilius
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 — Francis
 — François du John
 * Juntas
 * Junta, Thomas
 * Juret, Francis
 Jurieu, Peter
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 * Juffieu, Antony de
 * — Bernard
 Jettel, Chriftopher
 — Henry
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 — the martyr
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 — Bernard
 — Auguftin
 * — Fabio
 * Juvara, Philip
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 * — deCarlenasFelix
 * Juvencus, C. V. A.
 * Juxon, William
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* Kahler, John
 * Keating, Jeff.
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 — James
 Keith, James
 * Keller, James
 Kelley, Edward
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 Kempis, Thomas à
 Ken, Thomas
 Kennedy, John
 * — James
 Kennet, White
 — Basil
 Kennicott, Ben. D. D.
 Kenrick, William
 * Kent, William
 Kepler, John
 * — Lewis
 * Kerckring, Thomas
 * Keri, Fran. Borgia
 * Kerkherdere, J. G.
 * Kerley, John
 * Kervilars, J. M. de
 * Ketel, Cornelius
 * Kett, William
 Kettlewell, John
 Keyser, John George
 Kheraskot, Michael
 Khilkof, Prince
 Kidder, Dr. Richard
 * Kiesings, Alexander
 * Kilian, Cornelius
 Killegrew, Catharine
 — William
 * — Thomas
 — Henry
 — Anne
 * — Margaret
 Kimchi, Rabbi David
 King, John
 — Henry
 — Edward
 — Dr. William
 — abp.
 — Peter
 — Dr. William

* King, Sir Edmund
 * — John Glen, D. D.
 Kircher, Athanasius
 — Conrad
 Kirchman, John
 * Kirchmager, J. Gaf.
 Kirstenius, Peter
 * Kistingstad
 Kneller, Sir Godfrey
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 Knolles, Richard
 * — Sir Robert
 Knott, Edward
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 * — John
 Knuzen, Matthias
 * — Martin
 Kœmpfer, Engelbert
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 — Samuel
 Konig, Geo. Matthias
 * — Emanuel
 * Kormano, Henry
 Kortholt, Christian
 * — Christian
 Kotter, Christopher
 Kouh Kaan, Thomas
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 Kuhlman, Quirinus
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 * Kuncket, John
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 * Kyd, Thomas
 * Kydermynter, Rich.
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 Labat, J. Baptist
 * Labbé, Philip.
 * — Louisa
 * Labeo, Quintus Fab.
 * — Anstius
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 * Lacombe, James
 * — de Prexel, Hoagore
 Lanctatus, Firmian

* Lacy, John
 * Lacydas
 Ladvoat, John Bapt.
 * Lælius, Cains
 * Laer, Peter
 Laet, John de
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 * Lævius
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 * — Peter Francis
 * Lagerloof, Peter
 * Laguna, Andrew
 Lainez, Alexander
 Laireffe, Gerard
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 * Lalli, John Baptist
 * Lally, T. A. Court
 Lambecius, Peter
 Lambert, Marquis de
 * — John
 * Lambert, Cl. Fran.
 * — George
 * — John Henry
 Lambin, Denys
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 * Lami, Bernard
 * — Dom. Francis
 * — John
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 * Lampe, Fred. Ad.
 * Lamplugh, Thom.
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 — Benedict
 Lascuter, Nathaniel
 Lancelot, Claude
 * Lancelan, Remi
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 Lauciet, Nicholas
 Lancrick, Prof. Hen.
 * Landa, Catharine
 * Landini, Christopher
 * Lando, Hortensio
 * Landri
 * Lane, Jane
 Lanfranc, archbishop
 * — John
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 * Langallerie, P. de G.
 Langhaine, Gerard
 — Gerard, the son
 * Lange, Joseph
 * — Charles Nicolas
 * Lange,

- * Lange, Rodolphus
- Langclande, Robert
- Langhorne, John
- Langius, John
- * Langland, John
- * Langlev, Barry
- Langton, Stephen
- Languet, Hubert
- Joseph Bap. Joseph
- * — John Joseph
- Lanier
- * Lannoy, Charles de
- * Lanfberghe, Philip
- * Lapide, Cornelius a
- * Lardner, Nathaniel
- Largilliere, Nicolas de
- * Larrey, Isaac de
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- * — Daniel de
- Lascaris, Constantine
- * — John
- Laski, John
- Lokna, Peter
- Latmer, Hugh
- Laad, William
- Lauder, William
- * Laugier, M. Antho.
- * Lavitue, Louis A.
- * Launay, Francis de
- Laanoi, John de
- Laur, Filippo
- * Laura
- * Laurens, Andrew
- * Laurentio, Nicola
- Lawa, Henry
- * — William
- * Lawton, fir John
- * Lazarelli, J. Fran.
- * Leake, Richard
- fir John
- Stephen Martin
- * Leapor, Mary
- * Lebid
- * Le Blanc, Marcel
- * Lectus, James
- Lee, Nathaniel
- * Legge, George
- Leibnitz, G. W. de
- Leigh, fir Edward
- * — Charles
- Leighton, Robert
- * — Alexander
- Leland, J. antiquary
- of Dublin
- * Le Long, James
- Lely, fir Peter
- Lemery, Nicholas
- * — Louis, *the son*
- * Lemnius, Lævinus
- * Lemoine, Francis
- Lenelos, Ninon de
- Lenfant, James
- Lengket, N. du Fres.
- * Leonard, Sampson
- * Lens, Bernard
- Leo X.
- * — I. Em. of the East
- * — the Sixth
- * — abp. of Thessal.
- * — Pilatus
- * Leo of Modena
- * Leoni, Giacomo
- Leoniceus, Nicolas
- * Leonidas
- Leontium
- * Leotaud, Vincent
- Leowicz
- * Lepicier, Bernard
- * Lepidus, Mar. Æm.
- * Le Quien, Michael
- * Lermutius, John
- * Lisbonax
- * Lescaille, Catharine
- Letley, John
- Letlie, Dr. John
- Charles
- * Lessing, Got. Eph.
- L'Estrange, fir Roger
- Lethieultier, Smart
- Leti, Gregorio
- * Leucippus
- Leunclavius, Johannes
- Leusden, John
- * Levingston, James
- * Leyden, Lucas van
- * Leybourn, William
- Leuwenhoek, An. de
- * Lever, fir Ashton
- * Ley, fir James
- Lhayd, Edward
- Lhwyd, Humphrey
- Libanius
- Licerus
- * Licinius, Tegula
- * Licinius, Calvus
- * — Caius Flavius V.
- * Lieutaud, Joseph
- * Ligarius, Quintus
- * Liger, Lewis
- Lightfoot, John
- * Lignac, Jos. Ad. de
- Lihtune, John
- * Liental, Michael
- * Lillo, George
- Lilly, W. astrologer
- Lily, W. grammarian
- George
- Peter
- Limborch, Philip
- * Limnæus, John
- Liacre, Dr. Thomas
- * Linant, Michael
- * Lindanus, William
- * Lindenbruch, Fred.
- Lindsay, John
- * — fir David Knight
- * — David
- Lingelack, John
- * Liniere, Francis
- Linnæus, Charles Von
- * Lintrasi, Severinus
- * Liorard, John Steph.
- Lipfius, Juitus
- * Liron, John
- Lisle, Guillaume de
- * — fir George
- * — Joseph Nicolas de
- * Litola, Francis de
- Lifter, Martin
- * — fir Matthew
- * Lithgow, William
- Littleton, Thomas
- Adam
- Edward
- * Livia, Draffila
- * Livineius, John
- * Livingston, John
- * Livius, Andronicus
- Titus
- Lloyd, William
- Robert
- * Lobineau, Guy Al.
- * Libo, Jerome
- * — Rodriguez Fran.
- * Lockart, Alexander
- Locke, John
- Locker,

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 * Lodibrog, Regner
 Lodge, Thomas
 * Loges, Mary Bruu.
 * Lohenstein, D.G.de
 Loir, Nicholas
 * Lokman, the wife
 Lollard, Walter
 * Lom, Joffu Van
 Lombard, Peter
 * Lomenie, H. Louis
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 * Londe, F. R. de la
 Long, James le
 — Roger
 * Longbeard, William
 * Longepierre, H. B.
 Longinus, Dionysius
 Longomontanus, Ch.
 * Longueil, Gilbert de
 * — Christopher de
 Longuerhe, Louis de
 Longus
 * Lonicerus, John
 * — Adam
 * Loredano, J. Fran.
 * Lorenzetti, Amb.
 Lorit, Henry
 Lorm, Philibert de
 — John de
 — Charles de
 Lorrain, Robert le
 * — Charles of
 * Lorris, William de
 * Lorry, Anne Charles
 Loten, John
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 * — Christopher
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 Lower, Dr. Richard
 — Sir William
 Lowth, William
 * — Robert
 Loyala, Ignatius of
 Lubienietki, Stanis.
 Lubin, Eilhard
 * — Augustin
 Luean, Marc. Annzus
 * Lucas, Tudecius

* Lucas van Leyden
 * Lucas Brugensis, E.
 Lucas, Richard
 — Paul
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 * Lucifer, bp. of Cag.
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 Lucretius, Titus Carus
 Ludlow, Edmund
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 — Henry William
 Lugo, John
 — Francis
 * Luifino, or Luifini, F.
 * Luifinus, Aloyfius
 * Luitprandus of Pavia
 * Lulle, Raimond
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 * Luffan, Margaret de
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 * Luxembourg, d. of
 Lycophron
 * Lycurgus of Sparta
 * — Athenian orator
 Lyde. See Joiner
 Lydgate, John
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 * Lye, Edward
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 * — John
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 — George
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 * Mabuse, John
 * Macarius St. of Alex.
 * — the younger
 * Macaulay, Cath.
 * Macé, Francis
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Macer, Amilius
 * Macbault, Jean de
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 Mackenzie, Sir George
 MacLaurin, Colin
 * Macpherson, James
 * Macquer, Philip
 * Macrinus
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 * Madan, Martin
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 Mæstlinus, Michael
 * Maffei, Vegio
 * — John Peter
 * — Francis Scipio
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 * Magnon, Jean
 * Magnus, John
 * — Olaus
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 — II.
 * Maier, Michael
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 * Maille, Joseph
 * Maillard, Oliver
 * Maillebois, mar. of
 * Maillet, Benedict de
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 * Major, John
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 * Mairan, John
 * Maire, John le
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 * — Louis Isaac le
 * Maitland, John
 * — William
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 * Maius, or May, J. H.
 * Malachi the prophet
 * Malagrida, Gabriel
 Maldonat, John
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 * Malcles, or Malafas, J.
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- Malherbe, Francis de
 * Malingre, Claude
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 * — Edmunds
 * Mallinkrott, Bernard
 Malpighi, Marcello
 Malvezzi, Vergilio
 Mamburn, Peter
 * Mancinelli, Antonio
 Mandevile, sir John
 Mandeville, Bernard de
 * Manes, the heretic
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 * Mangeart, Thomas
 Mangin, John James
 Manney, Thomas
 Manibus, Marcus
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 * Manners, John
 * Mannozzi, John
 * Mansard, Francis
 * Mansfeld, Ernest de
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 * Manstein, C. H. de
 * Manegna, Andrea
 Mantuan, Baptist
 Manutius, Aldus
 — Paul
 — Aldus
 * Mapes, Walter
 Maptetoft, Dr. John
 * Maracci, Louis
 * Maraldi, James Phil.
 Marana, John Paul
 * Maratta, Carlo
 * Marbedus
 Marca, Peter de
 Marcellinus, Ammis.
 * Marcellus
 * March, Ausias
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 * Marche, Oliver de la
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 * Mare, Phil. de la
 * — Nicolas de la
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 — Samuel des
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 — of Valois
 Margaret, d. of Navar.
 * Margon, William
 Mariana, John
 * Maria, Mich. An.
 Marinello, Lucretia
 Marino, John Baptist
 Marivaux, P. Gault de
 Markham, George
 Markland, Jeremiah
 Marloe, Christopher
 * Marmion, Shakerley
 Marolles, Michel de
 Marot, John
 — Clement
 Maracci, Luigi
 * Marais, Cesar
 Marsh, Narcissus
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 — Nathaniel
 Marham, sir John
 Marigli, Luigi
 * Marfollier, Jacques
 Marston John
 * Marly, Fran. Marie
 * Martel, François
 * Martelli, Luigi
 * — Giacomo
 * Martenne, Edmonde
 Martinis, M. Valerius
 * Martial, d'Auvergne
 Martinay, Jean
 * Martignac, sieur de
 * Martin, David
 * — Dom Jacques
 — Thomas
 — Benjamin
 Martini, Raymond
 * — Martin
 * Martiniero, / Bruzen
 * Martinus, George
 Martyr, Peter
 Marshall, Andrew
 Marullus Tacitus
 — Michael Tarchan.
 Mary, q. of England
 — queen of Scots
 — II. w. of Wm. III.
 * Mas, Louis de
 Mascardi, Augustin
 Mascaron, Julius
 * Masclaf, François
 * Masterier, J. Bap. de
 * Masenius, James
 * Mathem, Lady Darn.
 * Mathus, Andrew
 * Mafo, Thomas
 * Massac, Jean Bap.
 Massieu, Guillaume
 * Massillon, Jean Bap.
 Massinger, Philip
 Masson, Papirius
 — John
 Massuet, René
 * Masani, Antony
 Mather, Dr. Cotton
 * Maignon, Jac. de
 * Mathew, of West.
 * Mathieu, Peter
 * Matthiotes, P. And.
 * Matri, Don Emman.
 Macy, Matthew
 * — Paul Henry
 * Maueroix, Fran. de
 * Mauduit, Michael
 * — Israel
 Maugin, John
 Maupertuis, P. Louis
 * Maur, St.
 * Maurepas, count of
 Mauriceau, Francis
 * Matulico, Francis
 * Maurus, Terentian.
 * Mauffac, Phil. Jam.
 * Maouton, Phil. Ber.
 Maximus of Tyre
 * Maximilian I.
 May, Thomas
 * — Louis du
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 * Mayer, John Fred
 * — Tobias
 Mayerne, sir Theo. de
 Maynard, Francis
 Mayne, Jasper
 Maynwaring, Arthur
 * Mayow, John
 Mazarine, Julius
 * Mazochi, Alex. Sym.
 * Mazzuchelli, Giam.
 * Mazzuoli, Francesco
 Mead, Richard
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 Mede, Joseph
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- Medicis, Lorenzo de**
*** Mehegan, W Alex.**
Meibomius
*** — Henry**
*** — Marcus**
*** Meier, G. Frederic**
Mela, Pomponius
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*** Melcthal, Arnold de**
*** Meleager**
*** Meletius**
Melito
*** Mel'an, Claude**
Melmoth, William
*** Melot, Jean Baptiste**
Melvil, sir James
Menage, Giles
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*** Menard, Claude**
*** — Dom N. Hugues**
*** — Leo**
Mencke, Otto
— John Burcard
Mendoza, Gon. P. de
— John Gonzales
*** Menedemus**
*** — the Cynic**
*** Meneftrier, J. B. le**
*** — Claude François**
*** Mengs, Ant. Raph.**
*** Meniniki, Francisus**
*** Menippus, the Cynic**
*** Menzikoff, Alexan.**
*** Menzini, Benediſt**
Mercator, Gerard
— Nicolas
*** Mercier, Jean**
Mercurial's, Jerome
*** Méré, George Brof.**
*** Merian, Maria Sib.**
*** Merlin, Ambroſe**
*** Merrick, James**
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*** Merville, M. G. de**
Merula, George
— Paul
*** Meſenguy, F. Phil.**
*** Meſnardiere, H. J. P.**
*** Meſſia, Quintin**
*** Meſton, William**
*** Metaſtaſio, Pietro**
*** Metelli, Auguſtino**
Methodius, biſhop
*** Mettrie, J. O. de la**
*** Metzuel, Gabriel**
Meurſius, John
*** Meufnier, Philip**
*** Meyer, James**
*** — Felix**
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Mezirac, C. G. B.
Michael A. B. / Angelo
— du C. ſee Caravagio
*** Michaelis, J. David**
*** Mickle, Wm Julius**
Microſius John
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— Conyers
*** Miel, Jean**
*** Mieris, Francis**
*** — William**
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*** Mignon, Abraham**
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Mill, John
— Henry
Miller, James
*** — Philip**
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*** Milloſ, C. F. Xavier**
Milton, John
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*** Minellius, John**
*** Mirabaud, J. Rap.**
*** Mirabeau, comte de**
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— prince of
Miræus, Aubertus
Miſſon, F. Maxim.
Mitcheli, Joſeph
Modrevius, And. Fric.
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*** Moivre de**
*** Mola, Pietro Fran.**
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*** Molinæus**
*** — Peter du Monſin**
*** Molinet, John**
*** Molinet, Claud du**
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*** Moller, John**
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*** Molo**
Molla, Francis Maria
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*** — Samuel**
*** — Sir William**
*** Mombritus, M.**
*** Monamy, Peter**
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*** Monceaux, Francis**
*** Monconus, Balthazar**
*** Monerif, Francis**
Mongault, Nicolas
Monk, George
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Monnoye, Bernard
*** Monnoyer, John B.**
*** Monro, Alexander**
*** — John**
*** — Alexander, D. D.**
Monſon, Sir William
Montague, Dr. Rich.
— Charles
Montague, Edward
*** — lady M. Wortley**
*** — Edward Wortley**
Montaigne, Michael
*** Montalbani, Ovid**
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— John Baptiſt
*** Montarrago, Maſca.**
*** Montauſier, Julie**
*** Montbelliard, Phil.**
*** Montecuculi, R.**
*** Monte Mayer, G. de**
*** Montenault, Charles**
Monteſpan, Madam de
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 * Monjofieu, Louis de
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 * Montmorency, Anne
 * — Charles de
 * Montrose, marquis
 Moore, Philip
 — Sir James
 * — Robert
 * Morabin, James
 * Morales, Ambrose
 Morant, Philip
 Morata, Olympia Ful.
 Mordaunt, Charles
 More, Sir Thomas
 — Dr. Henry
 — Alexander
 * — Dr. John
 * — St. Antonio
 * Moreau, James
 * Morelle, Paul
 Morel, Wm. and Fred.
 — Andreas
 * Morely, Lord
 Moreri, Lewis
 Mores, Edward Rowe
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 Morgagni, John Bapt.
 Morgues, Matthew de
 Morhof, Daniel G.
 * Morice, Sir William
 * Morillo, Bartholom.
 Morin, John Baptifit
 — John
 — Simon
 — Stephen
 * — Henry
 * — Peter
 * — Lewis
 * — John
 * Moriniere, Andrian
 Morison, Robert
 * Morisot, Claude B.
 * Moreland, Samuel
 Morley, Dr. George
 * Morlin, Joachim
 * Mornac, Anthony
 Mornay, Philip de
 * Mortimer, John H.
 Morton, Thomas
 * — James, earl of
 * — William

* Moschiopulus, E.
 * — Manuel
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 * Moses, Mendelshon
 * — Miconti
 Mosheim, John L.
 Moss, Dr. Robert
 Mothe le Vayer, Fran.
 * — de Boutigni
 Motte, Antoine Houd.
 Motteux, Peter Ant.
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 Mottley, John
 * Moucheron, Isaac
 * Moufet, Thomas
 * Moulin, Peter du
 * — Peter du (fon)
 * — Gabriel du
 Mountfort, William
 * Mouret, John Jos.
 * Mourges, Matthew
 * — Michael
 * Mouvans, Paul R.
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 * Moysé, Henry
 * Muet, Peter le
 * Muggleton, Lodo.
 * Muis, Simon de
 * Muller, John
 * — John
 * Mummius, Lucius
 * Muncer, Thomas
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 * Mund.nus
 * Munich, Burchard C.
 * Munnicks, John
 Munster, Sebastian
 * Munting, Abraham
 Muratori, Lewis Ant.
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 * Murillo, Bartholomy
 * Murray, James
 * — James
 * — James, earl of
 * — William
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 * Musa, Antonius
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 * — Andrew

Musgrave, Dr. Will.
 * Musius, Cornelius
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 * Musio, Cornelius
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 * Mutian, Jeremy
 * Mutius, Cælius
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 * Nahum
 * Nalton, James
 Nani, John Baptifit
 * Nannius, Peter
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 * Naogeorgus, Thomas
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 * — Thomas
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 * — John Tuberville
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* Neri, Philip de
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 * Nesbir, Thomas
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 — Sir Isaac
 — Richard
 — Thomas, bp.
 * — Thomas
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 Nicerson, John Francis
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 — Serron
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 * Nicholas, Abraham
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 * Nicolas
 Nicole, John
 — Claude
 — Peter
 Nicolson, William
 * Nikon
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 * Nicuhott, John de
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 * Niger, C. Pecten.
 Nigidus Figulus, Publ.
 * Niphus, Augustin
 * Nisbet, Sir John
 Nizolius, Marius
 Noailles, Louis Antony
 Noldius, Christian
 * Nollet, John Anth.
 * Nollkins, Joseph F.
 * Nonius, Marcellus
 Nonnius, Lewis
 — Peter
 — Panoplites
 Noodt, Gerard
 * Nordbery, J. A.
 Norden, Frederic Lewis

* Norden, John
 * Nores, Jason de
 * Norgate, Edward
 * Noris, Henry
 Norris, John
 * — John
 North, F. lord Guildf.
 — Dr. John
 — George
 * — F. c. of Guildford
 Norton, Thomas
 * — John
 Nostradamus, Michel
 Novat, or Novatus
 Novitian
 * Noue, Francis de la
 * Nowel, Alexander
 Noy, William
 * Nuck, Anthony
 Nye, Philip
 * — Nathanael

O.

* **O**ATES, Titus
 Obrecht, Ulric
 Obsequens, Julius
 Obsopæus, John
 Occam, or Occham, W.
 Ocellus
 Ochinus, Bernardin
 Ockley, Simon
 Octavia
 * Odazzi, John
 Odell, Thomas
 * Odenatus
 * Odin
 Odo, Saint
 Odoran
 Oecolampadius, John
 * Oecumenius
 * Offa
 Ogden, Samuel
 Ogilby, John
 * Oiscl, James
 * Okolski, Simon
 * Olabus, Nicolas
 Oldcastle, Sir John
 Oldenburg, Henry
 * Oldenburgen, P. A.
 Olderman, John
 Oldfield, Anne

Oldham, John
 Oldmixon, William
 Oldys, William
 Odearius, Godfrey
 — Godfrey (son)
 — Adam
 * Olen
 Oliva, Alexander
 — John
 * Oliver, Peter
 * — of Malmbsbury
 * — William
 Oliver, Joseph
 Oliveyra, Francis de
 * Olybrius, Flavius A.
 * Olympiodorus
 Olzowski, Andrew
 * Onesicritus
 Onkelos
 * Oomocritus
 Onofander
 Onuphrius, Panvinius
 * Oort, Adam Van
 * Oost, Jacques Van
 * Opitius, Henry
 — Martin
 Opits, Martin
 Oporiaus, John
 Oppian
 * Opfopæus, John
 Optalus
 * Orellana, Francis
 Organa, Andrea
 * Oribasius
 Origen
 * Originy, Peter Adam
 * Orleans, Lewis de
 — Peter Joseph
 Orobio, Balthasar
 Orofius, Paul
 Orpheus
 Orfato, Sertorio
 * — John Baptist
 * Orli, John Joseph
 * — Fr. J. Augustine
 Ortelius, Abraham
 Orville, James Philip
 Osborne, Francis
 * Ofius, or Ofio, Felix
 * Osmond, St.
 Oforio, Jerome
 — Jerome

Oftat,

Offat, Arnaud de
 * Offian
 Ofstade, Andrian Van
 Oftervald, John Fred.
 * Oswald, king
 * — Erasmus
 * Olymandyas
 * Otho
 — Venius
 Ott, Henry
 * Otter, John
 Otway, Thomas
 Oudin, Casimir
 Overall, John
 Overbury, Sir Thomas
 * Oudry, John Baptist
 Oughtred, William
 Oridias, Publius Naso
 Owen, Dr. John
 — John
 * — Dr. Henry
 * — George
 * — Charles
 * Owram, William
 Ozanham, James
 Ozell, John

P.

PACE, Richard
 Pachymerus, G.
 * Pacificus, Maximus
 Pacuvius, Marcus
 Pagan, compte de
 * — Peter
 Pagi, Anthony
 — Francis
 Pagninus, Sanctes
 * Pajot, Louis-Leon
 Palæmon, Q. Rhemm.
 * Palæologos, Michael
 * Palæphatus
 Palaprat, John
 * Palati
 Palearius, Aonicus
 Palfin, John
 Palingenius, Marcellus
 * Palissy, Bernard de
 Palladio, Andrew
 Palladius
 Pallavicini, Ferrante
 — Sforza

Palsgrave, John
 Pamelius, James
 Panard, Charles Francis
 Pancirollus, Guy
 Pantænus
 Panvinus, Onuphrius
 Papias
 Papin, Isaac
 Papioian
 Pappus
 Papyrius, Masson
 * Parabosco, Girolamo
 Paracelsus
 * Paradin, William
 Pardies, Ignatius G.
 * Paré, Ambrose
 — David
 — Philip
 — Daniel
 Parent, Antoine
 * Parfait, François
 Paris, Matthew
 * — Francis
 Parker, Matthew
 — Samuel
 * Parkinson, John
 Parmenides of Elæa
 * Parmegiano, Mazz
 * Parmentier, Jean
 * Parnell, Thomas
 Parr, Catherine
 Parrhasius of Ephesus
 — Janus
 Parry, Richard
 Parsons, Robert
 — James
 Parthenay, John de
 — Catherine de
 Paruta, Paul
 * Pas, Antoine de
 Pascal, Blaise
 Pasor, Matthias
 * Pasquier, Stephen
 Passerat, John
 * Passeri, Giov. Battista
 * — Giuseppe
 * — Giov. Battista
 * Passionei, Dominico
 * Patel of France
 Paternulus, C. Velleius
 Patin, Guy
 — Charles

Patrick, Simon
 * Patix, Peter
 Patru, Oliver
 Pattison, William
 * Pavillon, Stephen
 Paul, Mark
 * — Sarpi
 Paulinus
 * Paulimer, James
 Pausanias
 * Pays, René le
 Pearce, Zachary
 Pearson, John
 * Pechantre, Nicolas de
 * Pechmeja, John de
 Peck, Francis
 * Pecquet, John
 Peele, George
 Peiresc, N. C. Fabri
 Pelagius, the Heresiarch
 * Peletier, Claude de
 Pell, John
 * Pelleguin, Simon J.
 Pellegrino, Titalai
 — of Modena
 * Pellerin, Joseph
 * Pelletier, Jacques
 * Pellisson-Fontanier
 Pembroke, Thomas
 * Penington, Isaac
 Penn, William
 * — William
 Penni, G. Francesco
 * Penry, John
 Pepusch, J. Christopher
 * Perau, G. L. Calabre
 Perefixe, Hardouin
 * Perez, Antony
 * Pergolesi, G. Battista
 Perizonius, James
 Perrault, Claude
 — Charles
 Perrier, Francis
 — Charles
 Perron, J. Davy du
 Perrot, Nicolas
 Perry, John
 Persius, Aulus Flaccus
 * Perugino, Pietro
 * Peruzzi, Baldassare
 * Pesselier, Charles S.
 Petavius, Dionysius
 Peter

- Peter the Great
 Petis de la Croix, Fr.
 * Petit, Samuel
 — Peter
 — Peter
 Petitot, John
 * Petiver, James
 Petrarch, Francis
 Petronius Arbitrator, T.
 Petry, William
 * Peucer, Gaspard
 * Peutingcr, Conrad
 * Peyer, J. Conradus
 Peyrere, Isaac
 * Pezay, Maïsson, marq.
 * Pezenas, Esprit
 Pezron, Paul
 * Pfanner, Tobias
 Pfeffercorn, John
 * Pfeiffer, Augustus
 * Pfäfer, Louis
 Phœdrus, the Thracian
 — Thomas
 * Phaer, Thomas
 Phalaris of Altyalea
 Phidias
 * Philadelphus, Francis
 * Philemon
 * Philip II.
 Philips, Fabian
 — Catherine
 — John
 — Ambrose
 P ilo
 Philolaus of Crotona
 Philoponus, John
 Philostorgius
 Philostratus, Flavius
 Phlegon, Trallianus
 * Photinus of Ancyra
 Photius of Constant.
 * Phreaz, or Freus, John
 Pizzza, H. Barthol.
 * Pibrac. See Faur
 Picard, John
 Picart, Bernard
 * Piccolomini, Alex.
 * Piccolomini, Francis
 * Pictet, Bened. &
 * Picus. See Mirandula
 Pierce, Edward
 Pierius, uel Vege
 Pierius. See Valerianus
 * Pigalle, Jean Baptiste
 Pighius, Stephen V.
 Pignori, Laurentius
 Piles, Roger de
 Pilkington, Lætitia
 * Pilpay
 Pinæus, Severinus
 Pindar of Thebes
 * Pineda, John
 * Pinelli, John Vincent
 Pinturiccio, Bernard.
 Piper, Francis le
 * Piranesi, Giambatt.
 * Piron, Alexis
 * Pisan, Christina de
 Pircairne, Archibald
 Pitou, Peter
 Pitiscus, Samuel
 Pitts, or Pitseus, John
 Pitt, Christopher
 * — William
 * Pittacus
 * Pizarro, Francis
 * Placcius, Vincent
 * Placentinus, Peter
 Placette, Jean de la
 Plantin, Christopher
 Planudes, Maximus
 Platina, Barto. Sacchi
 Plato the philosopher
 Platus, M. Accius
 Playford, John
 * Plessis-Richelieu
 Plinius Secundus, Caius
 — C. Secundus, Caius
 Plot, Robert
 Plotinus
 * Plowden, Edmund
 Pluche, Antoine
 * Plukener, Leonard
 * Plumier, Charles
 Pintarch of Chæroneæ
 * Pluvinel, Antoine
 Pococke, Edward
 — Richard
 Poggio, Bracciolini
 * Poilly, Francis
 * Poinfinet, A. A. Hen.
 * Poiret, Peter
 Pole, Reginald
 * Polemberg, Cornel.
 Polidoro, da Caravag.
 Polignac, Melchior de
 * Politi, Alexander
 Politiano, Angelo.
 Pollux, Julius
 Polyzæus
 Polybius of Megalop.
 Polycarp
 * Pombal, S. J. Carvall.
 * Pomet, Peter
 * Pomey, Francis
 Pomfret, John
 * Pompadour, J. A. P.
 * Pompey, Cæcilius
 * Pompignan, J. J. le F.
 Pomponatius, Peter
 * Pomponius, L. Julius
 * Pontanus, J. Jovian
 Poole, Matthew
 Pope, Alexander
 * Popham, sir John
 * Pordenone, G. A. L.
 Poree, Charles
 Porphyrius of Tyre
 * Porta, John Baptista
 * Portes, Philip des
 * Poussein, Antony
 * Postel, William
 * Postlethwayte, Mala.
 Potenger, John
 * Pott, Percival
 Potter, Christopher
 * — or Poter, Paul
 — John
 * Poucher, Francis Amé
 Pourbus, P. and Francis
 Poussin, Nicholas
 * — Gaspar
 * Powel, David
 Powell, William Sam.
 * — George
 * Pozzo, Modesta
 Pradon, Nicolas
 * Praxiteles
 * Premoutval, P. le G.
 * Prestrele See Vauban
 Preston, Thomas
 * Prevot d'Exiles, A. F.
 Pricæus, John
 * Price, Richard
 Pricæux, John
 — Humphrey
 Pumaticcio,

Primateccio, Francesco
 * Prince de Beaumont
 Pringle, sir John
 Priolo, Benjamin
 Prior, Matthew
 Priscianus
 * Priscillian
 * Pritz, John George
 Proclus of Constanti.
 Procopius of Casarea
 Prokopovitch
 Propertius, S. Aurelius
 Protogenes
 Prudentius, Q. Aurel.
 Prynne, William
 Pfalmanaza, George
 * Psellus, M. Constan.
 Ptolemæus, Claudius
 Puffendorf, Samuel de
 Puget, Peter
 * Pulci, Luigi
 * Pulmannus, Theod.
 Pulteney, William
 Purcell, Henry
 Purchas, Samuel
 Purver, Antony
 Putranus, Erycius
 * Putschius, Elias
 Puy, Peter de
 * Puy-Segur, J. de C.
 Pyle, Thomas
 * Pynaker, Adam
 Pyrrho
 Pythagoras

Q.

QUADRATUS
 Quarles, Francis
 Quellinus, Erasmus
 * Quenstedt, J. An.
 * Querenghi, Antony
 * Querlon, A. G. Meuf.
 Querno, Camillo
 * Quetsnay, Francis
 Queinel, Pasquier
 Quevedo, Francisco de
 Quien, Michael le
 Quillet, Claudius
 Quin, James
 Quinault, Philip
 Quintilianus, M. Fab.

Quintin Marfys
 Quintinis, John de la
 * Quirini, Ang Maria

R.

RABELAIS, Fran.
 Racan, marquis
 Racine, John
 Radcliffe, Alexander
 — John
 Rainolds, John
 Ralph, James
 Ramazni, Bernardin
 Rameau, John Philip
 Ramsey, And. Michael
 * — Charles Lewis
 * — Allen
 Ramus, Peter
 Randolph, Thomas
 * — Thomas
 * Rantzan, Josias
 Raphael
 * Raphaelengius, Fran.
 * Rapin, Nicholas
 — Renatus
 — deThoyras, Paul
 * Rattal, John
 * — William
 * Ravennas, Angellus
 Rawlegh, Sir Walter
 Rawley, Dr. William
 Rawlinton, Thomas
 — Thomas
 — Richard
 — Christopher
 * Rawlins, Thomas
 Ray, or Wray, John
 — Benjamin
 * Raynal, Wm. Thos.
 * Rauwolf, Leonard
 * Read, Alexander
 Real, Cesar Vichard St.
 Reaumur
 * Reboulet, Simon
 * Rede, William
 Redi, Francis
 Regiomontanus
 Regis, Peter Sylvain
 * Regius
 Regnard, John Francis
 Regnier, Mathurin

* Regnier de Marets
 * Regulus, M. Autilius
 * Reineccius, Reinier
 Reinelius, Thomas
 * Reinhold, Erasmus
 * Reilk, John James
 Reland, Hadrian
 Rembrandt, van Rein
 * Renaudot, Th.
 — Eusebius
 * Resenius, Peter John
 * Reffius, Rutger
 Reuchlin, John
 * Rever, Edward
 * Reyneau, Char. René
 * Reyner, John
 * Reynolds, sir Joshua
 * Reys, Antoine des
 * Rhaz's, Mohamed
 Rhenanus, Bearus
 * Rhese, John David
 * Rheticius, Geo. Joa.
 * Rhodiginus, Lud. C.
 * Rhodius, John
 Rhodoman, Laurent.
 * Rhoenamer, John
 * Ribadeneira, Peter
 * Ribera
 Ricaut, sir Paul
 * Ricci, Sebastian
 Riccioli, John Baptista
 * Richards, Nathanael
 Richardson, Samuel
 * — John
 * — Jonathan
 Richelet, Cesar Peter
 Richelieu, J. A. du Ple.
 * Ricus, Paul
 * Ricoboni, Antony
 * Ridgely, Thomas
 Kidley, Dr. Nicolas
 * Ridpath, George
 * Reley, Henry
 Rienzi, Nic. Gab. de
 Rigaltius, Nicolas
 * Rigaud, Hyacinthus
 * Rincon, Antonia del
 * Rinuccini, Octavio
 * Ripley, George
 * Ritley, Thomas
 Ritterhusius, Conradus
 Rizzio, David
 Robertson,

Robertson, William
 * — George
 * — William
 Robins, Benjamin
 * Robinson, Robert
 * Robertello, Francis
 Rochefoucault, Francis
 Rochetter, J. Wilmot
 * Rodney, lord
 Roe, sir Thomas
 Roemer, Olaus
 * Roger, of Hexham
 Rogers, Dr. John
 Rohan, Henry duke of
 Rohault, James
 * Rolle, Michel
 Rollin, Charles
 * Rollius, Reinhold H.
 * Rollock, Robert
 Romano, Julio
 Romard, Peter de
 Rooke, Sir George
 * — Lawrence
 Roome, Edward
 * Roia, Alba Cariera
 Roscommon, earl of
 Rosinus, John
 * Ross, Alexander
 * Rouse, John
 Rouffau, John Baptist
 — John James
 * — James
 Rowe, Nicholas
 — Elizabeth
 * — John
 * Rowley
 * — William
 * — Samuel
 Rowning, John
 * Royle, Dr. George
 * — Job
 Rubens, Sir Peter Paul
 Rue, Charles de la
 * — Charles de la
 * Rufus, Ephesius
 * Ruddiman, Thomas
 Ruinart, Thierry
 * Rule, Gilbert
 Rushworth, John
 * Ruffel, Alexander
 Rutherford, Thomas
 * Rutillia

Ruyth, Frederic
 Ruydall, Jacob
 Ryan, Lucy
 Ryer, Peter du
 Rymer, Thomas
 * Ryves, Sir Thomas
 * — Bruno

S.

SAAVEDA

* Sabellicus, M.A.
 * Sabellius
 Sabinus
 Sabliere, Rambouillet
 Sacchi, Andrea
 Sacheverell, Henry
 * Sacchini, A.M:Gaf.
 Sackville, Thomas
 — Charles
 * Sacy le Maitre, L.L.
 * Sadler
 Sadleir, sir Ralph
 Sadler, John
 Sadolet, James
 Sage, Alain Rénele
 * Sagredo, John
 Sainte-Aldegonde
 Saint-André, Nathan.
 Saint-Aulaire, marquis
 Saint Cyran
 Saint John, Henry
 Sainte-Marthe
 * Scevole
 * Salario
 Sale, George
 * Salisbury, John of
 * — Rob.Cecil, earl of
 Sallengre, Alb. H. de
 Sallo, Denis de
 Sallustius
 * Salmanazar
 Salmassius
 * Salmon, William
 — Nathaniel
 Salter, Samuel
 Salvator, Rosa
 Salvian
 Salviani, Francisco
 — Gioseppe
 * Salvini, An. Marie
 * Sampson, Henry

Sanadon, Noel-Steph.
 Sanches, A.N.Ribeiro
 Sanchez, Thomas
 Sancho, Ignatius
 * Sanchoniatho
 Sancerott, William
 Sanctorius
 * Sandeman, Robert
 * Sanders, Robert
 * — Nicolas
 Sanderfon, Dr. Robert
 — Robert
 Sandrart, Joachim
 Sandys, Edwin
 Sandys, Sir Edwin
 — George
 Saonazarus James
 Sanfon, Nicolas
 * Santeul, J. Baptiste
 * Sanctorius
 Sappho
 Sarrain, John Francis
 * Sardanapalus
 * Sarjeant, John
 Sarisbury, John of
 * Sarpi, Paul
 Sarto, Andrea del
 * Saturninus
 Savage, Richard
 — John
 Savary, James
 * — N.
 Savile, Sir Henry
 — Sir George
 * Saviers
 Saunderson, Nicolas
 Savonarola, Jerom
 Saurin, James
 * — Joseph
 Sauveur, Joseph
 * Sawyer, Sir Robert
 Saxe, Maurice, comte
 * Saxo, Grammaticus
 Say, Samuel
 Scala, Bartolomei
 * — Alexandria
 Scaliger, Julius Cesar
 — Joseph Justus
 * Scarborough, Sir C.
 * Scapula John
 * Scarron, Paul
 Schaeff, Charles
 * Schalken

* Schalken
 Scheffer, John
 Scheiner, Christopher
 Schiavone, Andrea
 Schmidt
 Schoepflin, Fred. duke
 * Schoner, John
 Schorel, John
 Schottus, Andreas
 Screvelius, Cornelius
 Schultens, Albert
 Schurman, Anna Maria
 * Schwartz, Bertholet
 Scioppius, Gaspar
 * Sclater, William
 Scot, Reynolde
 Scott, Dr. John
 * — Daniel
 * — Michael
 * — David
 * — John
 * Scougal, Henry
 * Scriverius, Petrus
 Scudery, George de
 — Magdeleine de
 * Seba, Albert
 Sebastianio
 Seckendorf, Gui Louis
 Secker, Thomas
 Secundus, John
 * Securis, John
 Sedley, Sir Charles
 * Sedulius
 * Seed, Jeremiah
 Segrais
 Selden, John
 * Semiramis
 Seneca
 Sennertus, Daniel
 — Andrew
 * Sepulveda
 * Serapion, John of
 * Serenus
 * Sertio, Sebastian
 Serranus
 * Servandoni, J. Nic.
 Servetus, Michael
 Servius
 * Settle, Elkanak
 * Serverus, Sulpicius
 * — Sulpicius
 — Cornelius

Sevigné, marquise de
 Sewell, William
 — George
 Sexius Empiricus
 * Sforza, James
 * — Francis
 Shadwell, Thomas
 Shakespeare, William
 * Shamgar
 Sharp, James, abp.
 Sharpe, Gregory
 Sharp, John
 * Sharrock, Robert
 Shaw, Thomas
 Sheffield, d. of Bucks.
 Sheldon, Gilbert
 * Shelley, George
 Shenstone, William
 * Suepreve, John
 Sherburne, Sir Edward
 Sherebarot, Prince
 Sheridan, Thomas
 — Frances
 Sherlock, William
 — Dr. Thomas
 * — Richard
 Shirley, James
 * — Henry
 * Shore, Jane
 Shovel, Sir Cloudefley
 * Shower, John
 * Shrewsbury, count.
 * Shuter, Edward
 * Sibbald, Sir Robert
 * Sicinus Dentatus
 Sidney, Sir Philip
 — Algernon
 Sidonius
 Signorelli, Luca
 Sigonius, Carolus
 * Silanion
 Silius Italicus, Caius
 * Simeon, Stilites
 Simon, Richard
 * — Magus
 * — of Durham
 * Simoneau, Charles
 Simonides
 Simplicius
 Simpson, Thomas
 * — John
 * — Robert

Sirmond, James
 Sixtus V.
 * Skelton, John
 Skinner, Stephen
 Sleidan, John
 * Slingeland, J. P. van
 Sloane, Sir Hans
 * Sluys, James Vander
 Smalridge, George
 * Smart, Christopher
 * Smeaton, John
 * Smellie, William
 Smith, Sir Thomas
 — John
 — Thomas
 — John
 — Edmund
 * — John
 * — George
 * — Adam
 Smollett, Tobias
 Smyth, James-Moore
 * Snorro, Surllesonius
 Snyder, Francis
 * Sobieski, John III.
 Socinus, Lælius
 — Faustus
 Socrates, philosopher
 — of Constantinople
 * Solander, D. Charles
 * Solignac, Peter Jos.
 * Soliman II.
 Solimene, Francis
 Solinus, Caius Julius
 Solis, Antonio de
 Solomon, Ben Job Jalla
 Solon of Athens
 Somers, John lord
 Somerville, William
 Somner, William
 Sophocles of Athens
 Soranus of Ephesus
 * Sorbait, Paul
 Sorbier, Samuel
 * Sorbonne, Robert de
 * Soto, Dominic
 * Souchi, Jean Bapt.
 * Soufflot, James Ger.
 South, Robert
 Southern, Thomas
 Sozomen, Hermias
 * Spagnoletto, J. R.
 * Spagnoli.

* Spagnoli, Mantuan
Spanheim, Frederic
— Ezekiel
— Frederic
Speed, John
Spelman, Sir Henry
Spence, Joseph
Spencer, John
* Spener, Phil. James
Spenser, Edmund
Sperone, Speron
Spinckes, Nathanael
* Spinello, Aretino
* Spinola, Ambrose
* Spinoza, Benedict de
Spön, Charles
— James
Spondanus, Joannes
— Henricus
Spotwood, John
Sprangher, Barthol.
Spray, Thomas
Squire, Samuel
* Staal, madame de
Stackhouse, Thomas
* Stahl, George Ernest
* Stanhope, George
* — Philip Dormer
* Stanilaus, Leczinski
Stanley, Thomas
— Thomas
* Stanyhurst, Richard
* Stapleton, Thomas
Statius, Pub. Papinius
Staveland, Thomas
Steele, Sir Richard
Stella, James
* Steno, Nicholas
Stephanus Byzantinus
Stephens, Henry
— Robert
— Henry
* — Paul
— Robert
Stepney, George
Sterne, Laurence
Sternhold, Thomas
Stesichorus of Himera
Stillingfleet, Edward
— Benjamin
Stobæus, Joannes
* Stock, Christian

Stone, John
* — Edmund
* Stork, Abraham
Stowe, John
Strabo
Strada, Famianus
* — John
Straight, John
* Strange, Sir Robert
Streeter, Robert
* Sirozzi, Titus Herc.
* — Cyriaco
* Struvius, G. Adam
* — Burch. Gotthelf
Stuype, John
* Stuart, James
* — Gilbert
Stubbe, Henry
Subbs, George
Stukeley, William
* Stunica, J. Lopez
Sturmius, James
— John
* — John Christopher
* Suarez, Francis
Suckling, Sir John
Suetonius, C. S. Tran.
Sueur, Eustache le
* Sugar of Touri
Suicer, John Gaspard
Suidas
Sully, duke of
Sulpicia
Sulpicius Severus
* Sulzer, John George
Sumorokof, Alexander
* Surenhusius, Wm.
* Sutcliffe, Matthew
Sutton, Thomas
Suze, Hen. de Coligni
Swammerdam, John
* Swedenborg, Eman.
Swift, Jonathan
— Deane
* Swinton, John
Sybrecht, John
Sydenham, Thomas
* — Floyer
Sylburgius, Fredericus
* Sylvester, Joshua
Sylvius, James
Symmachus

Synefius
Syngé, Edward
Syrus, Publius

T.

* TABOUROT
* Tachard, G.
Tacitus, Caius Cornel.
* Tacquer, Andrew
* Taffi, Andrea
* Taliacotius, Gaspar
* Tallard, count of
Tallis, Thomas
* Tamerlane
Tanner, Thomas
* Tausilo, Luigi
* Tarin, Pierre
* Tartini, Giuseppe
Tasso, Torquato
* Tassoni, Alessandro
Tate, Nahum
Tatian of Assyria
Tatishchev, Vassili
Tatius, Achilles
Tautman, Frederick
Tavernier, John Bap.
Taylor, Jeremy
— John
— John
* — Brock
* Tell, William
* Tellier, F. Michael de
* Tempesta, Antonio
Temple, Sir William
Templeman, Peter
* Tencin, Cl. Alexand.
Teniers, David
* — David
Tenson, Dr. Thomas
* Tenburgh, Gerard
Terentius, Publius
Terraillon, John
* Tertre, F. J. Dupont
Tertullian, Q. S. Florens
* Testa, Pietro
* Textor. See Tixier
Themistius
* Themistocles
Theobald, Lewis
Theocritus
Theodore,

Theodore, of Corfica
Theodoret
Theognis
Theophanes, Prokop.
Theophilus
Theophrastus
* Theophylact
Thevenot, Melchisedec
* Thiers, John Baptist
Thirlby, Styan
Thomas, William
— William
— Mrs.
* — Antony Leonard
Thomson, James
Thoresby, Ralph
* Thorius, Raphael
Thornhill, sir James
* Thornton, Bonnel
Thuanus, J. Augustus
Thucydides
Thurloe, John
* Thyfius, Antony
Tibullus, Albius
Tickell, Thomas
* — Richard
* Tillemans, Peter
Tillemont, S. le Nain
Tillotson, John
Tindal, Dr. Matthew
— Nicholas
Tintoretto, Giacomo
* Tiraqueau, Andrew
Titian, or Titiano
Titley, Walter
* Tixier, John
Todd, Hugh
Toland, John
Tollius, Jacobus
* — Cornelius
* — Alexander
Tooke, Andrew
— George
— Thomas
Torrentius, Levinus
* — John
Toricelli, Evangeliste
* Totila
* Tup, Jonathan
Tournesfort, J. Pitt. de
Tolzetti, J. Fargioni
Tralian, Alexander

Trapezuntius, Georg.
Trapp, Joseph
Tremellius, Immanuel
Trenchard, John
Triffino, John George
* Trogus, Pompeius
* Trommius, Abraham
* Trumbull, William
Tryphiodorus
Tucker, Abraham
Tunstall, James
Tull, Jethro
Turnebus, Adrian
Tye, Christopher
* Tyers, Thomas
Tyndale, William
Tyrannion
Tyrtæus
* Tyrwhitt, Thomas
* Tytler, William
Tzetzes, John

V.

VAILLANT, J. F.
* — J. Fra. Foy
* — Sebastian
* Vaissète, Joseph
* Valens
* Valentin
* Valentine
Valerianus, Pierius
Valerius, Maximus
Valefius, Henricus
— Adrian
* Valincourt, J. B. H.
Valla, Laurentius
— George
* Valsalvia, Ant. Maria
* Valverde, Johannes
* Vanaken, Joseph
Vanbrugh, Sir John
Vandale, Antony
Vander-Linden, J. Ant.
* Vander-monde, C. A.
Van Dyck, Sir Anth.
Van Huysum, John
Vane, Sir Henry
Vaniere, James
Vanini
* Vanloo, Carlo
* — Michael

* Vanloo, J. Baptist
* — Charles Andrew
* Varenius, Bernard
Varillas, Antoine
* Varius
Varro, M. Terentius
* — Atacinus
Vasari, Georgius
Vavassor, Francis
Vaugelas, Cl. Favre de
* Veil, de Compeigne
* Veiffieres, M. de la C.
Velferus, Marcus
* Venner, Thomas
* — Tobias
* Vera, Sir Francis
* — Sir Horace
Vergil, Polydore
* Verheyen, Philip
* Vernet
* Vernon, Edward
Verrochio, Andrea
* Verkovis, J. Francis
* Verstegan, Richard
Verschuring, Henry
Vertot, René Aubert de
Vertue, George
Vesalius, Andreas
* Vicary, Thomas
* Victor, of Utica
— Sextus Aurelius
* Victorius, Benedict.
— Peter
Vida, M. Hieronymus
* Vigand, John
* Vigilus
* Vignoles, Steph. de
* Vignole, J. Barozzio
* Villaret, Claude
* Villena, marquis of
* Villeneuve, G. Suf.
Villiers, G. d. of Bucks.
— George, Ditto
* Vincent, Nathanael
Vinci, Leonardo da
* Viner, Sir Robert
Vines, Richard
* Vinnius, Arnold
Virgil, P. V. Maro
* Vitellio
* Vitringa, Campege
Vitruvius, M. V. Pollio
Vivæ,

Vives, Joh. Ludovicus
 Viviani, Vincentio
 Voetius, Gilbert
 * Voisin, Dan. Francis
 Voiture, Vincent
 Volkof, Feodor
 * Volmar, Isaac
 Voltaire, M. F. Aronet
 * Vondel, Joffe du
 * Vopiscus, Flavius
 Vorstius, Conrade
 * Vos, Martin de
 * Vossius, John Ger.
 — Isaac
 * — Dionysius
 * — Gerard
 Vouer, Simon
 * Vroon, H. Cornelius
 Urceus, Anth. Codrus
 * Ursinus, Zachary
 Urfus, N. Raimarus
 Usher, James
 * Utenhovius, Charles

W.

* **W** Adsworth, T.
 Wagenfeil, J.
 * Wagner, John James
 Wagstaffe, Thomas
 Wake, Dr. William
 * — Sir Isaac
 * Wakefield, Robert
 * Walker, Robert
 * — George
 * — Samuel
 * — Obadiah
 * Wail, Dr. Martin
 Walker, Edmund
 Wallis, John
 Walpole, Sir Robert
 Walsh, William
 * Walsyngham, Tho.
 — Sir Francis
 Walton, Brian
 — Isaac
 * Wanley, Nathanael
 — Humphrey
 Wansleb, J. Michael
 Warburton, William
 * Ward, Samuel
 * — Edward

Ward, John
 Ware, Sir James
 Wargentini, Peter
 Warham, William
 Warner, Ferdinando
 * Warton, Thomas
 * Warwick, Sir Philip
 Waterland, Dr. Daniel
 Watfon, John
 * — Thomas
 * — James
 * — David
 Watteau, Anthony
 Watts, Dr. Isaac
 Webb, Ph. Carteret
 * — Benjamin
 * Webster, William
 Wechel, Christian
 — Andrew
 * Weever, John
 Welles, Samuel
 * Wells, Edmund
 Welsted, Leonard
 * Welwood, James
 * — Thomas
 Wentworth, Sir Tho.
 Wesley, Samuel
 — Samuel, junior
 * — John
 * — Charles
 West, Gilbert
 — James
 * — Elizabeth
 — Thomas
 * Westfield, Thomas
 Weinstein, John James
 Wharton, Henry
 — duke of
 * Whately, William
 Wheare, Degory
 Wheeler, Sir George
 Whichcot, Benjamin
 Whiston, William
 * Whitaker, William
 Whitby, Daniel
 * White, John, bp.
 * — Richard
 * — Francis
 * — Thomas
 * — Anglus
 — Nathanael
 Whitehead, Paul

* Whitehead, William
 * Whitehurst, John
 * White Locke, Sir. J.
 — Builtrode
 Whitgift, John
 * Whittington, Robert
 * — Richard
 Wickliff, John
 Wiquefort, Abr. de
 * Wida, Herman de
 * Wild, Henry
 * Wilde, William
 * Wilkes, Thomas
 * Wilman, Major J.
 Wilkins, John
 — David
 * Wilkinfon, Henry
 * Williams, Sir C. H.
 — John
 — Anna
 * — Dr. John
 * — Diclan
 * William de Nangius
 Willis, Thomas
 — Browne
 Willoughby, Francis
 Wilson, Arthur
 — Bp. Thomas
 — Dr. Thomas
 * — Florence
 * Wimpina, Conrad
 Winchelsea, countess
 Winkelman, Abbé
 * Winschomb, John
 * Winslow, J. Benig.
 * Winstanley, William
 * Winston, Thomas
 * Wing, Vincent
 * Wintown, Andrew
 Winwood, Sir Ralph
 Wirley, William
 Wise, Francis
 * Wisehart, William
 * Witcheart, George
 Wisting, William
 * Withers, George
 Wisius, Herman
 Woffington, Margaret
 Wolfe, Gen. James
 Wolf, Christian
 Woilaton, William
 * Wollebius, John
 Wolfeley,

Wolfeley, Robert
 Wolfey, Thomas
 Wood, Anthony
 — Robert
 * — Isaac
 * — James
 * Woodhall, John
 * Woodcote, Robert
 Woodford, Samuel
 * Woodhead, Abraham
 * Woodville, Elizab.
 Woodward, John
 — Henry
 Woolston, Thomas
 * Wooton, John
 Wormius, Olaus
 Worfdale, James
 * Worthington, John
 — William
 Wotton, Sir Henry
 — William
 * — Edward
 Wouwerman, Philip

Wray, Daniel
 Wren, Christopher
 — Matthew
 * — Matthew (son)
 Wrighte, Sir Nathan
 Wright Samuel
 * — Edward
 * — Abraham
 * Wyatt, Sir Thomas
 Wycherley, William
 * Wyck
 Wykeham, Wm. of
 * Wynantz
 * Wyndham, William
 * Wyvill, Robert

X.

XENOPHON
 Xenophon, Eph.
 Ximenes, Francis
 Xylander, Galielmus
 Xyphilin, John

Y.

YALDEN, Tho.
 Young, Edward
 * Young, Robert

Z.

ZACUTUS
 * Zechariah
 * Zeno
 * Zenobia
 Zeuxis
 * Zesha, John
 * Zoilus
 Zonaras, John
 Zoroaster
 Zofimus
 * Zouch, Richard
 * Zouft, Gerard
 Zucchero, Taddeo
 — Frederico
 Zuinglius, Ulricus

NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

A A (PETER VANDER), a bookseller at Leyden, was living in 1729. He published an Atlas of 200 charts made after the long voyages from 1246 to 1696. These charts are defective in point of accuracy. They may be had separate, or conjointly with a large collection of prints, representing the towns, cities, houses, habits, and ceremonies of different people, with the animals and vegetables, &c. that are to be found in different parts of the world. This immense work is intituled *Galerie agréable du Monde*, in 66 vol. fol. though generally bound in 35. No letter-press of explanation or description is added either to the maps or the plates; so that it is calculated less for the use of the learned than to amuse the curiosity of the ignorant. He continued Grævius's *Thesaurus*, or an account of the modern italian writers, in six other volumes, with the *Thesaurus Antiquitatum Siciliæ*.

AAGARD (NICHOLAS and CHRISTIAN), brothers, born at Wieburg in Denmark, the beginning of last century. The former is known for his philosophical works and several tracts, disputations upon Tacitus in particular; the latter for his excellent poetry.

AALST (EVERARD), a dutch painter, born at Delft in 1602. Succeeded in fruit pieces and armory, died in 1658.

AALST (WILLIAM), his nephew, is said to have excelled his uncle; his pictures are most known in Holland. He was born in 1620, and died in 1679.

AARON (SCHASCHON), a celebrated rabbi, author of the *Law of Truth*, printed at Venice 1631, fol.; birth and death uncertain.

AARON, a presbyter of Alexandria, the author of thirty books on physic in the syriac tongue, which he called the Pandects. They were supposed to be written before 620, and were translated out of the syriac into arabic, by Maserjawahius, a syrian Jew, and a physician in the reign of the calif Merwan, about A. D. 683; for then the Arabians began to cultivate the sciences and to study physic. In these he has clearly described the small-pox, and the measles, with their pathognomonic symptoms, and is the first author that mentions those two remarkable diseases, which probably first appeared and were taken notice of at Alexandria in Egypt, soon after the Arabians made themselves masters of that city, in A. D. 640, in the reign of Omar Ebnol Chatab, the second successor to Mohammed. But both those original Pandects, and their translation, are now lost; and we have nothing of them remaining, but what Mohammed Rhazis collected from them, and has left us in his Continens; so that we have no certain account where those two diseases first appeared; but it is most probable that it was in Arabia Felix, and that they were brought from thence to Alexandria by the Arabians, when they took that city.

AARON, the Caraite, surnamed HARRISON, practised physic at Constantinople in 1294: he is author of a Commentary on the Pentateuch, extant in MS. in the french king's library, translated by John Danz, 1710, fol.; a Hebrew Grammar, printed 1581 at Constantinople; and MSS. Annotations on Joshua, Judges, Samuel, Kings, Isaiah, and the Psalms, wherein he follows almost every where the literal sense.

AARON (HACHARON), *i. e.* posterior, to distinguish him from the last named, was born in 1346, at Nicomedia. His writings are much valued by the Caraite Jews, who hold his opinions for oracles. His principal work, intituled the Garden of Eden, contains the doctrines and customs of his nation. There are some MSS. of his still in being, on the Law. The time of his death uncertain.

AARON, Levite of Barcelona, author of 613 precepts on Moses, Hebr. Venice 1523, 4to, died 1292.

AARON (BEN CHAIM), chief of the synagogue of Fez and Morocco, at the beginning of the 17th century, author of a Commentary on the Prophets, intituled the Heart of Aaron; one on the Syphra, and another on the Law, all three printed at Venice, in fol. 1609.

AARON (BEN ASER), a celebrated rabbi, said to have invented the hebrew points and accents, towards the 5th century. Bomberg printed his Hebrew Grammar in 1515, fol. It is also in the Biblia Rabbinica, fol. 1518.

AARSENS (FRANCIS), lord of Someldyck and Spyck, was one of the greatest negotiators the United Provinces ever had.

Cornelius

Cornelius Aarsens his father was register to the states; and being acquainted with Mr. du Pleffis Mornay at the court of William prince of Orange, prevailed upon him to take his son under him, with whom he continued some years. John Olden Barnevelt, who presided over the affairs of Holland and all the United Provinces, sent him afterwards agent into France [A]; where he learned to negotiate under those profound politicians, Henry IV, Villeroy, Rosny, Sillieri, Jeannin, &c.; and acquitted himself so well, as to obtain their approbation. Soon after he was appointed ambassador, being the first who was recognized as such by the french court; at which time Henry IV. declared, that he should take precedence next to the venetian minister. He resided in France fifteen years; during which time he received great marks of esteem from the king, who created him a knight and baron; and for this reason he was admitted amongst the nobles of the province of Holland. However, he became at length so odious to the french court, that they desired to have him recalled [B]. He was afterwards deputed to Venice, and to several german and italian princes, upon occasion of the troubles in Bohemia: this was in 1620, and it is to be observed, says Mr. Wicquefort [C], "that the french king ordered the duke of Angouleme, the count of Methune, and abbé des Préaux, his three ambassadors, not to receive visits from Mr. Aarsens, who came from the states of the United Provinces to negotiate with some german and italian princes, upon the same affairs of Bohemia for which the ambassadors of France had been deputed. The order sent for this purpose signified, that it was not intended as any indignity to the states, with whom the king was desirous to live always in friendship, but entirely upon account of Mr. Aarsens, for his having acted in a manner inconsistent with the interest and dignity of his majesty [D]." Mr. Aarsens was the first of three extraordinary ambassadors sent to England in 1620; and the second, in 1641 [E]. In this last embassy his colleagues were the lord of Brederode first ambassador, and Heemsvliet as third; they were to treat about the marriage of prince William, son to the prince of Orange. He was also ambassador extraordinary at the french court in 1624 [F]; and cardinal Richelieu having just taken the administration into his hands, and knowing he was an able man, employed him to serve his own purposes. Aarsens died in a very advanced age;

[A] Du Maurier's memoirs, p. 377.

[B] Ibid.

[C] Wicquefort's treatise on ambassadors, tom. i. p. 638.

[D] This passage in Wicquefort may be illustrated by the following in Du Maurier: "In the year 1618," says he, "the king commanded Mr. De Bouffile to complain

in his name to the states general, of a defamatory libel, written, signed, and published by Francis Aarsens, to the great scandal and dishonour of the members of his majesty's council; for which no satisfaction could then be obtained."

[E] Wicquefort, vol. i. p. 650. 750.

[F] Du Maurier, p. 386.

and his son, who survived him, was reputed the wealthiest man in Holland. He has left very accurate and judicious memoirs of all those embassies in which he was employed; and it must be observed, that the various instructions given him by the states, and all the credential letters he carried in his later embassies, were drawn up by himself: whence we may conclude, says Mr. Wicquefort [G], that he was the ablest person in all that country, not only for conducting negotiations, but for instructing ambassadors what to negotiate upon.

Du Maurier, in his Memoirs [H], says, "that he was of a spirit the most dangerous that ever arose in the United Provinces, and the more to be dreaded, as he concealed all the malevolence and artifice of foreign courts under the appearance of dutch bluntness and simplicity; that he was vehement and persuasive, could advance arguments in favour of the worst causes, had an intriguing genius, and had kept a secret correspondence with some great men in France, whose conduct was not only suspected, but highly offensive to the king; and that, having bribed the french ambassador's secretary at the Hague, he discovered the most secret designs of the french court." By this account we may see, that Aarsens was a man of great abilities, and had an excellent turn for political negotiations: but whilst Du Maurier inveighs so warmly against this statesman, he lets us into a circumstance, which may teach us not to give too much credit to his invectives; for he informs us, that there was an irreconcilable enmity betwixt his father and Aarsens.

AARSENS, or AERSENS (PETER), called by the Italians *Pietro Longo* from his tallness, was a celebrated painter, and born at Amsterdam in 1519 [1]. His father, who was a stocking-maker, had intended to train him in his own way; but the mother, finding in him an inclination towards painting, was resolved that her son should pursue his genius, even though she always were forced to spin for her livelihood: and to this the good man her husband, we suppose for peace sake, at length consented. His first master was Alart Claesler, an eminent painter in Amsterdam; under whom he so distinguished himself, that he soon engaged the attention of the great. When he was about eighteen, he went to Bossuin Hainault, to view the pieces of several masters; thence to Antwerp, where he married, and entered into the company of painters. He excelled very particularly in representing a kitchen: but indeed he excelled upon all kinds of subjects. An altar-piece of his, viz. a crucifix, setting forth an executioner breaking with an iron bar the legs of the thieves, &c. was prodigiously admired. This noble piece was

[c] Vol. ii. p. 435.

[u] P. 376.

[1] Baldinucci notizie de professori, &c. tom. i. printed at Florence, 1728.

destroyed by the rabble in the time of the insurrection anno 1566, although the lady of Sonneveldt in Alckmaer offered 200 crowns for its redemption, as the furious peasants were bringing it out of the church : but they tore it to pieces, and trod it under foot. What pain to an artist, to see his master-piece demolished ! and indeed he afterwards complained of it to the populace in terms of such severity, that more than once they were going to murder him. He died in 1585, leaving three sons, who succeeded in his profession. He had a mean aspect, which he did not amend by any attention to the exterior; for he always appeared very meanly dressed.

AARTGEN, or AERTGEN, a painter of merit, was the son of a wool-comber, and born at Leyden in 1498. He worked at his father's trade till he was eighteen, and then, having discovered a genius for designing, he was placed with Cornelius Engelhechtz, under whom he made a considerable progress in painting. He became so distinguished, that the celebrated Francis Floris went to Leyden out of mere curiosity to see him. Finding him lodged in a poor half-ruined hut, and living in a very mean style, he solicited him to go to Antwerp, promising him wealth and rank suitable to his merit ; but Aartgen refused, declaring that he found more sweets in his poverty, than others did in their riches. It was a custom with this painter, never to work on Mondays, but to devote that day with his disciples to the bottle. He used to stroll about the streets in the night, playing on the german flute ; and in one of those frolics he was drowned in 1564 [κ].

ABA, ascended the throne of Hungary in 1041 or 1042. He was brother-in-law to Stephen, the first christian king of that nation. He defeated Peter, surnamed the German, nephew and successor to Stephen, and obliged him to retire into Bavaria. The exactions and extortions of Peter occasioned him to lose the crown. ABA, elected in his place by the grandes of the kingdom, was guilty of great cruelties, and ravaged both Austria and Bavaria ; but, being vanquished in battle by the emperor Henry III, surnamed the Black, he was put to death by his own subjects, in 1044, as an outrageous tyrant.

ABARIS, a celebrated sage of antiquity, whose history and travels have been the subject of much learned discussion. Such a number of fabulous stories were told of him, that Herodotus himself seems to scruple to relate them. He tells us only, that this barbarian was said to have travelled with an arrow, and to have taken no sustenance : but does not acquaint us with the marvellous properties which were attributed to that arrow ; nor that it had been given him by the Hyperborean Apollo. With

[κ] Baldinucci notizie de professori, &c. as before.

regard to the occasion of his leaving his native country, Harpocration tells us, that the whole earth being infested with a deadly plague, Apollo, upon being consulted, gave no other answer than that the Athenians should offer up prayers in behalf of all other nations: upon which, several countries deputed ambassadors to Athens, among whom was Abaris the Hyperborean. In this journey, he renewed the alliance between his countrymen and the inhabitants of the island of Delos. It appears that he also went to Lacedæmon; since, according to some writers, he there built a temple consecrated to Proserpine the Salutary. It is asserted, that he was capable of foretelling earthquakes, driving away plagues, laying storms, &c. He wrote several books, as Suidas informs us. Himerius the sophist applauds him for speaking pure Greek; which attainment will be no matter of wonder to such as consider the ancient intercourse there was between the Greeks and Hyperboreans. If the Hebrides, or western islands of Scotland (says Mr. Toland), were the Hyperboreans of Diodorus, then the celebrated Abaris was of that country; and likewise a druid, having been the priest of Apollo. Suidas, who knew not the distinction of the insular Hyperboreans, makes him a Scythian; as do some others, misled by the same vulgar error; though Diodorus has truly fixed his country in an island, and not on the continent. Indeed the fictions and mistakes concerning our Abaris are infinite: however, it is by all agreed that he travelled quite over Greece, and from thence into Italy, where he conversed familiarly with Pythagoras, who favoured him beyond all his disciples, by instructing him in his doctrines (especially his thoughts of nature) in a more compendious method than he did any other. This distinction could not but be very advantageous to Abaris. The Hyperborean in return presented the Samian, as though he equalled Apollo himself in wisdom, with the sacred arrow, on which the Greeks have fabulously related that he sat astride, and flew upon it through the air, over rivers and lakes, forests and mountains; in like manner as our vulgar still believe, particularly those of the Hebrides, that wizards and witches fly whithersoever they please on their broomsticks. The orator Himerius above mentioned, though one of those who, from the equivocal sense of the word Hyperborean, seem to have mistaken Abaris for a Scythian, yet describes his person accurately, and gives him a very noble character. "They relate (says he) that Abaris the sage was by nation an Hyperborean, appeared a Grecian in speech, and resembled a Scythian in his habit and appearance. He came to Athens, holding a bow in his hand, having a quiver hanging on his shoulders, his body wrapt up in a plaid, girt about the loins with a gilded belt, and wearing trowsers reaching from his waist downward." By this it is evident (continues Mr. Toland) that

that he was not habited like the Scythians, who were always covered with skins; but appeared in the native garb of an aboriginal Scot. As to what relates to his abilities, Himerius informs us, that "he was affable and pleasant in conversation, in dispatching great affairs secret and industrious, quick-sighted in present exigencies, in preventing future dangers circumspect, a searcher after wisdom, desirous of friendship, trusting little to fortune, and having every thing trusted him for his prudence." Neither the Academy nor the Lycæum could have furnished a man with fitter qualities to travel so far abroad, and to such wise nations, about affairs no less arduous than important. And if we further attentively consider his moderation in eating, drinking, and the use of all those things which our natural appetites incessantly crave; joining the candour and simplicity of his manners with the solidity and wisdom of his answers, all which we find sufficiently attested; it must be owned, that the world at that time had few to compare with Abaris.

ABAS (SCHAH) the Great, seventh king of Persia, of the race of the Sophis, third son of Cobadendi a great persian prince, succeeded his father at 18 years of age in 1585; he restored the affairs of his country, and took several provinces from the Turks and Tartars. In 1622, April 25, with the assistance of the English he took the island and city of Ormus, possessed by the Portuguese from the year 1507: but death set a period to his victories in 1629, after a reign of 44 years. Though naturally cruel, his memory is highly honoured by the Persians, who regard him as the restorer of their state. He made the city of Isfahan the capital of Persia.

ABAS (SCHAH), great grandson of the former, and the ninth king of Persia of the race of the Sophis, succeeded his father in 1642, at 13 years of age. At 18 he took the city of Candahar, ceded to the Mogul in the reign of his father, and kept it though besieged more than once with 300,000 men. He protected the Christians, holding it a maxim, that "God alone was Lord of the consciences of men;" that "it was his duty to watch over the government of his state, and see justice impartially dealt to all his subjects of whatsoever persuasion." This was worthy of a christian prince. He had formed great designs, for which he was equal; but died of the lues venerea, Sept. 25, 1666, aged 37 years.

ABASSON, a famous impostor, notorious for passing for a persian prince in France, and obtaining large sums of money which he spent in debaucheries. He pretended to be the grandson of Abas the Great. The grand seignior bestowed a considerable pension upon him when he was at Constantinople, but he refused it; and being soon after discovered, he was beheaded with three of his associates.

ABAUZIT (FERMIN) was born at Uzès on the 11th of November 1679 [L]. His father died in the second year after the birth of his son. As his parents were protestants, the mother removed him from France, to prevent his being educated in the romish faith. It was difficult to find a secure retreat: he was sent from one place to another, and at last was obliged to wander among the mountains of Cevennes, and to change his residence as often as his concealment was discovered [M]. At length he found a safe asylum in Geneva. In the mean time his mother was confined in the castle of Somieres; but nothing could shake her fortitude, or alter her resolution to have her son educated in her own persuasion. Her health was much impaired by confinement, under which she probably must have died, had not a fortunate occurrence required the commander of the fort to visit Paris. His brother, who occupied his place, interested himself in behalf of his prisoner, and obtained her enlargement. Having surmounted various perils, she arrived at Geneva two years after her son. The small share which she had been able to save from the wreck of a fortune which once had been considerable, she expended in the education of young Abauzit; nor was it bestowed in vain. He made a very rapid progress in his studies. Mathematics and natural history chiefly attracted his attention; but he pervaded almost every department of literature. In 1698 he visited Holland, where he became acquainted with the most celebrated literary characters of the place, Bayle, Jurieu, and the Basnages. From Rotterdam he went to England, where he conversed with St. Evremond and sir Isaac Newton. With the latter he afterwards engaged in an epistolary correspondence, and received a compliment which must be esteemed highly honourable. "You," says sir Isaac, "are a very fit person to judge between Leibnitz and me."

William III. invited Abauzit to settle in England, and ordered Michael le Vassor [N] to offer some advantageous proposals; which, however, were not accepted. Filial affection, or attachment to the country in which he had obtained a refuge, recalled him to Geneva. In 1726 he lost his mother, with whom, from his infancy, had subsisted a mutual fondness. In the same year he was admitted a citizen of Geneva, and appointed librarian to the city. He profited by such a favourable opportunity to improve in useful literature. Principally attached to antiquities, he now dedicated to his newly adopted country the fruit of his labours and his talents. In 1730, he published a new edition of the History and State of Geneva, which had been originally written

[L] Micrologie.
[M] Vic d'Abauzit.
[N] Author of the hist. of Lewis XIII,

and then subpreceptor to the duke of Gloucester.

by David Spon, and printed in two vols. 12mo. The work having already passed through three editions, was committed to Abauzit. Not contented with the mere republication, he corrected the errors, gave two dissertations on the subject, and annexed the public acts and memorials that were necessary as proofs and illustrations. To these were added a copious variety of learned and useful notes, in which he gave an ample detail of facts which were but imperfectly related in the text. Modest himself, he was not ambitious of fame, but assisted others by his labours. Among those who received a benefit from his learning and researches, M. de Meiran alone had the gratitude to acknowledge his obligation. The labours of Abauzit were assiduous, and his knowledge was extensive. While he declined public notice his name was known, and his communications were frequent to most of the celebrated mathematicians, philosophers, and divines in Europe. Notwithstanding the simplicity of his manners, this modest philosopher was not perhaps without a small share of vanity. For he employed himself in discovering what to his apprehension seemed errors in the different translations of the Bible[o]. He could believe nothing but what he saw, or was suggested by his own ideas, or could be reduced to mathematical demonstration. In consequence he wished to divest the scriptures of several miracles. He even made some efforts in poetry; but they were soon forgotten. He is acknowledged to have excelled more in diligence, accuracy, and precision, than in taste or genius. Voltaire, who had as great an aversion to miracles as Abauzit, esteemed and consulted him. As a citizen of Geneva the philosopher was active in the dissensions of 1734. He exerted himself in support of the aristocratic party, though he had much of republican zeal. His industry was indefatigable, and he seemed to have written and acted from the conviction of his own mind. In religion he adopted and supported the doctrines of arianism. Though declining praise, he acquired the esteem of many of the most eminent characters in Europe, and received an elegant compliment from Rousseau: "No," says he, "this age of philosophy will not pass without having produced one true philosopher. I know one, and I freely own, but one; but what I regard as my supreme felicity is, that he resides in my native country, *it is in my own country that he resides*: shall I presume to name him, whose real glory it is to remain *almost* in obscurity? Yes, modest and learned Abauzit, forgive a zeal which seeks not to promote your fame. I would not celebrate your name in an age that is unworthy to admire you. I would honour Geneva by distinguishing it as the place of your residence: my fellow-citizens are honoured by your pre-

[o] Vie d'Abauzit.

fence. Happy is the country where the merit that seeks concealment is the more revealed." Thus far we have transcribed the panegyric of Rousseau. The reader will appreciate the merit of Abauzit, in proportion to the value at which he prizes the esteem of Voltaire or the praises of Rousseau. He, however, who could gain the approbation of two such opposite characters, could have been no ordinary person. He died as he had lived, with the serenity and resignation of a philosopher, on the 20th of March 1767.

ABBADIE (JAMES), an eminent protestant divine, born at Nay, in Berne, in the year 1658, as Niceron affirms in his history of illustrious men, though some say he was born in 1654. He studied at Saumur, at Paris, and at Sedan; at which last place he took the degree of D. D. Thence he went to Holland, and afterwards to Berlin at the desire of count d'Espense; where he was made minister of the french church, lately established by the elector of Brandenburg. He resided in this city for many years, and was always in high favour with the elector. The french congregation at Berlin was at first but thin; but, upon the revocation of the edict of Nantes, great numbers retired to Brandenburg. They were received with the greatest humanity, so that Dr. Abbadie had in a little time a great charge; of which he took all possible care, and by his interest at court did many services to his distressed countrymen. The elector dying in 1688, Abbadie accepted of marshal Schomberg's proposal to go with him first to Holland, and then to England with the prince of Orange. In the autumn of 1689, he went with the marshal to Ireland; where he continued till after the battle of Boyne, in July 1690, in which his great patron was killed. This occasioned his return to London, where he was appointed minister of the french church in the Savoy; and some time after he was promoted to the deanry of Killaloe in Ireland, which he enjoyed for many years. Having made a tour to Holland, in order to publish one of his books; soon after his return, he was taken ill in London, and died in the parish of Mary-le-bone, Sept. 23, 1727. He was strongly attached to the cause of king William, as appears by his elaborate defence of the revolution, and his history of the assassination-plot. He had great natural abilities, which he cultivated with true and useful learning. He was a most zealous defender of the primitive doctrine of the protestants, as appears by his writings; and that strong nervous eloquence, for which he was so remarkable, enabled him to enforce the doctrines of his profession from the pulpit with great spirit and energy [F].

ABBAS

[F] The account of his writings, in the order they were published, is as follows: 1. Leiden, 1680. Sermons on several texts of scripture, 8vo.

2. Rotterdam.

ABBAS (HALLI), or Ali Ebnol Abbas, as Abulpharagius calls him in his *Hift. Dyn.* or, as he is usually called, Magus, as being one of the Magi, the followers of Zaradusht or Zoroaster; and not for his learning, as the learned Dr. Freind supposes. He was a persian physician, and studied under Abu Mahor, another persian doctor, who probably was of the magian religion also; he wrote his book, or Royal Work, at the request of Bowaia the son of Adado'ddaula the calif, to whom he dedicates it in the oriental manner, in lofty hyperbolical language, about A. D. 980. It was translated into latin by Stephen of Antioch in 1127, in which language we now have it. He seems to have copied Rhazis, which he might easily do, as he lived about 50 years after him, and might without difficulty come at his writings.

ABBAS, son of Abdalmothleb, uncle of Mohammed, at first made war against his nephew, whom he regarded as an impostor and a traitor to his country; but, being conquered and taken prisoner at the battle of Bedr, which was fought in the second year of the hegira, a heavy ransom was demanded for him. On complaining of which to Mohammed, he said to him: "Do you think it reasonable to reduce your uncle to a disgraceful poverty, and to force him, to the infamy of your family, to beg his bread from door to door?" Mohammed, who had learnt that Abbas had money concealed, made answer: "What then is become of the

2. Rotterdam, 1684. A panegyric on the elector of Brandenburg.

3. Rotterdam, 1684. A treatise of the truth of the christian religion. This has gone through seven editions. The abbé Hauteville speaks of it in these terms: "The most shining of these treatises for defence of the christian religion, which were published by the protestants, is that written by Mr. Abbadié. The favourable reception it obtained, the almost unexampled praise it received on the publication, the universal approbation it still preserves, render it unnecessary for me to join my commendations, which would add so little to the merit of so great an author. He has united in this book all our controversies with the infidels. In the first part, he combats the atheists; the deists in the second; and the socinians in the third. Philosophy and theology enter happily into his manner of composing, which is in the true method, lively, pure, and elegant, especially in the first books." *Discours historique et critique sur la methode des principaux auteurs, &c.* p. 187.

4. Hague, 1685. Reflections on the real presence in the sacrament.

5. Rotterdam, 1692. The art of knowing one's self, or an inquiry into the sources of morality.

6. A defence of the revolution in England.

7. Hague, 1695. A panegyric on Mary queen of England.

8. An account of the late conspiracy in England. This piece was written by order of king William III. and the materials were furnished by the earl of Portland, and sir William Trumbull, secretary of state.

9. 1708. The truth of the reformed religion. Dr. Henry Lambert, bishop of Dromore, translated this piece into English, for the instruction of the roman catholics in his diocese.

10. Amsterdam, 1723. The triumph of providence and religion, or the opening the seven seals by the son of God, &c. M. Voltaire speaks contemptuously of this performance in his list of writers in the age of Lewis XIV. He was celebrated, says that author, for his treatise on the christian religion; but he afterwards discredited that work by his "Opening of the seven seals."

Besides what we have mentioned, he published several single sermons, and some other little pieces, which met with general approbation.

bags full of gold that you left in your mother's keeping when you quitted Mecca?" Abbas, greatly surpris'd at finding that Mohammed was acquainted with a circumstance he thought to be a perfect secret, began to have a better opinion of his nephew, and promised him not only to pay him the ransom, but also to embrace his new religion. Some years afterwards, he even declared that God had rendered him a hundred fold for what he had then disburst, which he considered as an effect of the grace of musulmanism.

Abbas, in the sequel, became one of the principal captains in the service of Mohammed, and fought close beside him in the battle of Honain, against the Thakefites, in the 8th year of the hegira, after the taking of Mecca. It was on that day that Mohammed was in great danger of his life; and he would have been left on the field, had not Abbas, with a loud voice, which was naturally of great strength, rallied the flying troops by these words: "Whither are ye running, ye servants of God? Know ye not that his prophet is here? O you with whom acacia grows; and who feed your camels upon it; what are you thinking of? You are the faithful people of whom the prophets speak, and to whom the promises of God are made." The voice of Abbas was so powerful, that the musulmans returned to the charge, and disengaged their prophet who was on the point of falling into the hands of his enemies. But this personage was not only a general, he was also one of those doctors of musulmanism who became learned in a very short time: for all their science consisted then in understanding and explaining those verses of the Koran, which Mohammed declared to be descended from heaven from time to time, and in remembering certain apocryphal stories, which have since passed among them for prophetic traditions. But Abbas was far surpassed in this science by his son, generally known under the name of Ebn Abbas. Abbas was always in very great veneration with the musulmans; and the califs Omar and Othman never passed before him on horseback without dismounting to salute him. He died in the 32d of the hegira: and 100 years after his death one of his grandsons, Abulabbas, surnamed Saffah, was proclaimed calif, in whom commenced the dynasty of the Abbassides, who possessed the califate 524 years. There have been 37 califs of this family, successively succeeding each other without interruption. Ebn Abbas Abdallah, cousin german of Mohammed, was grandson of Abdalmothleb, uncle to the prophet. He is the most considerable of all the doctors of musulmanism, who are called Sahabah by way of excellence, that is to say, the companions of the prophet; and his authority is the highest of all in regard to traditions. It is related of him that the angel Gabriel, who had brought the Koran to Mohammed, appeared

to him before he was ten years of age, and gave him a perfect knowledge of that book: from whence he was honoured with the title of Targiuman al Koran, the interpreter of the Koran. He died in the year 68 of the hegira, and was every where lamented with cries that the grand rabbani, or doctor and grand master of the musulmans, was dead.

ABBASSA, sister of Haron Raschild, fifth calif of the race of the Abbassides. The calif her brother gave her in marriage to Giafer, his favourite, on condition that they should never cohabit together; but the mutual love they bore each other was such, that, forgetting the command of the calif, they soon had a son, whom they privily sent to be educated at Mecca. This coming to the ears of the calif, was the occasion of great misfortunes. Giafer lost the favour of his master, and shortly after, his life. Abbassa was turned out of the imperial palace, and reduced to a miserable condition; from which she was several years afterwards relieved by the bounty of a female friend. It is related in the divan entitled Saba, that this princess had a great talent in poetry, of which we have a specimen in a book written by Ben Abou Hagelah. They are addressed to her husband Giafer, whose converse she could not enjoy by the rigorous injunction of her brother, who had only married her to his favourite in order to admit him to the seraglio, and by that means to make him partaker of his pleasures. They are six lines in the arabic, of which the following is a faithful translation:

I had resolved to keep my love concealed in my heart;
But it escapes, and declares itself in spite of me.
If you do not yield at this declaration, my modesty will be lost with my secret;
But if you reject it, you will save my life by your refusal.
Whatever happens, at least I shall not die unrevenged,
For my death will sufficiently declare who has been my assassin.

ABBON, a monk of St. Germain-des-Pres, composed, in barbarous latin verses, the relation of the siege of Paris by the Normans towards the close of the 9th century. This versifying gazetteer, who was himself a Norman, was a witness of this siege; and though certainly not a good poet, is yet a faithful historian. He enters into the minutest particulars, with a great appearance of impartiality. His poem contains upwards of 1200 verses, and is divided into two books. It is to be found in the 2d vol. of Duchesne's collection, and has since been more correctly printed, with notes by Dupleix, in 1753.

ABBON (DE FLEURY), was born in the territory of Orleans. He devoted himself with equal ardour to every art and all the sciences: grammar, arithmetic, poetry, rhetoric, music, dialectic, geometry, astronomy, theology. After having shone with uncommon lustre in the schools of Paris and Rheims, he was elected abbot of the monastery of Fleury, of which he was a monk.

monk. He experienced many vexations from some of the bishops, against whom he asserted the rights of the monastic order. His enemies charged him with some acrimony against his persecutors. In his justification, he wrote an apology, which he addressed to the kings Hugh and Robert. Some time afterwards he dedicated to the same princes a collection of canons on the duties of kings and the duties of subjects. King Robert, having sent him to Rome to appease the wrath of Gregory V, who had threatened to lay the kingdom under an interdict, the pope granted him all he requested. Abbon, on his return from this expedition, set about the reform of the abbey of Reole in Gascony. He was here slain in a quarrel that rose between the French and the Gascons, in 1004. The collection of his letters was published in 1687, in folio, from the manuscripts of Pierre Pithou; to which were added his collection of canons, and his apology.

ABBOT (GEORGE), archbishop of Canterbury, was born Oct. 29, 1562, at Guilford, in Surrey [Q]. He received the rudiments of his education at the place of his nativity, under the care of Mr. Francis Taylor, master of the free school at Guilford founded by Edward VI. Thence he was removed to Baliol college, Oxford. Nov. 29, 1563, he was elected probationer fellow of his college; and having soon after entered into orders, he became a celebrated preacher in the university. In 1593, he took his degree of B. D. and was admitted doctor in that faculty in May 1597; and in the month of September of the same year he was elected master of University college [A]. About this time some differences arose between him and Dr. Laud, which subsisted as long as they lived, and proved equally a source of uneasiness to both. On March 6, 1599, he was installed dean of Winchester: the year following he was chosen vice-chancellor of the university of Oxford, and a second time in 1603. In 1604, that translation of the Bible now in use was begun by the direction of king James; and Dr. Abbot was the second of eight divines of Oxford, to whom the care of translating the whole New Testament (excepting the Epistles) was committed [S]. The year following, he was a third time vice-chancellor [T]. In

[Q] His father Maurice Abbot was a clothworker, and settled at Guildford, where he married Alice Marsh: he suffered a great deal for his steadfastness in the protestant religion, through the means of Dr. Story, who was a great persecutor of such persons in the reign of queen Mary. The conclusion of their days, however, was more fortunate. They lived together 28 years, and enjoyed a very singular felicity in the success of their children. Both died in the same year, 1606, within ten days of

each other, he at the age of 86, and she 80. They left behind them six sons; among which were George, afterwards the archbishop; Robert their eldest, and Maurice the youngest, who will be the subjects of the two following articles.

[A] Heylin's life of archbishop Laud. fol. 1688, p. 53.

[S] Ant. Wood. Fasti Oxon. vol. i. c. 157 & 165.

[T] Fuller's ch. hist. lib. x. fol. 46. 57.

1608, died his great patron Thomas Sackville, earl of Dorset, lord high treasurer of England, and chancellor of the university of Oxford [u]. After his decease, Dr. Abbot became chaplain to George Hume, earl of Dunbar, and treasurer of Scotland; with whom he went to that kingdom, to assist in establishing an union betwixt the churches of Scotland and England [x]; and in this affair he behaved with so much address and moderation, that it laid the foundation of all his future preferment [y]. When he was at Edinburgh, a prosecution was commenced against one George Sprot, for having been concerned in Gowrie's conspiracy eight years before. A long account of this affair, with a narrative prefixed by Dr. Abbot, was published at London, to satisfy the public about this matter, which had hitherto appeared doubtful and mysterious. Abbot's behaviour in Scotland so much pleased king James, that he ever after paid great deference to his advice [z]: there is extant a letter from his majesty to him, relating to the convocation, which he had consulted about the lawfulness of espousing the cause of the United Provinces, when the king was engaged as a mediator between Holland and Spain [A]. Upon

[u] T. Lewis's comp. hist. of the transl. of the bible and test. 8vo. p. 311.

[x] Heylin's hist. of presbyterians, f. 1672, p. 381.

[y] King James had suffered so much by the spirit and power of the presbyterians in Scotland, that he was very desirous of restoring the form of government by bishops in that kingdom; the care of which was entrusted to the earl of Dunbar. This noble lord had proceeded so far, two years before, as to obtain an act for the restitution of the estates of bishops. The presbyterians, however, had made so stout a resistance, that the whole affair was in the utmost danger of being overthrown; but, by the good management of Dr. Abbot, many difficulties were removed, and the clergy of Scotland were brought to a better temper; for the earl of Dunbar, who was wholly guided in this matter by the advice of his chaplain, procured an act in the general assembly, "That the king should have the induction (or calling) of all general assemblies. That the bishops, or their deputies, should be perpetual moderators of the diocesan synods. That no excommunication or absolution should be pronounced without their approbation. That all presentations of benefices should belong to them. That every minister, at his admission to a benefice, should take the oath of supremacy and canonical obedience. That the visitation

of the diocese should be performed by the bishop or his deputy only: and finally, that the bishop should be moderator of all conventions, for exercising, or prophesying, which should be held within their bounds." All which articles were ratified by the parliament of that kingdom.

[z] Calderwood's hist. of the church of Scotland, p. 443.

[A] Here follows a copy of the letter, transcribed from the New Observer, vol. iii. No. 12. the author of which tells us, the original is in the hands of an eminent person; the four last lines in the king's own hand, and the rest in the secretary's:

"Good Dr. Abbot,

"I cannot abstain to give you my judgment on the proceedings in the convocation, as you will call it; and both as *rex in folio*, and *unus gregis in ecclesia*, I am doubly concerned. My title to the crown nobody calls in question, but they that love neither you nor me, and you may guess whom I mean: all that you and your brethren have said of a king in possession, (for that word, I tell you, is no more than that you make use of in your canon) concerns not me at all. I am the next heir, and the crown is mine by all rights you can name, but that of conquest; and Mr. Solicitor has sufficiently expressed my own thoughts concerning the nature of kingship, and concerning the nature of it *ut in mea persona*; and I believe you

were

Upon the death of Dr. Overton, bishop of Lichfield and Coventry, the king named Dr. Abbot for his successor: and he was accordingly consecrated bishop of those united sees in Dec. 1609. About a month afterwards, he was translated to the see of London, vacant by the death of Dr. Thomas Ravis. Upon the decease of Dr. Richard Bancroft, archbishop of Canterbury, on Nov. 2, 1610, his majesty had a new opportunity of testifying his esteem for Dr. Abbot, and accordingly raised him to the archiepiscopal see [B]. He became now in the highest favour both with prince and people, and was concerned in all the great affairs both of church and state. Yet he never appeared over-fond of power, nor did he endeavour to carry his prerogative as primate of England to any great height; though he shewed a steady resolution in the maintenance of the rights of the high-commission-court, and would not submit to lord Coke's prohibitions [C]. Being a man of moderation in his principles, he greatly displeased some of the high churchmen; but he had as great concern for the church as any of them, when he thought it really in danger. His great zeal for the protestant religion made him a strenuous promoter of the match between the elector palatine and the princess Elizabeth, which was accordingly concluded and solemnized Feb. 14, 1612, the archbishop performing the ceremony on a stage erected in the royal chapel. On the 10th of

were all of his opinion; at least, none of you said any thing contrary to it at the time he spoke to you from me: but you know all of you, as I think, that my reason of calling you together was to give your judgments, how far a christian and a protestant king may concur to assist his neighbours to shake off their obedience to their own sovereign, upon account of oppression, tyranny, or what else you please to name it. In the late queen's time, this kingdom was very free in assisting the Hollanders both with arms and advice; and none of your coat ever told me that any scrupled at it in her reign. Upon my coming to England, you may know that it came from some of yourselves to raise scruples about this matter; and albeit I have often told my mind concerning *jus regium in subditos*, as in May last, in the star-chamber, upon the occasion of Hales's pamphlet; yet I never took any notice of these scruples, till the affairs of Spain and Holland forced me to it. All my neighbours call on me to concur in the treaty between Holland and Spain; and the honour of the nation will not suffer the Hollanders to be abandoned, especially after so much money and men spent in their quarrel; therefore I was of the mind to call my clergy together, to satisfy not so

much me, as the world about us, of the justness of my owning the Hollanders at this time. This I needed not to have done, and you have forced me to say, I wish I had not; you have dipped too deep in what all kings reserve among the *arcana imperii*; and whatever aversion you may profess against God's being the author of sin, you have stumbled upon the threshold of that opinion, in saying upon the matter, that even tyranny is God's authority, and should be remembered as such. If the king of Spain should return to claim his old pontifical right to my kingdom, you leave me to seek for others to fight for it; for you tell us upon the matter beforehand, his authority is God's authority if he prevail.

"Mr. Doctor, I have no time to express my mind further on this theory business; I shall give you my orders about it by Mr. Solicitor, and until then, meddle no more in it; for they are edge tools, or rather like that weapon that is said to cut with one edge, and cure with the other. I commit you to God's protection, good Dr. Abbot, and rest your good friend, JAMES R."

[B] Regist. ipsius, fol. 1.

[C] Winwood's memorials, vol. iii. p. 281.

April,

April, his electoral highness set out for Germany: before his departure, he made a present of plate to the archbishop, of the value of a thousand pounds; and as a mark of his confidence, he wrote a letter to him from Canterbury, informing him of the grounds of that discontent with which he left England [D]. The king, it appears, had interfered in the religious disputes of Holland, so far as to attempt the removal of Conrad Vortius and Arminius. About this time, the famous Hugo Grotius came over to England, to endeavour to give his majesty a better opinion of the remonstrants, as they then began to be called: we have a very singular account of the man, and of his negotiation, in a letter from the archbishop to sir Ralph Winwood [E]. In the following year happened the famous case of divorce betwixt the lady Frances Howard, daughter of the earl of Suffolk, and Robert earl of Essex: this affair has been by many considered as one of the greatest blemishes of king James's reign, but the conduct of the archbishop on the occasion added much to the reputation he had already acquired for incorruptible integrity [F]. In 1618, the king published a declaration, which he ordered to be read in all churches, permitting sports and pastimes on the Lord's day: this gave great uneasiness to the archbishop; who, happening to be at Croydon when it came thither, had the courage to forbid its being read [G]. On April 5, 1619, sir Nicholas Kempe laid the first stone of the hospital at Guilford; the archbishop, who was present, afterwards endowed it with lands to the value of three hundred pounds per annum; one hundred of which was to be employed in setting the poor to work, and the remainder for the maintenance of a master, twelve brothers, and eight sisters, who have blue clothes, and gowns of the same

[D] Winwood's memorials, vol. iii. p. 454.

[E] Ib. p. 459.

[F] This affair was by the king referred to a court of delegates. It was drawn out into a great length, and many accidents happened in the course of it, which gave the archbishop disquiet. He saw plainly, that the king was very desirous the lady should be divorced; but he was, in his own judgment, directly against the divorce. He laboured all he could to extricate himself from these difficulties, by having an end put to the cause some other way than by sentence; but it was to no purpose; for those who drove on this affair had got too great power to be restrained from bringing it to the conclusion they desired. He prepared a speech, which he intended to have spoken, against the nullity of the marriage, in the court at Lambeth; but he did not make use of this

speech, because the king ordered them to deliver their opinions in few words. He continued, however, inflexible in his opinion; and when sentence was pronounced, the court was divided in the following manner:

The commissioners who gave sentence in the lady's behalf, were the bishops of Winchester, Ely, Lichfield and Coventry, Rochester; and sir Julius Caesar, sir Thomas Parry, sir Daniel Dunn, doctors of law.

The commissioners dissenting, Archbishop of Canterbury, bishop of London; sir John Bennet, Francis James, Thomas Edwards, doctors of law. The king was very desirous the lady should be divorced; the archbishop, being against it, drew up his reasons, which the king thought fit to answer himself. See Saunderson's history of king James, p. 390.

[G] Heylin's hist. of the sabb. p. 493.

colour, and half-a-crown a week each. Oct. 29, being the anniversary of the bishop's birth, is commemorated here, and the archbishop of Canterbury for the time being is visitor of the hospital [H]. Towards the end of this year, the elector palatine accepted of the crown of Bohemia, which occasioned great disputes in king James's councils: some were desirous that his majesty should not interfere in this matter, foreseeing that it would produce a war in Germany; others again were of opinion, that natural affection to his son and daughter, and a just concern for the protestant interest, ought to engage him to support the new election. The latter was the archbishop's sentiment; and not being able at that time to attend the privy council, he wrote his mind with great boldness and freedom to the secretary of state [1].
The

[1] Aubrey's antiq. of Surrey, vol. iii. p. 282.

[1] "Good Mr. secretary, I have never more desired to be present at any consultation than that which is this day to be handled, for my heart, and all my heart, goeth with it; but my foot is worse than it was on Friday, so that, by advice of my physician, I have sweat this whole night past, and am directed to keep my bed this day.

"But for the matter; my humble advice is, that there is no going back, but a countenancing it against all the world; yes, so far as with ringing of bells, and making of bonfires in London, so soon as it shall be certainly understood that the coronation is past. I am satisfied in my conscience that the cause is just, wherefore they have rejected that proud and bloody man: and so much rather, because he hath taken a course to make that kingdom not elective, but to take it from the donation of another man. And when God hath set up the prince that is chosen to be a mark of honour through all christendom, to propagate his gospel and to protect the oppressed, I dare not for my part give advice, but to follow where God leads.

"It is a great honour to the king our master, that he hath such a son, whose virtues have made him thought fit to be made a king; and methinks I do in this, and that of Hungary, foresee the work of God, that by piece and piece the kings of the earth that gave their power unto the beast (all the word of God must be fulfilled) shall now tear the whore and make her desolate, as St. John in his revelation has foretold. I pray you therefore with all the spirits you have, to put life into this business: and let a return be made into Germany with speed and with comfort; and let it be really prosecuted, that it may

appear to the world, that we are awake when God in this sort calleth us.

"If I had time to express it, I could be very angry at the shuffling which was used towards my lord Doncaster, and the slighting of his embassy so, which cannot but touch upon our great matter, who did send him: and therefore I would never have a noble son forsaken for respect of them, who truly aim at nothing but their own purposes.

"Our striking in will comfort the Bohemians, will honour the Palgrave, will strengthen the union, will bring on the states of the Low Countries, will stir up the king of Denmark, and move his own uncles the prince of Orange and the duke de Bouvillon, together with Tremoville (a rich prince in France) to cast in their shares; and Hungary, as I hope (being in that same cause) will run the same fortune. For the means to support the war, I hope *providetur Deus*: the parliament is the old and honourable way, but how assured at this time I know not; yet I will hope the best: certainly, if countenance be given to the action, many brave spirits will voluntarily go. Our great master, in sufficient want of money, gave some aid to the duke of Savoy, and furnished out a pretty army in the cause of Cleve. We must try once again, what can be done in this business of a higher nature; and all the money that may be spared is to be turned that way. And perhaps God provided the jewels that were laid up in the tower, to be gathered by the mother for the preservation of her daughter; who, like a noble princess, had professed to her husband, not to leave herself one jewel, rather than not to maintain so religious and righteous a cause. You see that lying on my bed I have gone too far; but if I were with you, this

The archbishop, now in a declining state of health, used in the summer to go to Hampshire for the sake of recreation; and, being invited by lord Zouch to hunt in his park at Branzill, he met there with the greatest misfortune that ever befel him; for he accidentally killed my lord's keeper, by an arrow from a cross-bow, which he shot at one of the deer [κ]. This accident threw him into a deep melancholy; and he ever afterwards kept a monthly fast on Tuesday, the day on which this fatal mischance happened [L]. He also settled an annuity of 20 l. on the widow. There were several persons, who took an advantage of this misfortune, to lessen him in the king's favour; but his majesty said, "An angel might have miscarried in this sort." His enemies alleging, that, having incurred an irregularity, he was thereby incapacitated for performing the offices of a primate, the king directed a commission to ten persons, to enquire into this matter. The points referred to their decision were, 1. Whether the archbishop was irregular by the fact of involuntary homicide. 2. Whether that act might tend to scandal in a churchman. 3. How his grace should be restored, in case the commissioners should find him irregular. All agreed, that it could not be otherwise done, than by restitution from the king; but they varied in the manner. The bishop of Winchester, the lord chief justice, and Dr. Steward, thought it should be done by the king, and by him alone. The lord keeper, and the bishops of London, Rochester, Exeter, and St. David's, were for a commission from the king directed to some bishops. Judge Doddridge and sir Henry Martin were desirous it should be done both ways, by way of caution. The king accordingly passed a pardon and dispensation; by which he absolved the archbishop of all irregularity, scandal or infamation, and declared him capable of all the authority of a primate [M]. From that time an increase of infirmities prevented his assistance at the council. But when, in the last illness of James I, his attendance was required, he was attentive to the charge till the 27th of March 1625, the day on which the king expired. Though very infirm, and afflicted with the gout, he assisted at the ceremony of the coronation of Charles I. whose favour, however, he did not long enjoy. His avowed enemy, the duke of Buckingham, soon found an opportunity to make him feel the weight of his displeasure. Dr. Sibthorpe had in the lent assizes 1627 preached before the judges a sermon at

this should be my language, which I pray you humbly and heartily to represent to the king my master, telling him, that when I can stand. I hope to do his majesty some service herein. So commending me unto you, I remain your very loving friend,
GEORGE CANT.

Cabala, 3d ed. p. 102.

[κ] Heylin's life of archbishop Laud, p. 83.

[L] Fuller's ch. hist. cent. xviii. b. x. p. 87.

[M] Saunderson's contin. of Rymer's fœdera, vol. xvii. p. 337.

Northampton, to justify a loan which the king had demanded. This sermon, calculated to varnish over an obnoxious measure, was transmitted to the archbishop with the king's direction to license it; which he refused, and gave his reasons for it: the sermon however was licensed by the bishop of London, after the passages deemed exceptionable had been erased [N]. On July 5, lord Conway, who was then secretary of state, made him a visit; and intimated to him, that the king expected he should withdraw to Canterbury. The archbishop declined this proposal, because he had then a law-suit with that city; and desired he might rather have leave to retire to his house at Ford, five miles beyond Canterbury [O]. His request was granted; and, on Oct. 9 following, the king gave a commission to the bishops of London, Durham, Rochester, Oxford, and Bath and Wells, to execute the archiepiscopal authority; the cause assigned being no more than this, that the archbishop could not at that time in his own person attend those services which were otherwise proper for his cognizance and direction [P]. The archbishop did not remain long in this situation; for, a parliament being absolutely necessary, he was recalled about Christmas, and restored to his authority and jurisdiction. On his arrival at court he was received by the archbishop of York and the earl of Dorset, who conducted him to the king, and his regular attendance was from that time required. He sat in the succeeding parliament, and continued afterwards in the full exercise of his office. On the 24th of August, 1628, the archbishop consecrated to the see of Chichester Dr. Richard Montague, who had before been active in supporting the pretence of irregularity, which had been alleged against him. Laud, bishop of London, one of his former enemies, also assisted at the consecration. When the petition of right was discussed in parliament, the archbishop delivered the opinion of the house of lords at a conference with the house of commons, offering some propositions from the former, and received the thanks of sir Dudley Diggs. Dr. Manwaring, having preached before the house of commons two sermons, which he afterwards published, and in which he maintained the king's authority in raising subsidies without the consent of parliament, was brought before the bar of the house of lords, by impeachment of the commons. Upon this occasion the archbishop, with the king's consent, gave the doctor a severe admonition, in which he avowed his abhorrence of the principles maintained in the two discourses. The interest of bishop Laud being now very considerable at court, he drew up instructions; which, having the king's name,

[N] Rushworth's collect. vol. i. p. 438.

[P] Ib. vol. i. p. 435.

[O] Ib. vol. i. p. 438.

were transmitted to the archbishop, under the pompous title of "His majesty's instructions to the most reverend father in God, George, lord archbishop of Canterbury, containing certain orders to be observed and put in execution by the several bishops in his province." His grace communicated them to his suffragan bishops; but, to prove that he still intended to exercise his authority in his own diocese, he restored Mr. Palmer and Mr. Unday to their lectureships, after the dean and archdeacon of Canterbury had suspended them. In other respects he endeavoured to soften their rigour, as they were contrived to enforce the particular notions of a prevailing party in the church, which the archbishop thought too hard for those who made the fundamentals of religion their study, and were not so zealous for forms [Q]. His conduct in this and other respects made his presence unwelcome at court; so that, upon the birth of the prince of Wales, afterwards Charles II. Laud had the honour to baptize him, as dean of the chapel. It appears from almost the last public act of his life, that he was not so regardless of the ceremonial parts of religious duty in the church of England as his enemies have represented him; for he issued an order, dated the 3d of July 1633, requiring the parishioners of Crayford in Kent to receive the sacrament on their knees, at the steps ascending to the communion table. On the 5th of August, in the same year, he died at Croydon, worn out with cares and infirmities, at the age of 71, and was according to his own direction buried in the chapel of Our Lady, within the church dedicated to the Holy Trinity at Guilford. A stately monument was erected over the grave, with the effigy of the archbishop in his robes. He shewed himself, in most circumstances of his life, a man of great moderation to all parties; and was desirous that the clergy should attract the esteem of the laity by the sanctity of their manners, rather than claim it as due to their function. His public spirit, says a late writer, ought certainly to have been set in a clearer light than it has hitherto been by the friends of the church. His notions and principles, however, not suiting the humour of some writers, have drawn upon him many severe reflections. Heylin asserts, "That marks of his benefactions we find none in places of his breeding and preferment;" an aspersions which is totally groundless [R]. Dr. Wellwood has done more justice to the merit and abilities of our prelate: "Archbishop Abbot, says he, was a person of wonderful temper and moderation; and in all his conduct shewed an unwillingness to stretch the act of uniformity beyond what was absolutely neces-

[Q] Heylin's life of abp. Laud, p. 195.
[R] See a long list of his benefactions in the Biographia britannica, vol. i. p. 21. The archbishop's will, and the statutes

made by him for the regulation of his hospital at Guilford, with his character by the late right hon. Arthur Onslow, were published in 1778.

sary for the peace of the church, or the prerogative of the crown, any farther than conduced to the good of the state. Being not well turned for a court, though otherwise of considerable learning and genteel education, he either could not, or would not, stoop to the humour of the times; and now and then, by an unseasonable stiffness, gave occasion to his enemies to represent him as not well inclined to the prerogative, or too much addicted to a popular interest; and therefore not fit to be employed in matters of government." Posterity may estimate the learning and abilities of this prelate from his writings on various subjects: a list of them as they were published is here subjoined [s].

ABBOT (MAURICE), youngest brother to the archbishop, was born at Guilford [T], and bred to trade in London, where he became an eminent merchant, and distinguished himself in the direction of the affairs of the East India company, and in the most public-spirited extension of the national commerce. He was employed as a commissioner in the treaty concluded July 7, 1619, with the dutch East India company respecting the commerce to the Molucca islands, one of the most memorable trans-

[s] 1. "Questiones sex, totidem prælectionibus in schola theologica Oxoniæ pro forma habitæ, discussæ et disceptatæ, anno 1597, in quibus e sacra scriptura et patribus quid statuendum sit definitur; Oxoniæ, 1598, 4to; Francoforti, 1616, 4to.

2. "Exposition on the prophet Jonah; London, 1600.

3. "His answer to the questions of the citizens of London, in January 1600, concerning Cheap-side cross; London, 1641." The cross in Cheap-side was taken down in the year 1600, in order to be repaired; and upon this occasion the citizens of London desired the advice of both universities, Whether the cross should be re-erected or not? Dr. Abbot, as vice-chancellor of Oxford, said, that the crucifix with the dove upon it should not be again set up, but approved rather of a pyramid, or some other simple ornament. This determination was consistent with his own practice, when in his said office he caused several superstitious pictures to be burnt in the marketplace in Oxford.

4. "The reasons which Dr. Hill hath brought for the upholding of popishry, unmasked and shewed to be very weak; Oxon. 1604.

5. "A preface to the examination of George Sprott.

6. "A sermon preached at Westminster, May 26, 1608, at the funeral of Thomas earl of Dorset, late lord high treasurer of England, on Isaiah xl. 6. London, 1608.

7. "Translation of part of the New testament, with the rest of the Oxford divines, 1611.

8. "Some memorials touching the nullity betwixt the earl of Essex and his lady, pronounced Sept. 25, 1613, at Lambeth, and the difficulties endured in the same." To this is added, "Some observable things since September 25, 1613, when the sentence was given in the cause of the earl of Essex, continued unto the day of the marriage, December 26, 1613," which appears also to have been wrote by his grace; and to it is joined, the speech intended to be spoken at Lambeth, September 25, 1613, by the archbishop, when it came to his turn to declare his mind concerning the nullity of the marriage.

9. "A brief description of the whole world; London, 1614.

10. "A short apology for archbishop Abbot, touching the death of Peter Hawkins, dated October 8, 1621.

11. "Treatise of perpetual visibility and succession of the true church in all ages; London, 1624, 4to.

12. "A narrative containing the true cause of his sequestration and disgrace at court, 1627.

13. "History of the massacre in the Valtoline.

14. His "Judgment of bowing at the name of Jesus; Hamburgh, 1632."

[T] Biographia britannica.

actions of that reign, and in consequence of that treaty accompanied sir Dudley Diggs to Holland in 1620, to negotiate the recovery of the goods of some english merchants. In 1623, he was one of the farmers of the customs, and in 1624 one of the council for settling and establishing Virginia. When Charles I. ascended the throne; Mr. Abbot was the first person that was honoured with knighthood. In 1625 he was elected into parliament for the city of London; and in 1627 was chosen sheriff. In 1635 he erected a noble monument at Guilford to the memory of his brother the archbishop. In 1638 he was lord mayor of London, and died January 10, 1640; leaving one son, George, of whom some account is given in a note [v]. He was a man of an amiable character; and that his love for trade was rewarded with proportionate success, appears from a dedication [x] to him, when governor of the East India company.

ABBOT (ROBERT), eldest brother to the archbishop, was born also in the town of Guilford in 1560; educated by the same schoolmaster; and afterwards sent to Baliol college, Oxford, in 1575. In 1582 he took his degree of M. A. and soon became a celebrated preacher; to which talent he chiefly owed his preferment. Upon his first sermon at Worcester, he was chosen lecturer in that city, and soon after rector of All Saints in the same place. John Stanhope, esq. happening to hear him preach at Paul's cross, was so pleased with him, that he immediately presented him to the rich living of Bingham, in Nottinghamshire. In 1594 he became no less eminent for his writings than he had been for his excellence in preaching. In 1597 he took his degree of D. D. In the beginning of king James's reign he was appointed chaplain in ordinary to his majesty; who had such an opinion of him as a writer, that he ordered the doctor's book "De Antichristo" to be reprinted with his own commentary upon part of the Apocalypse. In 1609 he was elected master of Baliol college; which trust he discharged with the utmost care and assiduity, by his frequent lectures to the scholars, by his continual presence at public exercises, and by promoting temperance in the society. In May 1610 the king nominated Dr. Abbot one of the fellows in the college of Chelsea, which

[v] George Abbot was elected probationer fellow of Merton college, 1624, and admitted B. L. B. 1630. Wood, in his life of archbishop Abbot, mentions a third George: but there is reason to suppose, that the two Georges he speaks of were the same person, who appears to have been author of, 1. "The whole book of Job paraphrased, &c. Lond. 1640." 2. "Vindiciae sabbati, 1641," 4to. 3. "Brief notes upon the whole book of Psalms, 1654," and some other things. He mar-

ried a daughter of col. Parefoy, of Caldecote-hall, Warwickshire; whose house he gallantly defended, by the help of the servants only, against the attacks of the princes Rupert and Maurice with 18 troops of horse. He died Feb. 4, 1648, in his 44th year. See his epitaph, with some further particulars, in the "History of Hinckley, by Nichols, 1782," 4to. p. 237.

[x] Prefixed to a book, intitled, "Cochin China, &c. 1633," 4to.

had been lately founded for the encouragement and promotion of polemical divinity. In November 1610 he was made prebendary of Normanton in the church of Southwell; and in 1612 his majesty appointed him regius professor of divinity at Oxford; in which station he acquired the character of a profound divine, though a more moderate calvinist than either of his two predecessors in the divinity-chair, Holland and Humphrey: for he countenanced the sublapsarian tenets concerning predestination [v]. In one of his sermons before the university, where he was professor, he thus points out the oblique methods then practised by some persons, who secretly favoured popery, to undermine the reformation. "There were men, says he, who, under pretence of truth, and preaching against the puritans, struck at the heart and root of that faith and religion now established amongst us; which was the very practice of Parsons and Campian's counsel, when they came hither to seduce young students; who, afraid to be expelled if they should openly profess their conversion, were directed to speak freely against the puritans, as what would suffice; so these do not expect to be accounted papists, because they speak only against puritans, but because they are indeed papists, they speak nothing against them: or if they do, they beat about the bush, and that softly too, for fear of disquieting the birds that are in it." Dr. Laud, then present, was so much suspected to be one of those persons to whom the allusion was made, that the whole auditory applied these reflections to him; nay, Laud himself wrote a letter to the bishop of Lincoln, complaining, "that he was fain to sit patiently at the rehearsal of this sermon, though abused almost an hour together, being pointed at as he sat; yet would have taken no notice of it, but that the whole university applied it to him; and his friends told him he should sink in his credit, if he answered not Dr. Abbot in his own: nevertheless, he would be patient, and desired his lordship would vouchsafe him some direction." But as Laud made no answer, it is likely the bishop advised him against it [z]. The fame of Dr. Abbot's lectures became very great; and those which he gave upon the supreme power of kings against Bellarmine and Suarez so much pleased his majesty, that when the see of Salisbury became vacant, he named him to that bishopric; and he was consecrated by his own brother at Lambeth, Dec. 3, 1615 [A]. When he came to Salisbury, he found the cathedral running to decay, through the negligence and covetousness of the clergy belonging to it: however, he found means to draw 500 l. from the prebendaries, which he

[v] Athen. Ox. 1721, vol. i. col.

430.

[z] Rushworth, vol. i. p. 62.

[A] Fuller's worthies of England, in Surrey.

applied to the reparation of this church [B]. He then gave himself up to the duties of his function with great diligence and assiduity, visiting his whole diocese in person, and preaching every Sunday, whilst health would permit, which was not long; for his sedentary life, and close application to study, brought upon him the gravel and stone, of which he died March 2, 1617, in the 58th year of his age. He did not fill the see quite two years and three months; and was one of the five bishops which Salisbury had in six years. He was buried opposite to the bishop's seat in the cathedral. Robert had been twice married, and his second marriage gave some displeasure to the archbishop. He left one son, and one daughter; Martha, who was married to sir Nathanael Brent, warden of Merton college in Oxford [c]. Their daughter Margaret was married to Dr. Edward Corbet, rector of Haseley in Oxfordshire, who is mentioned in the note below.

ABDALLAH, father of the prophet Mohammed, was a slave, and driver of camels. The Mohammedans, for elevating the origin of the son, affirm that the father was sought for in marriage by the fairest and most virtuous of all the women of his tribe. He was then 75 or 85 years of age; and, what is more extraordinary still, is that, on his wedding-night, a hundred young girls died in despair at seeing one female more fortunate than they. His wife remained a long while barren, but at last she brought forth a son who made a great alteration in the affairs of the world.

ABDALMALEK, or ABDELMELIK, son of Marvan, fifth calif of the race of the Omniades, began his reign in the year 65 of the hegira, 685 of J. C. and finished it in 86. He was given the surname of Rasch al Hegiarat, that is, the sweat of the stone, on account of his extreme avarice, and that of Abulzebab, because of his breath, which was so offensive, that it killed the flies that settled on his lips. He surpassed in power all the califs his predecessors; it being under his reign that the Indies were conquered in the east, and his armies penetrated as far as Spain to the west.

This calif also extended his empire southwards, by rendering himself master of Mecca, where Abdalla, son of Zobair, was in cantonment, and afterwards defeated Mafaab, brother of the same Abdalla. He was in the castle of Coufa, when the head of Mafaab was brought him, who had been defeated and slain by his troops, and one of them that were about his person said to him: "I am now reflecting on an adventure that appears to me

[B] Featley's life of bishop Abbot, p. 49.

[c] Dr. Abbot wrote several pieces concerning the controversies of those times.

He also left behind him several manuscripts, which Dr. Corbet presented to the Bodleian library.

very singular; which is, that I have seen brought into this castle the head of Houssain, son of Ali, to Obeidalla, who had defeated him, that of Obeidalla to Mokhtar his conqueror, that of Mokhtar to Mafaab, and that of Mafaab, which is now presented to you." Abdalmalek was surpris'd, and troubled at this speech, and gave orders immediately to have the castle demolished in order to avert the ill omen. Abdalmalek reigned 21 years, and was succeeded by his son Valid, who was the eldest of sixteen male children he left behind him, of whom three others, Solyman, Yezid, and Heshham, also came to the sovereignty. He was buried without the gate of Damascus, and his moderation is remarked in that he would not take by force from the christians a church that he had requested of them, and which they refused to give him.

ABDAS, a bishop in Persia, who, in the time of Theodosius the younger, by his inconsiderate zeal, was the cause of a very terrible persecution against the christians, who till then enjoyed a full liberty of conscience in Persia. Abdas was the first martyr on the occasion, if we may so call a man, who by his rashness brought so many misfortunes on the church. The clergy, who had long forgot one of the most essential parts of christian humility and patience, had recourse to a remedy which occasioned another deluge of blood. They called in the assistance of Theodosius, which kindled a long war between the Romans and Persians. It is true, the latter were worsted: but was there any certainty that they should not overcome the Romans; and that, being flushed with victory, instead of persecuting only the christians in Persia, they would not exercise a general persecution against all the other churches? Thus we see what mischiefs the inconsiderate zeal of one man may occasion. The fury of the persecutors could scarce be satisfied in the space of 30 years [D]. Such are the unavoidable inconveniencies to which they expose themselves who maintain so warmly, that the power of the secular arm ought to be made use of for the establishment of orthodoxy.

ABDIAS, of Babylon, a legendary writer, only known by an apocryphal work, which has been translated into latin, and published by Wolfgang Lazius: it is intituled, *Historia certaminis apostolici*. Basil, 1551. He boasted he had seen Christ, was one of the 72 disciples, and had been an eye-witness of the actions and deaths of several of the apostles; that he had followed St. Simon and St. Jude into Persia, where he said they had made him first bishop of Babylon. But his forgery is easily detected, for he mentions Hegesippus, and Jul. Africanus, one of whom lived about 130, and the other 221 years after the ascen-

[D] Theodoret. *hist. eccles. lib. v. cap. 39.* Socratis *hist. eccles. lib. vii. cap. 18.*

son. The original MS. of this work was discovered in the monastery of Ossiach in Carinthia, and is inserted in the *Bibl. Patr.*

ABEILLE (GASPAR), was born at Riez in Provence, in the year 1648. He came up to Paris early in life, where he was much admired for the brilliancy of his wit. The marshal de Luxembourg took notice of him, and gave him the title of his secretary. The poet followed the hero in his campaigns. The marshal gave him his confidence during his life, and at his death recommended him to his heirs as an estimable man. The prince of Conti and the duke de Vendôme vouchsafed him their familiarity, and they found great pleasure in his lively and animated conversation. The witticisms which would have been common in the mouth of any other man, were rendered striking in him by the turn he gave them, and by the grimaces with which he accompanied them. A countenance remarkably ugly and full of wrinkles, which he managed at pleasure, stood him in stead of a variety of masks. Whenever he read a tale or a comedy, he made a ludicrous use of this moveable physiognomy for distinguishing the personages of the piece he was reciting. The abbé Abeille enjoyed a priory, and a place in the french academy. We have of him some odes, some epistles, several tragedies, one comedy, and two operas. A certain prince observed of his tragedy of Cato, that, if Cato of Utica should return from the grave, he would be no more Cato than that of the abbé Abeille. To which one might add, that, if the author of Cato should revisit the world, he would be received in it neither as a Racine nor as a Corneille. He understood well enough what was necessary to the formation of a good poet: but he was not one himself. His style is feeble, low and languid. In his versification he discovers none of that dignity he had in his character. He died at Paris the 21st of May, 1718. A french critic, speaking of the two tragedies, *Solyman* and *Hercules*, written by Jean Juvenon de la Thuillerie, says, the reader will be able to judge of their merit when he is informed that they were attributed to the abbé Abeille.

ABEILLE (SCIPIO), brother of the foregoing, has left an excellent history of the bones, 1685, in 12mo; together with verses which prove that poetry was a family talent. He died in 1697. He had been surgeon-major of the regiment of Picardie. There is extant by him a treatise relative to that employ. He published it in 1669, in 12mo. under the title of *The complete army-surgeon*.

ABEL, king of Denmark, was son of Valdimar II, who left the throne to Eric, his eldest son, crowned in 1241. Divisions soon arose between the two brothers; Abel declared war against Eric; and, after alternate successes and defeats, they concluded a peace in 1248. This reconciliation was only in outside appearance.

pearance. Abel having invited his brother to a repast, caused him to be assassinated, and took possession of his throne in 1250. A heavy tax, established under pretence of paying the national debts occasioned by the former war, gave rise to a revolt among the Frisons. Abel set out at the head of an army to reduce them in 1252; but he was vanquished and put to death by the rebels, in revenge for the murder of his brother. This prince, no less treacherous than cruel, had the art of concealing the natural ferocity of his character under the specious appearance of kindness and friendship.

ABEL (CHARLES FREDERIC), whose great musical ability was an honour to the age in which he lived. His overtures, quartets, and other works will be always in high estimation. Among those who are capable of discerning the inspiration of genius, the subjects of his movements, and the elegant combinations of his harmony, will for ever be attended with admiration. His instrumental performance was much distinguished for his elegance and fine feeling. His powers on the viol di gamba were particularly great. He died, after three days sleep, on the 20th of June, 1787.

ABELA (JOHN FRANCIS), commander of the order of Maltha, is known by a very rare and curious book. He published it at Maltha in 1647, in folio, under the title of *Maltha illustrata*. This work, divided in four books, contains the description of the isle of Maltha and its principal antiquities.

ABELARD (PETER), one of the most celebrated doctors of the 12th century, was born, 1079, in the village of Palais, six miles from Nantz in Britany. Being of an acute genius, he applied himself to logic with more success than to any other study; and travelled to several places on purpose to exercise himself in this science, disputing wherever he went, discharging his syllogisms on all sides, and seeking every opportunity to signalize himself in disputation. He finished his studies at Paris; where he found that famous professor of philosophy William de Champeaux, with whom he was at first in high favour, but did not continue so long; for this professor, being puzzled to answer the subtle objections started by Abelard, grew at last out of humour, and began to hate him. The school soon ran into parties; the senior pupils, envious of Abelard, joined their master: which only heightened the presumption of our young philosopher, who now began to think himself completely qualified to instruct others, and for this purpose erected an academy at Melun, where the french court then resided. Champeaux used every method in his power to hinder the establishment of this school; but his opposition only promoted the success of his rival[E]. The fame of this new logical professor spread greatly,

[E] Abelard. *epist.* i. p. 5.

and eclipsed that of Champeaux; and Abelard was so much elated, that he removed his school to Corbeil, that he might harass his enemy the closer in more frequent disputations: but his excessive application to study brought upon him an illness, which obliged him to remove to his native air. After two years stay in Britany, he returned to Paris; where Champeaux, though he had resigned his professorship, and was entered amongst the canons regular, yet continued to teach amongst them. Abelard disputed against him, on the nature of universals, with such strength of argument, that he obliged him to renounce his opinion, which was abstracted spinosism unexplained. This brought the monk into such contempt, and gained his antagonist so much reputation, that the lectures of the former were wholly deserted; and the professor himself, in whose favour Champeaux had resigned, gave up the chair to Abelard, and became one of his hearers. But no sooner was he raised to this dignity, than he found himself still more exposed to the darts of envy. The canon-regular procured the discharge of the professor, who had given up the chair to Abelard, under pretext of his having been guilty of some bad practices; and one who was a violent enemy to Abelard succeeded. Abelard, upon this, left Paris, and went to Melun, to teach logic as formerly; but did not continue there long: for, as soon as he heard that Champeaux was retired to a village with his whole community, he posted himself on mount St. Genevieve, and there erected his school like a battery against the professor, who taught at Paris. Champeaux, finding his friend thus besieged in his school, brought back the canons-regular to their convent; but this, instead of extricating him, was the cause of his being deserted by all his pupils; and soon after this poor philosopher entered into a convent. Abelard and Champeaux were now the only antagonists, and the senior was far from having the advantage. Before the contest was finished, Abelard was obliged to go to see his mother; who, after the example of her husband, was about to retire to a cloister. At his return to Paris, he found his rival promoted to the bishopric of Chalons; so that now having it in his power to give up his school without the imputation of flying from the field [F], he resolved to apply himself wholly to the study of divinity; and for this purpose removed to Laon, where Anselm gave lectures on theology with great applause. Abelard, however, having heard him, and conceiving no opinion of his capacity [G]; therefore, instead of attending his lectures, resolved to

[v] *Si queritis hujus
Fortunam pugnae, non sum superatus ab illo.*

[a] "I went to this old man," says he, "who had acquired a reputation more

from his long practice and experience, than from genius or memory. If any one consulted him upon a doubtful point, he was sure to come away more dubious and perplexed.

to read divinity to his fellow students. He accordingly explained the prophecies of Ezekiel in such a satisfactory manner, that he soon had a crowded audience: which raised the jealousy of Anselm to such a degree, that he ordered Abelard to leave off his lectures. Abelard accordingly returned to Paris, where he explained Ezekiel in public with so much success, that in a short time he became as famous for his knowledge in divinity as in philosophy; and his encouragement was so considerable, that he was enabled to live in great affluence. Abelard was now the fashionable doctor. To the talents of the man of letters he added the agreeable manners of the politest ranks. Admired by the one sex, he was no less flattered by the other. That he might enjoy all the sweets of life, he fixed his affections on Heloise, a canon's niece, preferably to a number of virgins and married women, into whose good graces, he says, he could easily have insinuated himself [H]. The canon, whose name was Fulbert, had a great passion for money, and yet was vehemently desirous of having Heloise a woman of learning: which disposition of the uncle, Abelard contrived to make subservient to his design. "Allow me (said he to Fulbert) to board in your house; and I will pay you whatever sum you demand in consideration thereof." The simple uncle, thinking he should now furnish his niece with an able preceptor, who, instead of putting him to expence, would pay largely for his board, fell into the snare; and requested Abelard to instruct her day and night, and to use compulsion in case she should prove negligent [I]. The preceptor gave himself no concern to fulfil the expectations of Fulbert; he soon spoke the language of love to his fair disciple; and, instead of explaining authors, amused himself in kissing and toying with his

perplexed. He appeared wonderful in the eyes of such as were only auditors, but contemptible to those who put questions to him. He had a surprising fluency of words, but these without sense or meaning. His discourse resembled a fire, which enlightens not the house, but fills it with smoke; a tree abounding wholly in leaves, and appearing beautiful at a distance; but those, who came near and examined it narrowly, found it barren. Accordingly when I went up to pluck of its fruit, I found it like the fig-tree which our Lord cursed, or that old oak to which Lucan compares Pompey. *Stat magni nominis umbra, &c.*" *Abelardi opera*, p. 7.

[H] Abelard had no small share of vanity. Being handsome, and in the bloom of life; having a genius for poetry, and abounding in money; he flattered himself every woman he addressed would receive him favourably. The following are his

own words: "*Tanti quippe tunc nominis eram; et juventutis, et formæ gratia præminebam; ut quamcunque seminarum nostro dignarer amore, nullam vererer repulsam.*" For I was then in such high reputation, and excelled so much in the graces of youth and person, that I feared no repulse from any woman whom I should think worthy of my love. *Abelardi opera*, p. 10.

[I] Abelard makes the following reflection on the canon's simplicity: "I was no less surprised," says he, "than if he had delivered up a tender lamb to a famished wolf. And as he not only desired me to teach her, but to use the most compulsive means, if necessary, what was this but yielding her to my wishes, and giving us an opportunity, whether we would or not; since he gave me a power to use threats, and even stripes, if gentleness failed?" *Ib.* p. 11.

lovely

lovely pupil [K]. "Under pretence of learning (says he) we devoted ourselves wholly to love; and our studies furnished us with that privacy and retirement, which our passion desired. We would open our book, but love became the only lesson; and more kisses were exchanged, than sentences explained. I put my hand oftener to her bosom than to the book; and our eyes were more employed in gazing at each other, than looking at the volume. That we might be the less suspected, I sometimes beat her, not out of anger, but love; and the stripes were sweeter than the most fragrant ointments." Having never tasted such joys before, they gave themselves up to them with the greatest transport; so that Abelard now performed the functions of his public office with great remissness, for he wrote nothing but amorous verses. His pupils, perceiving his lectures much altered for the worse, quickly guessed the cause; but the simple Fulbert was the last person who discovered Abelard's intrigue. He would not at first believe it; but his eyes being at length opened, he obliged his boarder to quit the family. Soon after, the niece, finding herself pregnant, wrote to her lover, who advised her to leave Fulbert. She complied with the advice of Abelard, who sent her to his sister's house in Britany, where she was delivered of a son, whom they named Astrolabius; and, in order to pacify the canon, Abelard offered to marry Heloise privately. This proposal pleased the uncle more than the niece; who, from a strange singularity in her passion, chose rather to be the mistress than the wife of Abelard [L]. At length, however, she consented to a private marriage; but, even after this, would, on some occasions, affirm with an oath that she was still unmarried. Fulbert, being more desirous of divulging the marriage, to wipe off the aspersion brought upon the family, than of keeping his promise with Abelard not to mention it, often abused his niece, when she absolutely denied her being Abelard's wife. Her husband thereupon sent her to the monastery of Argenteuil; where, at his desire, she put on a religious habit, but not a veil. Heloise's relations, apprehending a second piece of treachery in Abelard, were transported to such a degree of resentment, that they hired ruffians, who, forcing into his chamber by night, deprived

[K] Abelard. epist. p. 11.

[L] Mr. Pope, in his heroic epistle on the subject of this amour, scarcely departs any farther from the sentiments contained in some of her letters, than is necessary to a poetical translation:

"Curse on all laws but those, &c.

Ubi et rationes nonnullas, quibus te à conjugio nostro, insausis thalamis, revocare conabar, exponere non es dignatus:

seil plerisque tacitis quibus amorem conjugio, libertatem vinculo præferbam. Deum testem invoco, si me Augustus, universo prædens mundo, matrimonii honore dignaretur, totumque mihi orbem confirmaret in perpetuo præsidendum, charius mihi et dignius videtur tua dici meretrix, quam illius imperatrix: non enim quo quisque ditior sive potentior, ideo et melior: fortunæ illud est, hoc virtutis.

him of his manhood [N]. This infamous treatment forced Abelard to a cloister, there to conceal his confusion; so that it was shame, and not devotion, which made him assume the habit in the abbey of St. Dennis. The disorders of this house, where the abbot exceeded the rest of the monks in impurity as well as in dignity, soon drove Abelard from thence; for, having taken upon him to censure their behaviour, he became so obnoxious, that they desired to get rid of him. He retired next to the territories of the count of Champagne, where he gave public lectures; and drew together such a number of hearers, that the other professors, whose pupils left them to attend on Abelard, being stung with envy, began to raise persecutions against him. Some authors affirm that the number of his scholars amounted to 3000. He had two formidable enemies in Laon, who perceiving the prejudices done to their schools in Rheims by his great reputation, sought an opportunity to ruin him; and they were at last furnished with one by his treatise on the trinity, where they pretended to have discovered a most dreadful heresy [N]. Accordingly they prevailed on their archbishop to call a council at Soissons, in the year 1121; which, without allowing Abelard to make his defence, sentenced him to throw the book into the flames, and to shut himself up in the cloister of St. Medard. Soon after he was ordered to return to the convent of St. Dennis: where happening to say, that he did not believe their St. Dennis to be the Areopagite mentioned in scripture, he exposed himself to the abbot; who was overjoyed with the opportunity of blending a state crime with an accusation of false doctrine. The abbot immediately called a chapter; and declared, that he was going to deliver up to the secular power a man, who had audaciously trampled on the glory and diadem of the kingdom. Abelard, knowing these menaces were not to be despised, fled by night into Champagne; and, after the abbot's death, obtained leave to lead a monastic life wherever he pleased. He now retired to a soli-

[M] This cruel misfortune is alluded to in the following lines of the same epistle:

"Alas, how chang'd! what sudden horrors rise!

A naked lover bound and bleeding lies!
Where, where was Eloise? her voice, her hand,
Her pignard had oppos'd the dire command.

Barbarian, stay! that bloody stroke restrain;
The crime was common; common be the pain.

I can no more; by shame, by rage suppressed,

Let tears and burning blushes speak the rest——

Still on that breast enamour'd let me lie,
Still drink delicious poison from thy eye,
Pant on thy lip, and to thy heart be press'd,
Give all thou canst—and let me dream the rest."

[N] It was alleged that Abelard admitted three Gods, though it is certain he was orthodox with regard to this mystery. The comparison he drew from logic, tends rather to make the divine persons one, than to multiply the essence of God to three; and yet he is not accused of sabellianism, but of tritheism. This is his comparison: As the three propositions of a syllogism are but one and the same truth; so the Father, Son, and Holy Ghost are one and the same essence.

tude in the diocese of Troyes, and there built an oratory, which he named the Paraclet; where great numbers of pupils resorted to him. This revived that envy, by which he had been so often persecuted; and he now fell into the most dangerous hands: for he drew upon himself the fury and malice of St. Norbert and St. Bernard, who pretended to be restorers of the ancient discipline, and were enthusiasts whom the populace followed as new apostles. They raised such calumnies against him, as hurt him greatly with his principal friends; and those, who still continued to esteem him, durst not shew him any outward marks of their friendship. His life became so uneasy, that he was upon the point of flying to some country where christianity was not professed; but fate determined otherwise, and he was brought anew amongst christians, and monks worse than turks[o]. The monks of the abbey of Ruis, in the diocese of Vannes, having chosen him their superior, he now hoped he was got into a quiet asylum; but it soon appeared, that he had only exchanged one evil for another. He endeavoured to reform the corrupt manners of the monks, and took the revenues of the abbey out of their hands; so that they were now obliged to maintain their concubines and their children at their own expence. This strict though laudable behaviour raised much malice against him, and brought him into many dangers[p]. About this time the abbot of St. Dennis having expelled the nuns from Argenteuil, Abelard, in pity to Heloise their prioress, made her a present of the Paraclet; where she took up her residence with some of her sister nuns. After this he made several journies from Britany to Champagne, to settle Heloise's affairs, and to relax himself from the cares and uneasiness he experienced in his abbey; so that, notwithstanding the horrid usage he had received by means of Heloise's relations, they still spread malicious calumnies against him[q]. In 1140, he was accused of heresy before the archbishop of Sens. He desired he might be permitted to make his defence; and a council was accordingly summoned for that purpose, at which king Lewis VII. was present, and St. Bernard appeared as his accuser. They began by reading in the assembly several propositions extracted from the works of Abelard, which so alarmed him, that he appealed to the pope. The council nevertheless condemned the propositions, but determined nothing in regard to his per-

[o] Abelard. epist. p. 32.

[p] The monks attempted several times to poison him; but not being able to effect that by his ordinary food (for he was aware of their design) they tried to poison him with the sacramental bread and wine. One day he abstained from a dish which had been prepared for him, and his companion who ate it died instantly. Abelard excommunicated the most rebellious of his monks; but to no purpose: for at last he

was more afraid of a dagger than of poison; so that he used to compare himself to the man, whom the sicilian tyrant placed at table with him, under a drawn sword, suspended only by a thread. Abelard. epist. p. 39.

[q] Though his enemies knew his incapacity, they yet affirmed that some remains of sensual delight still engaged him to his mistress.

son; and they sent an account of their proceedings to pope Innocent II, praying him to confirm their determination. The pope complied with their request; ordered Abelard to be confined, his book to be burnt, and that he should never teach again. His holiness, however, some time after, softened the rigour of this sentence, at the intercession of Peter the Venerable; for Peter, an enlightened and compassionate man, had not only received this heretic into his abbey of Clugni, but had even brought about a reconciliation betwixt him and St. Bernard, who had been the chief promoter of his persecution in the council of Sens. In this sanctuary at Clugni, Abelard was treated with the utmost humanity and tenderness; here he gave lectures to the monks; and his whole behaviour shewed the greatest humility and industry. At length, being grown infirm from the prevalence of the scurvy and other disorders, he was removed to the priory of St. Marcellus, a very agreeable place on the Saon, near Chalons; where he died April 21, 1142, in the 63d year of his age. His corpse was sent to Heloise, who deposited it in the Paraclet.—Abelard and Heloise are names so famous, since their memory has been revived by Pope in his famous epistle, and in imitation of him by the poets of so many other nations, that even the smallest circumstances relating to them excite our participation, or at least our curiosity. Their bones have lain in the abbey of the Paraclet, in the diocese of Troyes in France, ever since 1142 and 1163. They have been at several times and in different centuries, moved to other parts of the church. The last transposition was made by order of the present abbess madame de Roucy, in the year 1780, with the following ceremonies. The relics of this fond pair were taken up out of the vault, and laid by a priest in a leaden coffin separated into two divisions, in order that they might not be mixed, which was exposed to view for a quarter of an hour, and then soldered up. After which the coffin was borne, attended by the ladies of the convent singing anthems, first into the choir, and then to the place of its destination under the altar; where, after prayers had been said over it, it was solemnly interred. The abbess has caused a monument of black marble to be erected on the spot, with the following inscription:

Hic
 sub eodem marmore jacent
 hujus monasterii
 conditor, PETRUS ABÆLARDUS,
 et abbatissa prima HELOISA,
 olim studiis, ingenio, amore, infaustis nuptiis,
 et pœnitentia;
 nunc æterna, quod speramus, felicitate
 conjuncti.
 Petrus obiit xx prima Apr. anno 1141.
 Heloisa, xvii Maii, 1163.
 Curis Carolæ de Roucy, Paracleti abbatissæ
 M.DCC.LXXX.

ABELL

ABELL (JOHN), [R] an english musician, was celebrated for a fine counter-tenor voice, and for his skill on the lute. Charles II, of whose chapel he was, and who admired his singing, had formed a resolution of sending him to the carnival at Venice, in order to shew the Italians what England could produce in this way; but the scheme was dropped. Abell continued in the chapel till the revolution, when he was discharged as being a papist. Upon this he went abroad, and distinguished himself by singing in public in Holland, at Hamburgh, and other places; where, acquiring plenty of money, he set up a splendid equipage, and affected the man of quality: though at intervals he was so reduced, as to be obliged to travel through whole provinces with his lute slung at his back. In rambling he got as far as Poland, and at Warsaw met with a very extraordinary adventure. He was sent for to court; but evading to go by some slight excuse, was commanded to attend. At the palace he was seated in a chair, in the middle of a spacious hall, and suddenly drawn up to a great height; when the king with his attendants appeared in a gallery opposite to him. At the same instant a number of wild bears were turned in; when the king bid him choose, whether he would sing, or be let down among the bears? Abell chose to sing, and declared afterwards, that he never sung so well in his life.

After having rambled for many years, it seems that he returned to England; for, in 1701, he published at London a collection of songs in several languages, with a dedication to king William. Towards the end of queen Anne's reign he was at Cambridge with his lute, but met with little encouragement. How long he lived afterwards, is not known. This artist is said to have possessed some secrets, by which he preserved the natural tone of his voice to an extreme old age.

ABELLI (LEWIS), bishop and count of Rhodéz, born in the Vexin François in 1603. He quitted his bishopric in 1667, three years after his promotion, and retired to St. Lazare, where he died in 1691, aged 88 years. He is most known to us by his *Medulla theologica*, 2 vols. 12mo. This is the book which the protestants have often quoted against Bossuet, because it furnished them with weapons against the catholic zeal of converting; for he became the protector of the most extravagant notions on the devotion of the Virgin, by which he defeated the bishop's argument. He wrote besides other works in latin and french.

ABENDANA (JACOB), a learned spanish Jew, nasi, i. e. prefect of a synagogue in London; known by a spicilegium of explanations on select passages of the SS. in hebrew, fol. Amst. 1685. Died 1685.

[R] History of music, by sir John Hawkins, vol. iv. p. 445.

ABENEZRA (ABRAHAM), a celebrated rabbi, born at Toledo in Spain, called by the Jews, the wise, great, and admirable doctor, was a very able interpreter of the holy scriptures, and was well skilled in grammar, poetry, philosophy, astronomy, and in medicine. He was also a perfect master of the arabic. His principal work is Commentaries on the old testament, which are much esteemed: these are printed in Bomberg's and Buxtorf's hebrew bibles. His style is clear, elegant, concise, and much like that of the holy scriptures; he almost always adheres to the literal sense, and every where gives proofs of his genius and good sense: he however advances some erroneous sentiments. The scarcest of all his books is entitled *Jesud Mora*, which is a theological work, intended as an exhortation to the study of the Talmud. He died in 1174, aged about 75.

ABENGNEFIL, an arabian physician, author of a scarce treatise *De virtutibus medicinarum et ciborum*, Venice, 1581, in folio, flourished in the 12th century.

ABEN-MELEK, a learned rabbi, of whom we have *The perfection of beauty*, Amsterdam, 1661, in folio, in hebrew; and translated into latin, in 4to and in 8vo. Under this singular title he has given a commentary on the bible, in which he confines himself to the explication of the grammatical sense.

ABERCROMBY (THOMAS, M. D.) Was born at Forfar, in the county of Angus, 1656, and educated in St. Salvator's college in the university of St. Andrews, from whence he went over to Leyden, where he took the degree of doctor of physic in 1685. Returning to Scotland, he renounced the protestant religion at the request of King James II, and was by him appointed one of the court physicians. In consequence of the revolution he was discarded on account of his political and religious principles. It does not appear that ever he made any distinguishing figure in the physical profession; for soon after the revolution he attached himself to the study of antiquities, and wrote *The martial achievements of Scotland*, in two vols. folio. The first volume of that work has so much of the marvellous, that a real dispassionate critic cannot read it with any degree of patience. The second volume is well worthy the perusal of every person who would desire to be acquainted with the problematical parts of the british history during the fourteenth and fifteenth centuries. Besides the above, he wrote *A treatise on wit*, which at present is not much esteemed. He died at Edinburgh, in 1726, aged 70, and was buried in the abbey church of Holyroodhouse.

ABERNETHY (JOHN,) an eminent dissenting minister in Ireland, was born Oct. 19, 1680; his father a dissenting minister in Colrairie, his mother a Walkinshaw of Renfrewshire in Scotland. In 1689 he was separated from his parents; his father

ther having been employed by the presbyterian clergy to solicit some public affairs in London, at a time when his mother, to avoid the tumult of the insurrections in Ireland, withdrew to Derry. He was at this time with a relation, who in that general confusion determined to remove to Scotland; and having no opportunity of conveying the child to his mother, carried him along with him. Thus he happily escaped the hardships of the siege of Derry, in which Mrs. Abernethy lost all her other children. Having spent some years at a grammar school, he was removed to Glasgow college, where he continued till he took the degree of M. A. His own inclination led him to the study of physic, but he was dissuaded from it by his friends, and turned to that of divinity; in pursuance of which he went to Edinburgh, and was some time under the care of the celebrated professor Campbell. At his return home, he proceeded in his studies with such success, that he was licensed to preach by the presbytery before he was 21 years of age. In 1708, having a call by the dissenting congregation at Antrim, he was ordained. His congregation was large, and he applied himself to the pastoral work with great diligence. His preaching was much admired; and as his heart was set upon the acquisition of knowledge, he was very industrious in reading. In 1716, he attempted to remove the prejudices of the native Irish in the neighbourhood of Antrim, who were of the popish persuasion, and bring them over to the protestant faith. His labours were not without success, for several were induced to renounce their errors.

About the time the Bangorian controversy was on foot in England, and a spirit of christian liberty prevailed, a considerable number of ministers and others, in the north of Ireland, formed themselves into a society for their improvement in useful knowledge; by bringing things to the test of reason and scripture, without having a servile regard to any human authority. Abernethy went into this design with much zeal, and constantly attended their meetings at Belfast, whence it was called the Belfast society. Debates soon grew warm, and dissensions high among them, on the subject of requiring subscriptions to the Westminster confession. This controversy, on the negative side of which Abernethy was one of the principal leaders, was brought into the general synod, and ended in a rupture in 1726. The synod determined, that those ministers, who at the time of this rupture, and for some years before, were known by the name of non-subscribers, should be no longer of their body: the consequence of which was, that the ministers of this denomination found every where great difficulties arising from jealousies spread among their people. The reputation which Abernethy had acquired, and which was established by a long course of exemplary living, was no security to him from these. Some of his people

ple forsook his ministry, and went to other congregations: and in some time the number of the scrupulous and dissatisfied so increased, that they were by the synod erected into a distinct congregation, and provided with a minister. There happened about this time a vacancy in the congregation of Wood-street in Dublin: to this Abernethy had an invitation, which he accepted. When he came to Dublin, he applied himself to study and to the composing of sermons with as great industry as ever. He wrote all his sermons at full length, and constantly made use of his notes in the pulpit. Here he continued his labours for ten years with much reputation: and while his friends, from the strength of his constitution and his perfect temperance, promised themselves a longer enjoyment of him, he was attacked by the gout, to which he had been subject, in a vital part, and died, Dec. 1740, in the 60th year of his age. He left behind him several volumes of miscellaneous sermons in MS. a specimen of which was published in London in two vols. 8vo. 1748. To these the editor has prefixed some memoirs of his life, from which the above particulars are extracted.

ABGARUS, the name of a king of Edeffa, in Mesopotamia, said to have been contemporary with Christ. He is famous by the letter pretended to our Saviour, and the answer some say he received from him: but the whole story is rejected by Spanheim, du Pin, and others of the catholic party. Dr. Cave in his Hist. lit. and Pearson in his Vindication of Ignatius are of another mind. Dr. Lardner, in his Enquiry into the antient authorities, has sufficiently confuted this foolish legend, which was first propagated by Eusebius, the ecclesiastical historian, who said he copied it from the records of the city of Edeffa.

ABIOSI (JOHN), an italian physician and astronomer, flourished towards the end of the 15th century and beginning of the 16th. Some of his works are much esteemed. His Dialogue upon astrology, 4to, Venice, 1494, has been put in the Index expurgatorius.

ABLANCOURT. See *Perrot*.

ABLE, or ABEL (THOMAS)[s], was admitted B. A. at Oxford, July 4, 1513, and took his degree of M. A. June 26, 1516 [τ]. He was afterwards appointed chaplain to queen Catherine, wife to Henry VIII. Mr Bouchier [υ] thus speaks of him: "Vir longe doctissimus, qui reginæ aliquando in musicarum tactu & linguis operam suam navaret;" a man of great learning, who used sometimes to teach the queen music and the languages. He greatly distinguished himself by opposing the divorce of the queen [x],

[s] Wood's fasti oxon. vol. i. p. 19.

[τ] Ib. p. 24.

[υ] Hist. eccles. de martyrs.

[x] The lawfulness of this divorce has

been maintained by several eminent persons, whose opinions have been fully refuted in bishop Burnet's History of the reformation, and in several other books.

and was a violent enemy to the king in all his unlawful proceedings. He wrote a treatise, "*De non dissolvendo Henrici et Catharinæ matrimonio.*" In the year 1534 he was attainted of misprision, for being active in the affair of Elizabeth Barton, the holy maid of Kent [v]. He was afterwards sentenced to die for denying the king's supremacy, and was accordingly executed July 30, 1540. It is thought that he wrote several pieces: but they have been lost. When in prison he was confined very closely; and the keeper of Newgate was once sent to the Marshalsea for allowing him and Dr. Powel to go out upon bail.

ABOUGEHEL, one of the greatest enemies of Mohammed and his religion. In the chapter of the Koran intituled *Anaam*, God says: I will cause him who is dead to revive. The interpreters tell us, that this verse was published on account of two idolatrous Arabs, of whom one was Abougehel, and the other Omar, because that Mohammed, having one day seen them together, prayed the Lord that he would grant the grace to one of them of being a muselman. Omar was the person that was enlightened, and Abougehel remained in the darkness of infidelity; the one was vivified, the other continued dead. Joseph, son of Abdelber, in his treatise intituled *Hegiat al megiales*, or, *The conversations of the companies*, relates that Mohammed, in a vision, thought himself in paradise, where he saw a machine much used in the Levant for drawing water out of the wells, called by the Latins, tollens, and consisting of a long lever fixed on a post. Mohammed inquired to whom this machine belonged; and was answered, that it belonged to Abougehel. Mohammed, very much surprised at hearing his name, replied: "What has Abougehel to do with paradise? he is never to enter there." It happened, however, some time after this dream, that Acramas, son of Abougehel, became a muselman. Mohammed was greatly rejoiced at it, as it furnished an explication to his dream: for Abougehel had served as the machine which God made use of for drawing his son from the bottom of the pit of infidelity, while he himself was plunged into it. The muselmans, for shewing the contempt they have for this person, call *coloquin-*

[v] Lord Herbert of Cherbury gives the following account of that impostor:—"Elizabeth Barton had almost stirred up more than one tragedy; for being suborned by the monks to use some strange gesticulations, and to exhibit divers feigned miracles, accompanied with some wizardly unsooth-sayings, she drew much credit and concourse to her, insomuch that no mean persons, and amongst others Warham late archbishop of Canterbury, and Fisher bishop of Rochester, and sir Thomas More, gave some belief to her: so

that notwithstanding the danger that was to give ear to a prediction of hers, that Henry VIII. should not live one month after his marriage with Mrs. Bolen, she was cried up with many voices; Silvester, Antonio, Pollicari, and Darius, the pope's agents, giving credit and countenance thereunto. But the plot being at last discovered, she was attainted of treason, and executed, with her chief accomplices, at which time she confessed their names, who had instigated her to these practices." *Life and reign of Henry VIII.*

ed to punish him if he did not bridle his tongue : Aboulaina, without being disconcerted, replied by the verse that follows in the same history : *Wilt thou kill me to-day as thou didst kill the other man yesterday ?* The prince found this citation so ingeniously applied, that he checked his anger, and chose rather to stop the mouth of the doctor by presents than by threats. Aboulaina was very poor, and went every day to pay his court to the vizir Ismael, son of Belal. One day, his daughter, who was no less distinguished by her beauty than her wit, said to him, Father, you go every day to the vizir, do you never speak to him of your necessities ? Yes ; returned the father, but he does not hear me. But, replied she, Does he not see your poverty ? How should he see it ? answered the father ; he does not even look at me. On this the daughter very aptly quoted to him this verse against idols : *Thou shalt not serve that which heareth not, that which seeth not ; and that which brings thee no profit.*

ABRABANEL (ISAAC), a famous rabbi, was born at Lisbon in 1437, of a family who boasted their descent from king David. He raised himself considerably at the court of Alphonso V. king of Portugal, and was honoured with very high offices, which he enjoyed till this prince's death ; but, upon his decease, he felt a strange reverse of fortune under the new king. Abrabanel was in his 45th year, when John II succeeded his father Alphonso. All those who had any share in the administration of the preceding reign were discarded : and, if we give credit to our rabbi, their death was secretly resolved, under the pretext of their having formed a design to give up the crown of Portugal to the king of Spain. Abrabanel, however, suspecting nothing, in obedience to the order he received to attend his majesty, set out for Lisbon with all expedition ; but having, on his journey, heard of what was plotting against his life, fled immediately to his castilian majesty's dominions. A party of soldiers were dispatched after him, with orders to bring him dead or alive : however, he made his escape, but all his possessions were confiscated. On this occasion he lost all his books ; and also the beginning of his Commentary upon the book of Deuteronomy, which he much regretted. Some writers [A] affirm, that the cause of his disgrace at this time was wholly owing to his bad behaviour ; and they are of the same opinion in regard to the other persecutions which he afterwards suffered [B]. But
however

[A] They affirm, that Abrabanel justly deserved this ill usage ; and that he would have been treated with greater severity, had not king John, in his wonted clemency, contented himself with banishing him. They add farther, that he left Portugal from a consciousness of guilt. Act. lipf. Nov. 1686. p. 529.

[B] They also say, that by negotiating bills of exchange (which was the business he followed in Castille) he got introduced at the court of Ferdinand and Isabel ; that he amassed prodigious wealth, by practising the several arts and frauds of the Jewish people ; that he oppressed the poor, and by his usury made a prey of every thing ;

however this may be, upon his settling in Castille, he began to teach and write. In 1484, he wrote his Commentary upon the books of Joshua, Judges, and Samuel. Being afterwards sent for to the court of Ferdinand and Isabel, he was advanced to preferment; which he enjoyed till the year 1492, when the Jews were driven out of the Spanish dominions. He used his utmost endeavours [c] to avert this dreadful storm; but all proved ineffectual, so that he and all his family were obliged to quit the kingdom, with the rest of the Jews. He retired to Naples; and, in 1493, wrote his Commentary on the books of the Kings. Having been bred a courtier, he did not neglect to avail himself of the knowledge he had acquired at the courts of Portugal and Arragon, so that he soon ingratiated himself into the favour of Ferdinand king of Naples, and afterwards into that of Alphonso. He followed the fortune of the latter, accompanying him into Sicily, when Charles VIII, the French king, drove him from Naples. Upon the death of Alphonso he retired to the island of Corfu, where he began his Commentary on Isaiah in 1495; and, about this time, he had the good fortune to find what he had written on the book of Deuteronomy. The following year he returned to Italy, and went to Monopoli in Apulia, where he wrote several books. In 1496 he finished his Commentary on Deuteronomy; and also composed his "Sevach Pefach," and his "Nachalath Avoth." In the succeeding year he wrote his "Majene Hajeschua," and in 1498 his "Maschania Jeschua," and his Commentary on Isaiah. Some time after he went to Venice, to settle the disputes betwixt the Venetians and Portuguese relating to the spice trade; and on this occasion he displayed so much prudence and capacity, that he acquired the favour and esteem of both those powers. In 1504 he wrote his Commentary on Jeremiah; and, according to some authors, his Commentary on Ezekiel, and the twelve minor prophets. In 1506 he composed his Commentary on Exodus; and died at Venice in the year 1508, in the 71st year of his age. Several of the Venetian nobles, and all the principal Jews, attended his funeral with great pomp. His corpse was interred at Padua, in a burial-place without the city. Abrabanel wrote several other pieces, besides what we have mentioned, the dates of

thing; that he had the vanity to aspire at the most illustrious titles, such as the noblest houses in Spain could hardly attain; and that, being a sworn enemy to the Christian religion, he was the principal cause of that storm which fell upon him and the rest of his nation. *Ibid.* p. 530.

[c] He himself mentions, in one of his performances, what he did on this occa-

sion. Soloman Ben Virga relates it also in his history of the Jews; where he gives a description of the dreadful calamities which befel the 300,000 Jews, who were all obliged in one day to leave the dominions of his catholic majesty. *Comment. in libros regum apud Nicol. Anton. Bibl. hist. tom. i. p. 627.*

which

which are not settled ; and some have not been printed [D]. He was a man of so great a genius, that most persons have equalled him, and some even preferred him to the celebrated Maimonides. The jews set a high value upon what he has written to refute the arguments and objections of the christians ; and the latter, though they hold in contempt what he has advanced upon this head, yet allow great merit in his other performances, wherein he gives many proofs of great genius, learning and penetration. He does not blindly follow the opinions of his superiors, but censures their mistakes with great freedom. The persecutions of the jews, under which he had been a considerable sufferer, affected him to a very great degree ; so that the remembrance of it worked up his indignation, and made him inveigh against the christians in the strongest terms. There is hardly one of his books where he has omitted to shew his resentment and desire of revenge ; and whatever the subject may be, he never fails, somehow or other, to bring in the distressed condition of the jews. He was most assiduous in his studies, in which he would spend whole nights, and would fast for a considerable time. He had a great facility in writing ; and though he discovered an implacable hatred to the christians in his compositions [E], yet, when in company with them, he behaved with great politeness, and would be very cheerful in conversation.

ABRAHAM (NICHOLAS), a learned jesuit, was born in the diocese of Toul in Lorraine, in 1589 ; he entered into the society of Jesus in 1609, and took the fourth vow in 1623. He taught the belles lettres, and was made divinity professor in the university of Pont à Mousson, which place he enjoyed 17 years, and died Sept. 7, 1655. He published several books which are only

[D] The following are mentioned in the *Leipsicjournal*, viz.

1. Commentaries on Genesis, Leviticus, and Numbers. 2. *Rach Amara*. 3. *Sepher Jeshuoth Moschici*, a treatise on the traditions relating to the Messiah. 4. *Zedek Olammim*, upon future rewards and punishments. 5. *Sepher Jemoth Olam*, a history from the time of Adam. 6. *Mamer Machafe Schaddai*, a treatise on prophecy and the vision of Ezekiel, against rabbi Maimonides. 7. *Sepher Atereth Senenim*. 8. *Miphaloth Elohim*, works of God. 9. *Sepher Schamaim Chadashim*. 10. *Lubakath Nebhim*. His commentary on *Haggai* was translated into Latin by Adam Ghereus, and inserted in the *Trifolium orientale*, published in Leipsic in 1663, where his Commentary on Joshua, Judges, and Samuel, was also printed in folio in 1686. In this same year his An-

notations on Hosea, with a preface on the twelve minor prophets, were translated into french by Francis ab Hufen, and published at Leyden. In 1683 Mr. de Veil, a converted Jew, published at London *Abraham's* preface to Leviticus.

[E] His commentaries on the scriptures, especially those on the prophets, are filled with so much rancour against our Saviour, the church, the pope, the cardinals, the whole clergy, and all christians in general, but in a particular manner against the roman catholics, that father Bartolucci was desirous the jews should be forbid the perusal of them. And he tells us that they were accordingly not allowed to read or to keep in their houses *Abraham's* commentaries on the latter prophets. *Biblioth. Rabbini. tom. iii. p. 876. 879.*

to be found in cloisters and great libraries, and mostly in the theological taste of the age he lived in. He wrote some commentaries and notes on some of the classics; particularly two large vols. in folio, on some of Cicero's orations, wherein the text is drowned in an ocean of comment.

ABRAHAM (BEN CHAIIA), a famous spanish rabbi, who studied astrology, and predicted that the birth of the messiah, expected by the jews, would be in 1358. We have a treatise of his on the figure of the earth.

ABRAHAM (USQUE), a portuguese jew, though Arnaud thinks him a christian, joined with Tobias Athias in giving a spanish translation of the Bible in the 16th century. The title of this famous version is as follows: *Biblia en lengua espannola, traduzida palabra por palabra de la verdad hebraica, por mui excellentes letrados, en Ferrara, 1553. folio, in gothic characters.* Though the nouns and the verbs are translated according to the strictest rules of grammar, this translation is looked upon as nothing more than a compilation from Kimchi, Raschi, Abenezra, the chaldee paraphrast, and some antient spanish glosses. This version is extremely rare and much sought after. Another edition has been made for the use of the spanish christians, which is neither less scarce nor less inquired for. The curious are desirous of having both, in order to compare them together. Notwithstanding their apparent conformity, the discrepancies are very observable in the various interpretations of several passages, according to the belief of those for whom they were printed. One mark more sensible and more striking is the dedication. The version for the use of the Jews, which is the most in request, is addressed to Sennora Gracia Naci, with the subscription d'Athias and d'Usque; the other is dedicated to Hercules d'Est, and signed by Jerome de Vargas and Duarte Pinel.

ABSTEMIUS (LAURENTIUS), an italian writer, was born at Macerata, in La Marca de Ancona, and devoted himself early to the study of polite literature, in which he made a surprising progress. He taught the belles lettres at Urbino, where he was librarian to duke Guido Ubaldo; to whom he dedicated a small piece, explaining some dark passages in the ancient authors [F]. He published it under the pontificate of Alexander VI. and another treatise also, intituled "*Hecatomythium*," from its containing a hundred fables, which he inscribed to Octavian Ubaldini, count de Mercatelli. His fables have been often printed with those of Æsop, Phædrus, Gabrius, Avienus, &c. He has these ancient mythologists generally in view, but does not always strictly follow their manner; sometimes intermixing his fable

[F] Cruteri thesaur. critic. tom. i. p. 878.

with a merry story, and now and then somewhat satirical upon the clergy [G]. Some of his conjectures on particular passages in the ancients are inserted in the first volume of Gruterus's *Thesaurus criticus*, under the title of *Annotationes variz*; but they are few in number. He wrote also a preface to that edition of Aurelius Victor published at Venice, 1505.

ABUBEKER, first calif, and successor of Mohammed. The death of the prophet being divulged, a party of the inhabitants of Medina, who among the musulmans go under the name of *Ansâr*, that is to say, auxiliaries or protectors, because they favoured and assisted Mohammed on his retreat to their city, assembled for the purpose of electing a successor, and first cast their eyes on Saad, one of their countrymen; but the principal people of Mecca, who are styled *Mohageroun*, that is, the refugees, because they were driven from Mecca with Mohammed, came to them; and remonstrated that they on their side might have proceeded to an election without them, since their right was incontestable; however, they did not choose to do it, in order to avoid giving rise to two factions in musulmanism, which might not only have weakened it by such division, but at length have entirely destroyed it. Concluding with declaring it to be their sentiment to preserve all the musulmans in one compact body, who in common consent should elect a successor without distinction of protector or of refugee. This business did not end without great contests: but at last Abubeker, who had most contributed to the pacification of both parties, was unanimously chosen on the very day the prophet died, by all the chiefs of musulmanism; and the day following was generally acknowledged by the people at large. The partisans of Ali however persist in maintaining that Ali never gave his consent to this election, any more than to those which followed, of Omar and of Othman. In the mean time the death of Mohammed having caused a great revolution in the minds of the Arabs, several of their tribes deserted the new religion to resume the ancient faith; so that the first care of Abubeker was to chastise these apostates, or to bring them back to the profession of mohammedanism. To this end he sent one of the bravest commanders of his nation, named Khaled, son of Valid; who, partly by force and partly by address, reduced them to obedience. This expedition

[G] His 104th fable of the Talents multiplied is a proof of this. A priest, as we are there told, was ordered by his bishop to superintend a monastery, where there were five nuns, by each of whom he had a son before the year was out. The bishop, hearing of this, was highly enraged; and, sending for the priest, reprimanded him severely, calling him a per-

fidious sacrilegious villain, for having thus defiled the temples of the Holy Ghost.—“Lord,” said the priest, “thou deliveredst unto me five talents; behold I have gained, besides them, five talents more.” The prelate was so taken with this facetious answer, that he gave the priest plenary absolution.

being

being ended, and the authority of Abubeker being firmly established in Arabia, the musulmans immediately turned their attention to foreign conquests. Abubeker dispatched the same Khaled with good troops to support Mothanna, who had already advanced very far into Irak, or Chaldea, at that time possessed by the Persians. These two generals made themselves masters of the cities of Hira, of Anbar, and some others, where Mothanna remained to keep the command of them, and Khaled received orders to march with his troops into Syria, for engaging with those of Heraclius, who had collected forces from all parts to oppose the Arabs, who had already refused to pay him the customary tribute. Khaled had then only 36,000 men, who were encamped on the banks of the river Barmuc, in sight of the army of the Greeks, which was said to be 200,000 strong; he was on the point of giving battle to them, when he received a courier from Medina, informing him of the death of Abubeker. The prudent general wisely concealed the intelligence, and published throughout his camp that he had received advice of the march and the speedy arrival of twelve thousand horse: knowing that his army had great need of this reinforcement, for reviving that courage which had been abated by the vast superiority of the enemy. This done, Khaled secretly asked the courier several questions; and, among others, who was appointed successor to Abubeker. The courier having told him that it was Omar: I am then no longer general of the army, answered Khaled; for he knew that he was not in favour with the new calif. The courier replied that he guessed as much; for that Abou Obeidah was to take his place. This, however, did not prevent Khaled from immediately giving battle to the Greeks; whom he entirely defeated, and seized on their baggage, which he found to contain immense booty. After so complete a victory, and before he divided the spoil, he went to Abou Obeidah, informed him of the news, and resigned to him the command of the army. The spoils of the Greeks were then divided: a fifth part was sent to Mecca, and the other four were distributed among the chiefs and the soldiers. Abubeker was attacked by a slow fever in the 13th year of the hegira; and, perceiving the disorder to increase, he resolved to declare his successor. To this end he cast his eyes on Omar, but his choice at first met with some opposition on the part of his relations; however, having got the better of these, he seemed to resign himself to death with greater calmness and composure. After his departure Omar made a solemn prayer for him, and caused his body to be interred in the house of Aïsha his daughter, by the side of the tomb of Mohammed his son-in-law. He died at the age of 63, having reigned only two years and three months.

His

His genealogy unites with that of Mohammed in the person of Hamza, his ancestor, in the fifth degree of ascent.

ABUDHAHER, father of the Karmatians, a sect which took its rise in Arabia, propagated his doctrine both by preaching and by the sword. He caused Mecca to be pillaged, put the pilgrims to death, and carried off the *black stone*, which was believed to be descended from heaven. He then brought his horse to pollute the temple, adding mockeries to outrage. His impieties did not make the musulmans relax in their devotions: the temple of Mecca was frequented as before. The Karmatians restored the stone, on finding that it was of no service to them. Abud-baher, though so violent a persecutor of the faithful musulmans, died, the peaceful possessor of an extensive territory, in the year 953.

ABULFARAGIUS (GREGORY) [H], son to Aaron a christian physician, was born in 1226, in the city of Malatia, near the source of the Euphrates in Armenia. He followed the profession of his father, and practised with great success; numbers of people coming from the most remote parts to ask his advice. However, he would hardly have been known at this time, had his knowledge been confined to physic; but he applied himself to the study of the greek, syriac, and arabic languages, as well as philosophy and divinity; and he wrote a history, which does honour to his memory. It is written in arabic, and divided into dynasties. It consists of ten parts, being an epitome of universal history from the creation of the world to his own time. Dr. Pococke published it, with a latin translation in 1663; and added, by way of supplement, a short continuation relating to the history of the eastern princes.

Abulfaragius was ordained bishop of Guba at 20 years of age, by Ignatius, the patriarch of the jacobites [I]. In 1247 he was promoted to the see of Lacabena, and some years after to that of Aleppo. About the year 1266 he was elected primate of the jacobites in the east [K]. As Abulfaragius lived in the 13th century, an age famous for miracles, it would seem strange if some had not been wrought by him, or in his behalf: he himself mentions two [L]. One happened in easter holidays, when he was consecrating the chrism or holy ointment; which, though before consecration it did not fill the vessel in which it was contained [M], yet increased so much after, that it would have run

[H] Pococke mentions two passages, wherein our author is called Mar Gregorius, and another where he has the name of Mor Gregorius. Others have called him Mark Gregory. Mr. Bayle says, they have mistaken Mar, a title of honour answering to Sir, for Mark.

[I] See his Syriac chron. p. ii. f. 322.

[K] The Assyrians called Chaldea and Assyria the East, and Syria and Mesopotamia the West. Assémanus, Biblioth. orient. tom. ii. p. 344.

[L] Assém. Bib. orient. tom. ii. p. 245.

[M] In tert. parte Chronici, p. 263.

over, had they not immediately poured it into another [N]. The other happened in 1285. The church of St. Barnagore having been destroyed by some robbers, Abulfaragius built a new one, with a monastery, in a more secure place, and dedicated it to the same saint; and as he desired the relics of the saint should be kept in the new church, he sent some persons to dig them out of the ruins of the old one: but they not finding the relics, the saint appeared to some christians, and told them, if the primate himself did not come, they would never be found. Abulfaragius, hearing of this, would not believe it; and feigning to be sick, shut himself up in his cell from friday till the sunday evening; when a glorified boy [o] appeared to him, and told him, the relics were deposited under the altar of the old church. Upon this the primate went immediately with his brother and two bishops in quest of those holy remains, which they found according to the boy's direction.

The eastern nations are generally extravagant in their applause of men of learning [P]; a circumstance, which is either owing to the few learned men they have amongst them, or to the particular turn of their minds. They have accordingly bestowed the highest encomiums and titles upon Abulfaragius [Q].

ABULFEDA (ISMAEL), prince of Hamah, a city of Syria, succeeded his brother in the year of the hegira 743, which answers to 1342 of our chronology, and died three years after, aged about 72. He was a lover of study, and particularly of geography, as may be gathered from a work intituled, *Chorasmia & Mawaralnahræ, hoc est, Regionum extra fluvium Oxum descriptio, ex tabulis Abulfedæ Ismaëlis, principis Hamah*. A description of Chorasmia and Mawaralnahre, or the regions beyond the river Oxus, from the tables of Abulfeda Ismael, prince of Hamah. It was printed at London in 1650. The author quotes a great number of arabian authors. It was composed

[N] Assemanus endeavours to account for this miracle in a natural way: "The temple being little," says he, "and full of people, this, with the wax tapers and burning of incense, might heat the air to such a degree as to dilute and rarify the balsam, that it might run over the vessel without any miracle." Asseman. Biblioth. p. 250.

[O] Nor will Assemanus allow this miracle: "This," says he, "must have been a dream of Abulfaragius, or a story invented to raise the piety of the people."

[P] In tert. parte Chronici, p. 26c, 261.

[Q] Dr. Pococke found what follows prefixed to a manuscript of Abulfaragius,

written in the 900th year of the hegira: "Dixit dominus noster pater sanctus, eximius, doctrina et eruditione insignis, doctorum rex, excellentium excellentissimus, temporum suorum exemplar, sæculi phoenix, sapientium gloria, doctor divina ope suffultus Mar Gregorius, Abul Pharai, filius excellentis sapientis Aaronis Medici Malatensis." That is, "Thus said Mar Gregory, Abulfaragius, son to the skilful Aaron, physician of Malatia, our lord, our holy excellent father, famous for his learning and erudition, the prince of the learned, the most excellent of those who most excel, the example of his times, the phoenix of his age, the glory of wise men, the doctor sustained by the divine assistance."

long before he ascended the throne, since it is remarked at the end of the book, that it was finished in the year of the hegira 721, which answers to 1321 of the vulgar æra. We are obliged to our learned countryman John Gravius for the London edition. He added to the original, which is in arabic, a latin translation, with a preface which informs us that he consulted five different manuscripts. Abulfeda passed some time in England.

ABULGASI, Bayatur khan of the Tartars, worthy of a place in this dictionary as well on account of his literary talents as from the circumstance of his being the only tartar historian with whom the nations of Europe are acquainted. Abulgasi Bayatur khan was born in the city of Urgens, capital of the country of Kharasm, in the year of the hegira 1014, answering to the year 1605 of the christian æra. He was the fourth, in order of birth, of seven brothers, and descended in a direct line, both on his father's and his mother's side, though by different branches, from Zingis khan. His youth was marked by misfortunes, which contributed not a little to form his character, and to fit him for the government of his states when he came to the sovereignty of the country of Kharasm [R], which happened in the year of the hegira 1054. He reigned 20 years; and by his conduct and courage rendered himself formidable to all his neighbours. A short time before his death he resigned the throne to his son Anusha Mohammed Bayatur khan, in order to devote the remainder of his life to the service of God. It was in his retreat that he wrote the famous genealogical history of the Tartars; but being attacked with the mortal disease that put an end to his life in the year 1074 of the hegira, corresponding to 1663 of our æra, before he could complete it, when dying he charged his son and successor to give it the finishing hand, which he did accordingly two years afterwards. As a specimen of the style and manner of this historian the reader will not be displeased to see the preface to that work, which in english is as follows :

[R] The country of Kharasm, in its present state, borders to the north on Turkestan and the dominions of the Constantish grand khan of the Kalmuks; to the east on great Bucharía or the country of Maurenner; to the south on Persia, and particularly the provinces of Astrabat and Chorasán, from which it is separated by the river Amu, famous in antiquity under the name of Oxus, and sandy deserts of prodigious extent; and to the west on the sea of Masanderan, otherwise called the Caspian. It may be about 560 english miles in length, and nearly as much in breadth. Being situated between the 38th and 43d degrees of latitude, it is extremely fertile and well watered. This country is usually divided among divers petty tar-

tarian princes of the same lineage, of whom, however, but one bears the title of khan, with a sort of superiority over the others, according as he has spirit to display it, and has his residence in the city of Urgens, or in its environs towards the frontiers of Persia. The inhabitants of the country of Kharasm are usually termed tartars of Ghiva, because the camp of their khan, who ordinarily pitches it during the summer on the banks of the Amu, is called Ghiva. This khan reigns arbitrarily over his dominions, and is nowise dependent on the khan of great Bucharía, though the Persians, confounding the tartars of the country of Kharasm with those of great Bucharía, give them the common appellation of Ufsec Tartars.

“There

"There is but one God; and before him none other did ever exist, as after him no other will be. He formed seven heavens, seven worlds, and 18 creations. By him, Mohammed, the friend of God, was sent, in quality of his prophet, to all mankind. It is under his auspices that I, Abulgasi Bayatur khan, have taken in hand to write this book. My father, Aræp Mohammed khan, descended in a direct line from Zingis khan, and was, before me, sovereign prince of the country of Kharasm. I shall treat in this book of the house of Zingis khan and of its origin; of the places where it was established, of the kingdoms and provinces it conquered, and to what it arrived at last. It is true, that before me many writers, both Turks and Persians, have employed their pens on this subject [s]; and I have in my own possession 18 books of these several authors, some of which are tolerably well composed. But, perceiving that there was much to correct in many places of these books, and in other places a number of things to be added, I thought it necessary to have a more accurate history: and, especially as our countries are very barren in learned writers, I find myself obliged to undertake this work myself; and notwithstanding that before me no khan has thought proper to take this trouble upon him, the reader will do me the justice to be persuaded that it is not from a principle of vanity that I set up for an author, but that it is necessity alone that prompts me to meddle in this matter: that, if I were desirous of glorying in any thing, it could at most be only in that conduct and wisdom which I hold as the gift of God, and not from myself. For, on one hand, I understand the art of war as well as any prince in the world, knowing how to give battle equally well with few troops as with numerous armies, and to range both my cavalry and my infantry to the best advantage. On the other hand, I have a particular talent at writing books in all sorts of languages, and I know not whether any one could easily be found of greater ability than myself in this species of literature, except indeed in the cities of Persia and India; but, in all the neighbouring provinces of which we have any knowledge, I may venture to flatter myself that there is nobody that surpasses me either in the art of war or in the science of good writing; and as to the countries that are unknown to me, I care nothing about them. Since the flight of our holy prophet till the day that I began to write this book there have elapsed 1074 years [1663 of the christian æra]. I call it A genealogical history of the Tartars; and I have divided it into nine parts, in conformity with other writers, who universally hold this number in particular regard. The first part con-

[s] An abridgment of the history of a part of the turkish and persian authors who have written on this subject, is to be found at the end of the history of Zingis khan, by M. Petit de la Croix, printed at Paris in 1710.

tains the history of the generations of the Tartars, from Adam to Mongoul, or rather Mungl khan. The second part contains the history of the generations of the Tartars from Mungl khan to Zingis khan [r], who did not descend in a direct line from the princes successors of Mungl khan. The third part contains the history of the reign of Zingis khan from his birth to his death. The fourth part contains the history of Ugadai khan, third son of Zingis khan, and of his successors in the empire of the Mongoles of the posterity of Zingis khan. The fifth part contains the history of Zagatai khan, second son of Zingis khan, and the princes of his posterity who reigned over the cities of the kingdoms of Kashgær and of Ma-urenner. The sixth part contains the history of Taulai khan, youngest son of Zingis khan, and of his descendants who reigned in the country of Iran. The seventh part contains the history of Zuzi khan, eldest son of Zingis khan, and of his descendants who reigned over the Kiptzaks. The eighth part contains the history of Sheybani khan, son of Zuzi khan, and of his descendants who reigned in the country of Ma-urenner, in the Crimea and in the country of Turân. The ninth part contains the history of the descendants of Sheybani khan, who reigned in the country of Kharasm." Having thus concluded his preface, Abulgasi opens his history with an account of the creation of the first man, evidently taken from that of Moses, but mixed with fanciful interpolations from the tenets of mohammedanism, the detail of which would be uninteresting to the generality of readers, and swell this article beyond the limits that can be spared to it with propriety in such a work as this.

[r] The word khan is only in use among the Tartars, both mohammedans and pagans, and properly signifies a reigning chief or prince. They give this title indifferently to the princes who reign over vast provinces and those that possess a small extent of country, and even to such as are tributary to other princes. Thus, the emperor of China, as being of tartar extraction, is called khan, neither more nor less than the khan of the Kalka Mongoles, who are under his protection, and divers other petty khans of the Mongoles dwelling about the sources of the river Yenissei, who are tributary to the khan of the Kalka Mongoles; and for bearing this title of honour among the Tartars it is sufficient to be acknowledged reigning prince of a certain territory, however great or small. But, except the reigning prince, it is not permitted to any other of his house, how powerful and rich soever he may be, to take the title of khan, and he must be contented with the title of sultan, which is annexed to the princes of the

family of the khan. Nevertheless, as the right of the strongest is supreme in this nation, it often happens that a khan is thrust out and put to death by his next akin, without regarding the new khan on that account as an usurper. In which they are much favoured by the doctrine of absolute predestination, which is well known to be a favourite dogma with the greater part of the mohammedans, and therefore it is that this species of violence more frequently happens among the mohammedan Tartars than the Kalmucs and the Mongoles, who are pagans. From these observations it is sufficiently evident that the distinction which some authors pretend to make between the title of kawn and that of khan, alleging that the former has a great superiority over the latter, is merely imaginary; it being at present out of doubt, at least in respect to those who are at all acquainted with the customs of these people, that the Tartars know of no other title of sovereignty or of lordship, than that of khan.

ABUL

ABULOLA AHMED, one of the most celebrated of all the arabian poets, was born at Maara, a town of Syria, in 973. Though he lost his sight by the small pox at three years of age, his descriptions are extremely lively and agreeable. He died in 1057.

ABU MOSLEM, a governor of the province of Khorasan, and a great muselman captain, who in the year 746 made the dignity of calif pass from the race of the Ommiades to that of the Abassides. It is said, that by this revolution he occasioned the death of above 600,000 men; but after he had done the calif Almanzor the most signal services, that prince in the year 754 caused him to be thrown into the Tigris.

ABUNDIUS, bishop of Come in Italy, died in 469, was sent legate to the council of Constantinople by St. Leo, and caused the fathers of that assembly to adopt the letter to Flavian. He was a prelate of great piety and learning.

ABUNOWAS, a celebrated arabian poet, born in the city of Basra in the year 762. The calif Haroun al Raschid had such a regard for him, that he gave him an apartment in his palace, with Masab and Rekâshi, two other admirable poets. His principal works have been collected into one body by several persons; on which account there is a great difference between the copies of this author. He died A. D. 810.

ABU SAID EBN ALJAPTU, surnamed also **BEHADER KHAN**, sultan of the race of Zinghis-khan, succeeded his father in 1317. He was the last monarch of that race: he died in 1335, and after his death the empire was made a scene of blood and desolation.

ABUTEMAM, or **HABIB EBN AWS AL-HARETH EBN KAIS**, surnamed **AL TAYI**, from his being of an arabian tribe named Tay, is considered as the prince of the arabian poets, and none but **Al Motanabbi** can dispute precedence with him. He was born either in 842 or 846, at Yasem, a small town between Damascus and Tiberias. He sung the eulogiums of several califs, who were all extremely liberal to him, and collected all his poetical compositions into a volume.

ABYDENE, a celebrated historian, author of the history of the Chaldeans and the Assyrians, of which only some fragments have been handed down to us by Eusebius, in his *Præparatio evangelica*.

ACACIUS, surnamed **Luscus**, from his having but one eye, the disciple of Eusebius bishop of Cæsarea, whom he succeeded in the year 338 or 340. Though scarce inferior to the former in erudition, eloquence, and reputation, he was deposed by the council of Sardica, together with several other bishops, who had declared themselves of his opinion; and who afterwards assembled at Philippolis, in Thrace; where, in their turn, they fulminated

against Athanasius, pope Julius, and the rest of their antagonists. Acacius had also a great share in the banishment of pope Liberius, and bringing Felix into the see of Rome. He gave his name to a sect who were called Acaciani, and died about the year 365. He wrote the life of Eusebius, and several other works.

ACACIUS, patriarch of Constantinople, succeeded Gennadius in that see in 471. He maintained that his see ought to have the pre-eminence over those of Alexandria, Antioch, and Jerusalem; and, to compass this design, prevailed on the emperor Leo to restore and confirm all the privileges which the churches once enjoyed, and especially that of Constantinople. He was afterwards excommunicated by pope Felix III, and in return he erased the pope's name out of the sacred diptics, or the list of those bishops whose names were mentioned in the public prayers: but being supported by the emperor of the east, he enjoyed his bishopric quietly till his death, which happened in 489.

ACACIUS, bishop of Beroëa in Syria, in the fourth and beginning of the fifth century, was at the council of Constantinople, held in the year 381, in which were present 150 bishops. He was the friend of Epiphanius Flavianus, and the enemy of John Chrysostom, bishop of Constantinople, whom he caused to be deposed. He also, when 110 years of age, wrote to the emperor Theodosius the younger, to advise him to confirm the sentence pronounced against Cyril, bishop of Alexandria, who had been deposed in a conventicle of schismatics. Notwithstanding these rigorous proceedings, Theodoret assures us that he was eminent both for his wisdom and the sanctity of his life. He died about the year 432.

ACADEMUS, or ECADEMUS, citizen of Athens, whose house was employed as a school for philosophy, lived in the time of Theseus. His name devolved upon a sect of philosophers, or rather three sects, called academics. Plato was the chief of the old academy. Arcefilas, one of his successors, made some alterations in the platonic philosophy, and by this reform gave rise to what was denominated the second academy. Lastly, Carneades had the honour of establishing the third. [See the articles of these three sages.] Cicero gave the name of Academus to one of his country houses, situated near Putzolanum, on the margin of the lake Avernus. Here were porticos, and gardens planted with trees, in imitation of the academy of Athens. It is thought that Cicero here composed one of his philosophical works called *Quæstiones academicæ*.—It was forbidden, under pain of expulsion, to laugh in the academy of Athens.

ACCA-LAURENTIA was wife of the shepherd Faustulus, and nurse to Remus and Romulus. Some writers give her the surname of Lupa, having first made her a courtesan. In the
sequel

sequel she was deified by the Romans, to whom the flamen of Jupiter once a year offered sacrifice on a holiday instituted to her honour.

ACCIAIOLI (DONATUS), a Florentine of great learning, lived in the 15th century. He was honoured with many considerable employments in his native country; but notwithstanding his public engagements he found means to devote part of his time to study. He had been a disciple of Argyropylus the Byzantine; and he published commentaries on this professor's latin translation of Aristotle's ethics. He acknowledges, in his epistle dedicatory to Cosmo de Medicis, that he collected these commentaries from the lectures of Argyropylus; and that he had only enlarged the explications which he had heard. Simon Simonius [v] and Gabriel are therefore in the wrong, after such a declaration, when they accuse him of publishing in his own name a work of Argyropylus. He translated the lives of Alcibiades and Demetrius from Plutarch; to which were also added those of Annibal and Scipio, which some have imagined to be likewise from Plutarch; but this must be a mistake, since we find neither of these two generals in that author. He wrote an abridgment of the life of Charlemain; and some other works are also ascribed to him [x].

He was sent to France by the Florentines, to sue for succour from Lewis XI against pope Sixtus IV, but died on his journey at Milan; his body was carried to Florence, and buried in the church of the Carthusians [y]. The small fortune he left his children is a proof of his probity and disinterestedness. His daughters, like those of Aristides, were married at the public expence, as an acknowledgment of his services. His funeral eulogium was pronounced by Christopher Landini [z]; and the following epitaph by Politian was inscribed on his tomb:

“ Donatus nomen, patria est Florentia, gens mi
Acciajola domus; clarueram eloquio.

[v] Simon. Simonii comment. in Aristot. eth. Naudei bibliograph. polit. p. 16.

[x] The following are mentioned by the author of The history of the Florentine writers:

1. Three books treating of the soul.
2. A funeral eulogium on Francis Vaidoda, who was killed in the war against the Turks.

3. Orations which he delivered as ambassador from his republic to Paul II, Sixtus IV, the french king, &c.

4. A treatise on private œconomy, dedicated to John Oricellarius.

5. Concerning good and bad works: addressed likewise to John Oricellarius.

6. Notes on the ethics and politics of Aristotle; for which he was partly indebted to Argyropylus, his nephew.

He also translated into his native language Leonardo Aretino's twelve books of the history of Florence; which was dedicated to the magistrates of that city, and printed at Venice in 1476. In the library belonging to the Strozzi family in Florence, there is preserved a manuscript folio volume of original latin letters, by Acciajoli.

[v] Jovius in elogiis, c. 16.

[z] Ibid.

Francorum ad regem, patriæ dum orator abirem ;

• In ducis Anguigeri mœnibus occubui.

Sic vitam impendi patriæ ; quæ me inde relatum

Inter majorum nunc cineres sepelit[A].”

At Florence born, Donatus was my name,

From Acciajoli's race I claim'd descent :

Renown'd for eloquence, elate with fame,

To plead my country's cause to France I went ;

When at Milan I met my final doom :

Arrested in my course, I still was blest ;

My grateful countrymen here rais'd this tomb,

And 'midst my kindred ashes gave me rest.

ACCIAIOLI (ZENOBIO), a learned florentine dominican, was born in 1461, of the same family with the foregoing. He was library-keeper to pope Leo X, in which office he continued from the year 1518 till his death, which happened in 1537. He translated several of the fathers into latin, as Eusebius against Hierocles ; Theodoret's 12 books De græcarum affectionum curatione, and Justin Martyr. He left poems, and sermons upon the epiphany ; and some orations in commendation of Leo X, but his poems are not printed. Some letters of his written to Picus Mirandula ; a treatise De laudibus urbis Romæ, A panegyric upon the town of Naples, spoken at a general chapter of his order, and A chronicle of the convent of St. Mark at Florence, were all published. He likewise collected a volume of Politian's greek epigrams, and published them in 1495.

ACCIAIOLI or ACCIAJUOLI (ANGELO), cardinal, legate, and archbishop of Florence, his native country, died in 1407. He composed a work in favour of Urban VI, and had the address to keep the Florentines in their obedience to that pontiff, from which the cardinal de Prata wanted to seduce them in order to make them submit to Clement VII. The tendency of this piece of cardinal Acciaoli's is to devise means for healing the schism that then rent the bosom of the church.

ACCIAIOLI (RENATUS), of a noble and ancient family of Florence, achieved the conquest of Athens, of Corinth, and a part of Bœotia, at the commencement of the 15th century. His wife Euboïs having left him no male issue, he bequeathed Athens to the Venetians, Corinth to Theodosius Paleologus, who had married the eldest of his daughters ; and gave Bœotia, with the city of Thebes, to Anthony his natural son, who made himself master of Athens ; but Mohammed II retook it from his successors in 1455.

ACCIUS (LUCIUS), a latin tragic poet, the son of a freed-man, and, according to St. Jerome, born in the consulship of

[A] Istoria degli scrittori fiorentini, del P. Guilio Negri, in Ferra. 1722, folio.

Hostilius Mancinus and Attilius Serranus, in the year of Rome 583; but there appears somewhat of confusion and perplexity in this chronology. He made himself known before the death of Pacuvius, a dramatic piece of his being exhibited the same year that Pacuvius brought one upon the stage, the latter being then 80 years of age, and Accius only 30 [B]. We do not know the name of this piece of Accius, but the titles of several of his tragedies are mentioned by various authors [C]. He wrote on the most celebrated stories which had been represented on the Athenian stage, as *Andromache*, *Andromeda*, *Atreus*, *Clytemnestra*, *Medea*, *Meleager*, *Philocetes*, the civil wars of *Thebes*, *Tereus*, the *Troades*, &c. He did not always, however, take his subjects from the grecian story; for he composed one dramatic piece wholly roman: it was intituled *Brutus*, and related to the expulsion of the *Tarquins*. It is affirmed by some, that he wrote also comedies; which is not unlikely, if he was the author of two pieces, *The wedding*, and *The merchant*, which have been ascribed to him [D]. He did not confine himself to dramatic writing; for he left other productions, particularly his *Annals*, mentioned by *Macrobius*, *Priscian*, *Festus*, and *Nonius Marcellus*. *Decimus Brutus*, who was consul in the year of Rome 615, and had the honour of a triumph for several victories gained in Spain, was his particular friend and patron. This general was so highly pleased with the verses which Accius wrote in his praise, that he had them inscribed at the entrance of the temples and monuments raised out of the spoils of the vanquished. Though this might proceed from a principle of vanity, and may not be so much a proof of his affection for the poet as his love of applause; yet it is thereby evident, that Brutus had an opinion of Accius's poetry, and Brutus was far from being a contemptible judge. He has been censured for writing in too harsh a style, but in all other respects esteemed a very great poet. *Aulus Gellius* [E] tells us, that Accius, being on his way to Asia, passed through Tarentum, where he paid a visit to Pacuvius, and read to him his play of *Atreus*; that Pacuvius told him his verse was lofty and sonorous, but somewhat harsh and crude. "It is as you observe," said Accius, "nor am I sorry for it, since my future productions will be better upon this account; for as in fruit so in geniuses, those which are at first harsh and sour, become mellow and agreeable; but such as are at first soft and sweet, grow in a short time not ripe, but rotten." Accius was so much esteemed by the public, that a comedian was punished for only mentioning his name on the stage. *Cicero* [F] speaks with great derision of one Accius who had written

[A] Cicero in Bruto.

[C] Nonius Marcellus, Varro, Aulus Gellius, &c.

[D] Vossius de poet. latin. p. 7.

[E] Noctes attic. xiii. 2.

[F] Rhetoric. lib. ii.

a history;

a history; and, as our author had wrote annals, some insist that he is the person censured; but as Cicero himself, Horace, Quintilian, Ovid, and Paterculus, have spoken of our author with so much applause, we cannot think it is he whom the roman orator censures with so much severity.

There was also in this age a good orator of the same name, against whom Cicero defended Cluentius. He was born in Pisaurum, and perhaps was a relation of our poet.

ACCIUS TULLIUS, prince or chief of the Volsci in Italy, an inveterate enemy of the Romans, who engaged Coriolanus, on his taking refuge with him, to accept of the command of an army he had ordered to march against them.

ACCIUS (PISAURIENSIS), a famous orator of Rome, against whom Cicero defended Aulus Cluentius. It is the same that is praised by him in his books *De oratore*.

ACCIUS (ZUCCHUS), an italian poet of the 16th century, is only known to the learned. He has paraphrased in italian sonnets the fables of Æsop, put into elegiac verse by Romalius, a latin poet of the 13th century. These fables, reprinted at Frankfurt, with other fabulists, in 1660, in 8vo, appeared first at Verona in 1479, and at Venice in 1491 in 4to. Julius Scaliger bestows great commendation on this performance; but we are not to take too literally either the praises or the censures of this critic.

ACCOLTI (BENEDICT), a celebrated lawyer, born at Florence in 1415, of a noble family, originally of Arezzo, succeeded Poggius in the post of secretary to the republic in 1459. He has left, 1. A history, very well written, of the war carried on by the christians against the barbarians for recovering the sepulchre of Christ in Judæa, in three books, Venice 1532, in 4to. This work, which serves as the ground plot to Tasso in the composition of his Jerusalem delivered, was translated into french 1620, in 8vo. 2. Of the famous men of his time; printed at Parma 1689, in 12mo. He was of so happy a memory, that, one day, having heard the latin harangue of an ambassador from the king of Hungary to the senate of Florence, he repeated it afterwards word for word. He died in 1466.

ACCOLTI (FRANCIS), brother to the preceding, was styled the prince of lawyers, and was professor of jurisprudence in several academies. He possessed a victorious eloquence in the public disputations, and an excellent judgment in the cabinet. The consideration in which he was held was such, that on the elevation of Sixtus IV to the pontificate, he expected to obtain the purple; it was however refused him: but the pontiff thought it necessary at least to clothe his denial in a pretence extremely honourable, by declaring, that he would willingly have granted it to him, had he not feared that his promotion, by ravishing him from his disciples, would be hurtful to the progress of
jurispru-

jurisprudence.—The treasures he amassed by a sordid parsimony tarnished his reputation. He died about the year 1470. Several law books of his, very badly written, are still extant; and sorry translations of many of the works of St. John Chrysostom. As he was originally of Arezzo, he is also known under the name of Aretin.

ACCOLTI (PETER), cardinal, born at Florence in 1497, was son of Benedict Accolti, taken notice of by the popes and employed by them. He died at Florence in 1549. We have a treatise by him, on the rights of the pope over the kingdom of Naples.—Benedict Accolti, duke of Nepi, his brother, addicted himself to poetry and the drama. His *Virginia*, a comedy, 1553, in 8vo. and his *Verses*, Venice, 1519 and 1553, were much applauded by his contemporaries.

ACCOLTI (BENEDICT) was at the head of a conspiracy against pope Pius IV. His accomplices were Peter Accolti, his kinsman, count Anthony di Canossa, the chev. Peliccion, Prosper di Ettore and Thaddeus Manfredi, all men of desperate fortunes and of turbulent spirits. The pretext of this plot was that Pius IV was not truly pope. They intended to assassinate him in order to put another in his place. Accolti promised great rewards to his companions. Pavia was to be given to Anthony, Cremona to Thaddeus, Aquileia to Peliccion, and a revenue of 5000 crowns to Prosper. Their project transpired. Accolti was first suspected by the pope, on his demanding too frequent audiences. He was taken with his companions, and they were brought to capital punishment in 1564.

ACCORDS (STEPHEN TABOUROT, seigneur des), advocate in the parliament of Dijon in France, and king's advocate in the bailiwick and chancery of that city, was born in the year 1549. He was a man of genius and learning, but too much addicted to trifles, as appears from his piece, intitled, "*Les bigarrures*," printed at Paris in 1582 [G]. This was not his first production, for he had before printed some sonnets. His work, intitled "*Les touches*" was published at Paris in 1585 [H]; which is

[G] The first book of the "*Bigarrures*" is divided into 22 chapters, which treat, amongst other things, of the rebuses of Picardy, of doubles entendres, of antistrophes, of retrograde verses, or such as read the same backward and forward, of allusions, of acrostics, of the echo, of leonine verses, of other sorts of verse waggishly and ingeniously contrived, of epigrams, &c.

The fourth book is of a more serious turn than the three first, and is divided into three chapters: the first contains useful instructions for the education of children; the second relates to altering one's surname; the third, several observations

on french verse; and the work concludes with a discourse on wizards and their impostures.

[H] This piece is divided into three books; the first being dedicated to Pontus de Tyard, lord of Bissy, and bishop of Chalons. The author boasts he wrote it in two months at Verdun upon the Soane in 1585. It consists chiefly of epigrams, which may with propriety be called touches: "Because," says the author, "it is a slight kind of fencing, in which, by parrying with the file, I give such a touch or thrust as scarce raises the skin, and cannot pierce deep into the flesh." Dedication to The touches,

indeed

indeed a collection of witty poems, but most of them upon obscene subjects; and worked up rather in too loose a manner, according to the licentious taste of that age. His *Bigarrures* are written in the same strain. He was censured for this way of writing, which obliged him to publish an apology. La Croix du Maine [1] says in one place, that Accords wrote a dictionary of french rhimes; but he afterwards corrected himself, having found that John le Fevre of Dijon, secretary to cardinal De Givre, and canon of Langres, was the author thereof [K]. Accords himself mentions him as the author, and declares his intention of compiling a supplement to his uncle Le Fevre's work; but, if he did, it never appeared in print. The lordship of Accords is an imaginary fief or title from the device of his ancestors, which was a drum, with the motto *à tous accords*, chiming with all [L]. He died July 24, 1561, in the 46th year of his age.

ACHILLINI (ALEXANDER), a native of Bologna, a philosopher and physician, professed both these sciences with great reputation. He had scholars from all parts of Europe. He died in his own country in 1512 at the age of 40, with the pompous surname of The great philosopher, after having published various pieces in anatomy and medicine. To him is ascribed the invention of the hammer and anvil, two little bones in the organ of hearing. He adopted the sentiments of Averroës, and was the rival of Pomponacius. These two philosophers mutually decied each other, according to the custom that has prevailed from time immemorial among the learned; but in these disputes Pomponacius had always the upper hand, as he had the talent of mixing witticisms with his arguments, for the entertainment of the by-standers. Add to this, that Achillini lowered himself with the public by his singular and slovenly dress. His works were collected in folio, at Venice in 1545. See COCLES.

ACHILLINI (PHILOTHEUS), kinsman and countryman of the former, is author of a poem intituled *Il viridario*, in which we find the eulogy of several italian literati, and several lessons of morality; it was printed at Bologna in 1513, 4to.

ACHILLINI (CLAUDE), grand-nephew of Alexander; born at Bologna in 1574, and died in 1640; was a man of profound erudition in philosophy, in medicine, in theology, and especially in jurisprudence. He professed this last science for several years

[1] *Bibliothèque française*, p. 156.

[K] *Ib.* p. 22.

[L] He had sent a sonnet to a daughter of Mr. Begat, the great and learned president of Burgundy, "who," says he, "did me the honour to love me.—And inasmuch," continues he, "I had subscribed my sonnet with only my device,

à tous accords, this lady first nicknamed me, in her answer, *Seigneur des accords*; by which title her father also called me several times. For this reason I chose this surname, not only in all my writings composed at that time, but even in these books."

with great celebrity, first at Parma, then at Ferrara, and lastly at Bologna, the place of his nativity. His vast erudition was so admired, that, even in his life-time, an inscription to his honour was put up in the public schools. Both popes and cardinals gave him great hopes of making his fortune; but these hopes were all they gave him. Achillini held a distinguished rank among the poets of his time. The declared friend and partisan of the cavalier Marini, he strove to form himself on that model, and succeeded: that is to say, we find in his poetry the same bad taste in metaphors, inflation and points, that had got possession of the Italian poetry in the last century. The well-known sonnet he composed on the conquests of Louis XIII in Piedmont: *Sudate o fuochia preparar metalli*, &c. procured him from the cardinal de Richelieu a chain of gold to the value of 1000 crowns. Far better performances have been far less recompensed, or gone totally unrewarded. His poems appeared at Bologna in 1632, 4to. To his poetry some pieces in prose have been added, which were published together in 12mo, under the title of *Rime e prose*, at Venice, 1662.

ACOLUTHUS (ANDREW), archdeacon, professor of the oriental languages at Breslau, his native place, and member of the academy of Berlin, published in 1682 in 4to a treatise *De aquis amaris*. He had given at Leipzig in 1680 a Latin translation in 4to of the Armenian version of the prophet Obadiah. He died at Breslau in 1704.

ACONTIUS (JAMES), a famous philosopher, civilian, and divine, born at Trent in the 16th century. He embraced the Protestant religion; and going over to England in the reign of Elizabeth, he met with a very friendly reception from that princess, as he himself has testified in a work dedicated to her [M]. This work is his celebrated collection of the Stratagems of Satan, which has been so often translated, and gone through so many different impressions. It was first printed at Basil in 1565; and the author died soon after in England [N]. James Grasserus published another edition of it in 1610, at the same city. In this we meet with Acontius's letter "*De ratione edendorum librorum*," wherein he gives most excellent advice to authors; but his treatise of *Method* [O], a valuable piece, and published as an essay, is not inserted. He wrote also a work

[M] He gives her the following titles: "*Divinæ Elizabethæ, Angliæ, Franciæ, Hiberniæ. regiæ.*" He declares, that he dedicates it to her as a mark of his gratitude: "*In signum memoriamque grati animi ob partum ejus liberalitate quum in Angliam propter evangelicæ veritatis professionem extorris appulisset, humanissimeque exceptus esset, literarium otium.*"

[N] Grasserus in *epist. ad lectorem initio Stratagematum Sataniæ.*

[O] This piece, which is intitled, *Methodus, sive recta investigandarum tradendarumque artium & scientiarum ratio*, was inserted in a collection of dissertations, "*De studiis bene instituendis*," printed at Utrecht in 1658.

in italian, On the manner of fortifying cities, which he translated into latin during his residence in England; but we believe it was never published. He was also about a treatise of logic [P]; but death prevented his bringing it to a conclusion, which was certainly a public loss; for being a man of a just apprehension, and endowed with great penetration, he had formed the most rational idea of this work [Q]; and thought he was obliged to be the more careful in writing it, as he saw the succeeding age would be more enlightened than that in which he lived [R]. His religious principles differed in some particulars from those of Calvin; for he was a great friend to toleration, and maintained certain maxims which drew upon him the odium of several protestant divines [S]. We meet with few particulars relating to his life. He himself informs us transiently, that he had spent a considerable part of his time in studying Bartolus; Baldus, and such like barbarous authors; and that he had been several years at court. His letter, published in 1696, shews that he had an acute genius, and that he was a great master in true logic. It is dated from London, June 5, 1565, and serves to clear up an assertion of his, which had been censured, in regard to Sabellius. It must be observed, that notwithstanding most protestant divines hold him in the utmost detestation, yet by some he has been highly applauded [T].

ACOSTA (GABRIEL), canon and professor of theology at

[P] Acont. epist. ad Wolfium, p. 410.

[Q] Ibid. p. 411.

[R] Our author, after having, in his epistles, touched upon the other reasons which rendered the execution of his plan vastly difficult, goes on to the following purport: "I am sensible," says he, "that I live in a more than usually enlightened age; yet I do not so much dread the judgment of those who are now the reigning critics, as the rising light of a more refined age than the present. For though the age we now live in has produced, and still continues to produce, many great men: yet methinks I perceive somewhat greater will arise." Acon. ep. ad Wolf. p. 412.

[S] A protestant minister at the Hague (Saldenus de libris. &c. p. 317.), speaking of Acontius, affirms, that what was said of Origen may be justly applied to him, viz. "where he is right, nobody better; and where he is wrong, nobody worse." That he was a truly learned man, of a quick genius, but of too much boldness and freedom: that he was too much inclined to produce a kind of scepticism into divinity itself, as appears evident from his treatise of the Stratagems of

Satan, which, according to Simon Goular (Trigland. hist. eccles. p. 232.), is the worst of all bad books that ever were written. And Voetius declares (Polit. eccles. part. iii. in indice & p. 31. 398.); that he ignorantly or designedly attempted a confession of faith, which the very arians might have subscribed.

[T] Isaac Junius, minister of Delft, looked upon Acontius as in the same class with Socinus and the remonstrants: he considered him as a man who was for reducing all sects into one, and including them in one ark, as Noah shut up all sorts of animals in his, where they were preserved, though they lived on different food. (In Examine apologiæ remonstrantium, p. 42.)

He has been highly commended, not only by Arminius and Grevinchovius, but also by Amesius and George Pauli. Arminius says, "Acontius est divinum prudentiæ ac moderationis lumen." Amesius speaks of him in these words: "Idem Acontius est διακρίτης ἐν ταῖς ὑποστάσεσιν, qui sententiam ecclesiæ anglicanæ calore et rore cælesti fovit sedulo."

Coimbra, known by a large commentary in latin on part of the old testament, fol. Lugd. Bat. 1641, died in 1616.

ACOSTA (JOSEPH), a celebrated spanish author, born at Medina del Campo, in 1547. He was a missionary, and became provincial of the jesuits in Peru, and died at Salamanca in 1600. His most famous work is his Natural and moral History of the West Indies, first printed in spanish in 8vo, 1591, which is very scarce. It was translated into french, and printed in that language in 1600. We have besides, his treatise De procuranda Indorum salute, 8vo, Salam. 1588. De Christo Revelato, 4to, Rom. 1590. De vera scripturas interpretandi ratione, in the commentaries of Menochius, &c. Some attribute to him the Decretals of the council of Lima.

ACOSTA (URIEL), a Portuguese, born at Oporto towards the close of the sixteenth century. He was educated in the romish religion, which his father also sincerely professed, though descended from one of those jewish families who had been in a manner forced to receive baptism. Uriel had a liberal education, having been instructed in several sciences; and at last he studied the law. He had by nature a good temper and disposition; and religion had made so deep an impression on his mind, that he ardently desired to conform to all the precepts of the church, in order to avoid eternal death, which he greatly feared. He applied with constant assiduity to reading the scriptures and other spiritual books, carefully consulting also the creed of the confessors; but the more he dived into these matters, the more difficulties occurred, which perplexed him at length to such a degree, that, unable to solve them, he fell into the most terrible agonies of mind. He thought it as impossible to fulfil his duty, with regard to the conditions required for absolution, according to good casuists; so that he despaired of salvation, if he could find no other means of attaining it; and it proved difficult to abandon a religion in which he had been bred up from his infancy, and which had been deeply rooted in his mind by the force of persuasion. However, he began to enquire, whether several particulars mentioned about the other life were agreeable to reason; and, upon enquiry and deliberation, he imagined that reason suggested many arguments against them. Acosta was about two-and-twenty when he was thus perplexed with doubts; and the result of his reflections was, that he could not be saved by the religion which he had imbibed in his infancy. Nevertheless he prosecuted his studies in the law; and at the age of five-and-twenty was made treasurer in a collegiate church. Being naturally of a religious disposition, and now made uneasy by the popish doctrines, he began to study Moses and the prophets; where he thought he found more satisfaction than in the gospel, and at length became convinced that judaism was the

the true religion : but, as he could not profess it in Portugal, he resolved to leave the country. He accordingly resigned his place, and embarked for Amsterdam with his mother and brothers ; whom he had ventured to instruct in the principles of the jewish religion, even when in Portugal [u]. Soon after their arrival in this city they became members of the synagogue, and were circumcised according to custom ; and he changed his name of Gabriel for that of Uriel. A little time was sufficient to shew him, that the jews did neither in their rites nor morals conform to the law of Moses, of which he could not but declare his disapprobation : but the chiefs of the synagogue gave him to understand, that he must exactly observe their tenets and customs ; and that he would be excommunicated if he deviated ever so little from them. This threat, however, did not in the least deter him ; for he thought it would be a most mean behaviour in him, who had left the sweets of his native country purely for liberty of conscience, to submit to a set of rabbis without any proper jurisdiction : and that it would shew both want of courage and piety, if he should stifle his sentiments on this occasion. He therefore persisted in his invectives, and in consequence was excommunicated : the effect of which was such, that his own brothers durst not speak to him, nor salute him when they met him in the streets. Finding himself thus situated, he wrote a book in his justification ; wherein he endeavours to shew, that the rites and traditions of the pharisees are contrary to the writings of Moses ; and soon after adopted the opinion of the sadducees : for he presently saw, that the rewards and punishments of the old law relate only to this life ; because Moses no where mentions the joys of heaven, or the torments of hell. His adversaries were overjoyed at his embracing this tenet ; foreseeing, that it would tend greatly to justify, in the sight of christians, the proceedings of the synagogues against him. Before his book was printed, there appeared a piece upon the immortality of the soul, written by a physician, in 1623, who omitted nothing he could suggest to make Acolta pass for an atheist. The very children were even spirited up to insult him in the streets, and to batter his house with stones ; all which however did not prevent him from writing a treatise against the physician, wherein he endeavoured to confute the doctrine of the soul's immortality. The jews now made application to the magistrates of Amsterdam ; and informed against him, as one who

[u] He himself tells us, that he gave up an honourable and profitable employment, and a fine house which his father had built in the best part of the city. (Acolta in *Exemplar vitæ humanæ*, p. 346.) He mentions the danger of his embarkation, no one of jewish extraction being per-

mitted to leave the kingdom without the king's special leave. (Ib. p. 347.) He says, had it been known he disowned with his mother and brother in favour of the jewish religion, it must have proved his ruin.

wanted to undermine the foundation of both jewish and christian religions. Hereupon he was thrown into prison, but bailed out within a week or ten days after; however, all the copies of his pieces were seized, and he himself fined 300 florins. Nevertheless, he proceeded still farther in his scepticism. He now began to examine, whether the laws of Moses came from God; and he at length found reasons to convince him, that it was only a political invention. Yet, instead of drawing this inference from thence, "I ought not to return to the jewish communion," he thus argued with himself, "Why should I continue all my life cut off from the communion, exposed to so many inconveniences, especially as I am in a country where I am a stranger, and unacquainted with the language? Had I not better play the ape amongst apes?" He accordingly returned to the jewish church, after he had been excommunicated 15 years; and, after having made a recantation of what he had written, subscribed every thing as they directed. A few days after, he was accused by a nephew, who lived in his house, that he did not, as to his eating and many other points, conform to the laws of the synagogue. This accusation was attended with very bad consequences; for a relation of Acoſta, who had got him reconciled to the synagogue, thought he was in honour bound to persecute him with the utmost violence [x]. The rabbis and the rest of the jews were animated with the same spirit; especially when they found that Acoſta had dissuaded two christians, who had come from London to Amsterdam, from turning jews. He was summoned before the grand council of the synagogue; when it was declared to him, that he must be again excommunicated, if he did not give such satisfaction as should be required. He found the terms so hard, that he could not comply. The jews thereupon again expelled him from their communion; and he afterwards suffered various hardships and great persecutions, even from his own relations. After remaining seven years in a most wretched situation, he at length declared he was willing to submit to the sentence of the synagogue, having been told that he might easily accommodate matters; for, that the judges, being fatished with his submission, would soften the severity of the discipline. Acoſta, however, was caught in a snare; for they made him undergo the penance in its utmost rigour [y]. These particulars, relating to the life of

[x] Acoſta was just going to marry a second wife: he had great part of his effects in the hands of one of his brothers; and it was his interest that the trade carried on betwixt them should continue. The relation above-mentioned hurt him greatly in these particulars; for he got the match to be broken off; and he persuaded Acoſ-

ta's brother to keep all the goods in his possession, and to trade no longer with him.

[y] The penance he underwent, as he himself describes it, was as follows: (*Exemplar vitæ humanæ*, p. 349, 350.) A vast crowd of men and women being assembled at the synagogue, Acoſta entered,

of Acoſta, are taken from his piece, intituled, "*Exemplar humanæ vitæ*," published and refuted by Limborch [z]. It is ſuppoſed that he compoſed it a few days before his death, after having determined to lay violent hands on himſelf. He executed this horrid reſolution a little after he had failed in his attempt to kill his principal enemy; for the piſtol, with which he intended to have ſhot him as he paſſed his houſe, having miſſed fire, he immediately ſhut the door, and ſhot himſelf with another piſtol. This happened at Amſterdam, but in what year is not exactly known [A].

ACRON, a celebrated phyſician of Agrigentum in Sicily, flouriſhed, according to Priſtley, 439 B. C. In his time Athens was viſited by the plague, which he is ſaid to have expelled by burning perfumes to purify the air, a maxim he perhaps learned in Egypt. He wrote ſome phyſical tracts in the doric dialect, which time has long deſtroyed.

ACRON or ACRO, the name of an ancient ſcholiſt on Horace, who flouriſhed in the ſeventh century. His work is ſtill found in an old edition of Horace, printed at Baſil in 8vo, in 1527.

ACROPOLITA (GEORGE) [B], one of the writers in the byzantine hiſtory, was born at Conſtantinople in the year 1220, and brought up at the court of the emperor John Ducas, at Nice. He ſtudied mathematics, poetry, and rhetoric under Theodorus Exapterygus, and learned logic of Nicephorus Blemmidas. In his one-and-twentieth year, he maintained a learned diſpute with Nicholas the phyſician, concerning the eclipſe of the ſun, before the emperor John. He was at length appointed great logothete, and employed in the moſt important affairs of the empire. John Ducas ſent him ambaffador to Lariffa, to eſtabliſh a peace with Michael of Epirus. He was alſo conſtituted judge

and, at a time appointed, aſcended the pulpit. Here he read aloud a writing, wherein he confeſſed he had deſerved a thouſand deaths for not keeping the ſabbath-day, or the promiſe he had made; and for having diſſuaded ſome perſons from embracing the jewiſh religion; and that, as an atonement for theſe crimes, he was ready to ſuffer whatever they ſhould command, and promiſed never to be guilty of the like offences. Being come down from the pulpit, he was ordered to retire to a corner of the ſynagogue; where he ſtripped himſelf to the waſt, and pulled off his ſhoes and ſtockings. The door-keeper then faſtened his hands to the pillar, and the maſter-ſchanter gave him exactly 39 lathes with a whip; for in theſe caſes they are always careful not to exceed the number preſcribed by law. Then the preacher came, who,

making him ſit upon the ground, declared him abſolved from the excommunication; ſo that the gates of paradise were no longer ſhut againſt him. Acoſta after this put on his clothes, and laid himſelf on the ground at the door of the ſynagogue, where all who came out walked over him.

[z] Mr. Limborch has placed it at the end of his "*Amica collatio cum judæo de veritate religionis chriſtianæ*."

[A] It is highly probable that he killed himſelf ſoon after the ceremony of his abſolution, being exaſperated at the treatment he had received. It is ſuppoſed in the *Bibliothèque univerſelle*, that he killed himſelf about the year 1647; but, according to others, it was in 1640, tom. viii. p. 227.

[B] Alb. Fab. vol. vi. p. 449.

by this emperor, to try Michael Comnenus on a suspicion of being engaged in a conspiracy. Theodorus Lascaris, the son of John, whom he had taught logic, appointed him governor of all the western provinces of his empire. When he held this government, in the year 1255, being engaged in a war with Michael Angelus, he was taken prisoner by him. In 1260, he gained his liberty by means of the emperor Palæologus, who sent him ambassador to Constantine prince of Bulgaria. After his return, he applied himself wholly to the instruction of youth, in which employment he acquitted himself with great honour for many years; but being at last weary of the fatigue, he resigned it to Holobolus. In 1272, he sat as one of the judges upon the cause of John Vecchus, patriarch of Constantinople[c]. The year following he was sent to pope Gregory, to settle a peace and reunion between the two churches, which was accordingly concluded; and he swore to it, in the emperor's name, at the second council of Lyons, in 1274. He was sent ambassador to John prince of Bulgaria in 1282, and died soon after his return. He left behind him several works in the greek tongue. Gregory Cyprian, patriarch of Constantinople, in his encomium upon him, prefixed to Acropolita's history, is perhaps somewhat extravagant in his praise, when he says he was equal to Aristotle in philosophy, and to Plato in the knowledge of divine things and attic eloquence.

ACROPOLITA (CONSTANTINE), son of George, acquired the surname ΝίϞ Μεταφράτης, i. e. The younger Metaphrastes, was great logothete, or chancellor, and flourished at Constantinople in the time of Mich. Palæologus, and his son Andronicus, about 1270.

ACTUARIUS, a celebrated greek jew physician. His father's name was Zachari. He lived and practised at Constantinople in the 13th century, according to Priestley; and has left us six medical treatises in tolerable good greek, though the substance of them is chiefly taken from Galen, Etius, and Paulus, and most probably from some of the Arabians; he is the first greek author that mentions the cooling and milder purging medicines, as manna, senna, cassia, rhabarbarum, and myrobalans, which were first used by the Arabians, near 300 years before. His works are in Stephens's *Medicæ artis principes*, fol. 1567.

ACUSILAS, an old greek historian, of Argos, lived before the peloponnesian war. Some writers have made him one of the seven wise men. He is often quoted by the ancients.

ADALARD, or ADELARD, born about the year 753, was son of count Bernard, grandson of Charles Martel, and cousin german of Charlemagne. This prince having repudiated

[c] See Du Pin, *Nouv. bibl. des aut. eccl. tom. v. p. 93.* Paris 1702.

Ermengarde, daughter of Dideric king of the Lombards, Adalard was so sensibly touched at this divorce, that he abandoned the court for the religious habit at Corbie. The emperor nominated him to this abbey; and when he established Pepin king of Italy, he gave him Adalard for his prime minister. Bernard, king of Italy and nephew of the emperor Louis le debonnaire, having revolted in 817; Wala, prince of the blood, who had possessed a great share in the government, was implicated in his disgrace, and banished to the isle of Hero, at present Noir montier. At the end of five years he was re-established in his abbey, in 822 the emperor even recalled him to court. Adalard, in 823, founded the celebrated abbey of Corwey, or New Corbie, in Saxony. His death, which happened the 2d of January 826, at the age of 72, was much lamented by the virtuous and the learned. He was master of the latin, the tudeſque, and french languages. He was styled the Augustine of his age. Only fragments of his writings are come down to our times. His principal work was, A treatise concerning the order or the state of the palais, and of the whole french monarchy.

ADALBERON (ASCELINUS) was consecrated bishop of Laon in the year 977. He was an ambitious prelate and a servile courtier; he had the baseness to deliver up to Hugh Capet, Arnoul, archbishop of Rheims, and Charles duke of Lorraine, competitor of Hugh, to whom he had given an asylum in his episcopal city. He died in 1030. He is the author of a satirical poem in 430 hexameter verses, dedicated to king Robert. Adrian Valois gave an edition of it in 1663, in 8vo, at the end of the Panegyric on the emperor Berenger. It contains several curious historical facts.

ADAM (MELCHIOR) lived in the 17th century. He was born in the territory of Grotkaw in Silesia, and educated in the college of Brieg, where the dukes of that name, to the utmost of their power, encouraged learning and the reformed religion as professed by Calvin [D]. Here he became a firm protestant, and was enabled to pursue his studies by the liberality of a person of quality, who had left several exhibitions for young students. He was appointed rector of a college at Heidelberg, where he published his first volume of illustrious men in the year 1615 [E]. This volume, which consisted of philosophers, poets writers on polite literature, historians, &c. was followed by three others; that which treated of divines was printed in 1619; that of the lawyers came next; and finally, that of the physicians: the two last were published in 1620. All the learned men, whose lives are contained in these four volumes, lived in

[D] Melch. Adam in epist. dedicat. Ger. theolog.

[E] Joachim. Bergerus; his epist. dedicatory to his German philosophers.

the 16th, or beginning of the 17th century, and are either Germans or Flemings; but he published in 1618 the lives of twenty divines of other countries in a separate volume. All his divines are protestants. He has given but a few lives, yet the work cost him a great deal of time, having been obliged to abridge the pieces from whence he had materials, whether they were lives, funeral sermons, eulogies, prefaces, or memoirs of families. He omitted several persons who deserved a place [F] in his work as well as those he has taken notice of. The Lutherans were not pleased with him, for they thought him partial [G]; nor will they allow his work to be a proper standard, whereby to judge of the learning of Germany. He wrote other works besides his Lives [H], and died in 1622.

ADAM SCOTUS, a famous forbonic doctor, flourished in the 12th century. This author, who is well known as a monkish writer, and a voluminous author of biography, was born in Scotland, and educated in the monastery of Lindisferna, now called Holy Island, a few miles South of Berwick on Tweed, at that time one of the most famous seminaries of learning in the north of England. He went afterwards to Paris, where he settled several years, and taught school divinity, or rather sophistry, in the Sorbonne. In his latter years he returned to his native country, and became a monk in the abbey of Melrose, and afterwards in that of Durham, where he wrote the life of St. Columbus and the lives of some other monks of the sixth century. He likewise wrote the life of David I. king of Scotland, who died 1153; and consequently he must have survived that period some time. His works were printed at Antwerp in fol. 1659.

ADAM (LAMBERT SIGISBERT), an ingenious french sculptor, born at Nanci in 1700. He went to Berlin, where he executed two groups representing the sports of hunting and fishing, in which he displayed the power of his chisel. In the hotel de Soubise, the figures of poetry, painting, music, justice, history

[r] This he himself confesses, "Quendam mihi monendus aut rogandus es, lector. Primum, &c." i. e. "Reader, I must acquaint you with some things, or request them of you. First, that you would not complain of my having passed over or omitted many persons who were not unworthy of a place in this work. The fault, my good reader, must not be imputed to me, but to the scarcity of materials, which I could by no means procure. I chose therefore to be wholly silent about many excellent persons, rather than say a very little, or use those trite expressions; He was born, he died. Yet this deficiency may be supplied, if good men and lovers of their country will contribute their assistance to the second volume of this work.

The same I desire may be understood concerning the lives of the lawyers, statesmen, physicians, and philosophers." Melch. Adam, præfat. Theolog. germanorum.

[o] Morhofius polyhistor. p. 192, 209.
[H] Viz. 1. "Apogaphum monumentorum heidelbergensium.

2. "Notæ in orationem Julii Cæsaris Scaligeri pro M. T. Cicerone contra Ciceronianum Erasmi.

3. "Parodiæ et metaphrasæ Ciceronianæ. Diarium biograph. Henningi Witte.

In the Catalogue of the Bodleian library, he is said to have been the author of *Historia ecclesiastica hamburgensis et bremenensis*; but this work, according to Mr. Bayle, was written by one Adam, a canon of Bremen, who lived in the 11th century.

and renown, in plaister; at Versailles, the Neptune and Amphitrite; and at Saint Cloud, the Seine, and the Marne are all of his hand. His Prometheus, though much admired by some, is celebrated for nothing but the infinity of labour bestowed upon it. His group of five figures and five animals, at Versailles, in bronze—Mars carested by Love, at Bellevue—The enthusiasm of poetry—St. Jerome, in marble, for the Invalids—Abundance turning her gifts towards the earth, at Choisi, are all of his hand. Died in 1759.

ADAM (NICHOLAS), his son, has done the mausoleum of the queen of Poland, at Bon-secours. The two figures in the front of the chamber of accounts: The assumption for the chapel of the college of Grammont: The annunciation in the front of the oratory, in the street St. Honoré, and the Indian religion, are his best works.

ADAM of BREHMEN was canon of that city towards the end of the 11th century. He is only remembered by his *Historia ecclesiastica ecclesiæ hamburgensis et bremensis*, which he composed in his youth. It is divided into four books, beginning with the reign of Charlemagne and ending in the time of the emperor Henry IV. At the end he has added a small tract on the situation of Denmark. The last edition of this work was printed at Helmstad in 1670 in 4to.

ADAM (BILLAUT), better known by the name of Master Adam, was a joiner of Nevers, and flourished during the ministry of cardinal Richelieu, who gave him a pension for his ingenuity. He made himself known first in his own country, and to the princesses Gonzaga, Mary and Anne, the former of whom was queen of Poland, and resided some time in their duchy of Nevers. He came to Paris, where he made some considerable patrons, and became well known at court, where he got the surname of Virgile au Rabot. His poems, which are now forgotten, intitled *Chevilles de maître Adam*, 4to, Rabot et Ville brequin, 12mo, with a great number of poems made by writers of that age in his praise, are hard to get at.

ADAM (ROBERT), architect, was born in 1728 at Kirkaldy in Fifeshire, and received his education in the university of Edinburgh. After his return from a visit to Italy, Mr. Adam was appointed architect to his majesty in the year 1762; which office, being incompatible with a seat in parliament, he resigned in 1768, on his being elected to represent the county of Kinross. Mr. Adam produced a total change in the architecture of this country: and his fertile genius in elegant ornament was not confined to the decoration of buildings, but has been diffused into almost every branch of manufacture. His talents extended beyond the line of his own profession; he displayed in his numerous drawings in landscape a luxuriance of composition,

tion, and an effect of light and shadow, which have scarcely ever been equalled. At the time of his death, March 3, 1792, the new university of Edinburgh, and other great public works, both in that city and in Glasgow, were erecting from his designs and under his direction. To the last period of his life, Mr. Adam displayed an increasing vigour of genius and refinement of taste; for in the space of one year preceding his death, he designed eight great public works, besides 25 private buildings, so various in their style, and so beautiful in their composition, that they have been allowed by the best judges sufficient of themselves to establish his fame unrivalled as an artist. His death was occasioned by the breaking of a blood vessel in his stomach. His remains were interred in the south aisle of Westminster Abbey.

ADAMS (SIR THOMAS), citizen and lord mayor of London, was a man highly esteemed for his prudence and piety, his loyalty and sufferings, and his acts of munificence: he was born at Wem, in Shropshire, educated in the university of Cambridge, and (Fuller says) bred a draper in London. In 1609 he was chosen sheriff, when he gave a striking proof of his public spirit; he immediately gave up his business, and applied himself wholly to public affairs—This shews he must have been opulent. He made himself complete master of the customs and usages, rights and privileges of the city of London, and succeeded to every honour his fellow-citizens had in their power to bestow. He was chosen master of the drapers company, alderman, and president of St. Thomas's hospital, which institution he probably saved from ruin, by discovering the frauds of a dishonest steward. He was often returned member of parliament; but the violent politics of the times would not permit him to sit there. In 1645 he was elected mayor of London, in which office he gave a shining example of disinterestedness, by declining the advantages usually made by the sale of places which become vacant. His loyalty to Charles I. was so well known, that his house was searched by the republican party to find the king there. Mr. Adams was the next year committed to the Tower by the same party, and detained there some time. However, at length he became the oldest alderman upon the bench, and was consequently dignified with the honourable title of father of the city. His affection for his prince was so great, that during the exile of Charles II. he remitted him 10,000*l*.

When the restoration of the king was agreed on, Mr. Adams, then 74 years of age, was deputed by the city to accompany general Monk to Breda in Holland, to congratulate and accompany the king home. For his signal services the king knighted him at the Hague; and soon after the restoration advanced him to the dignity of a baronet, on the 13th of June 1661.

His merit as a benefactor to the public is highly conspicuous: he gave the house of his nativity, at Wem, as a free-school to the town, and liberally endowed it; he founded an arabic professorship at Cambridge; both which took place before his death. By desire of his friend, Mr. Wheelock, fellow of Clare-hall, he was at the expence of printing the gospels in persian, and sending them into the east. He was equally benevolent in private as in public life; his hands were open to all objects in want: and although he suffered great losses in his estate, he gave liberally in legacies to the poor of many parishes, to hospitals, and ministers' widows. He was particularly distinguished for his christian patience and fortitude in adversity.

In his latter years he was much afflicted with the stone, which hastened his end; he died the 24th of Feb. 1667, at 81 years of age. The stone was taken from the body, and was of such extraordinary magnitude as to weigh 25 ounces, and is preserved in the laboratory at Cambridge. He felt no reluctance at the approach of his dissolution, and seemed perfectly prepared for death; often saying, *Solum mihi superest sepulchrum*;—All my business is to fit me for the grave. His funeral sermon was preached at St. Catharine Cree church, before his children and many of his relations. His descendants enjoyed the title down to the late sir Thomas Adams, who died a captain in the royal navy.

ADAMS (THOMAS), A. M. He was a fellow of Brazen-nose college, Oxford, and during the time of Oliver Cromwell a very eminent tutor, some of the first families in the kingdom having committed their children to his care. He was ejected 1662, and afterwards became chaplain to sir Samuel Jones of Shropshire, with whom he lived some years, and then retired to the family of lady Clare in Northamptonshire. He died December 11, 1670.

ADAMS (RICHARD), A. M. He had his education in Brazen-nose college, Oxford, where he took his degrees, and afterwards was presented to the living of St. Mildred's, Bread-street, London. He continued there till he was ejected, 1662, when he retired and lived privately at Hoxton. He died 1684, but has no works extant except a few sermons; he was one of the editors of Charnock's works, and assisted in completing Pool's annotations on the bible.

ADAMSON (PATRICK), a scottish prelate, archbishop of St. Andrews. He was born 1543, in the town of Perth, where he received the rudiments of his education, and afterwards studied philosophy, and took his degree of M. A. at the university of St. Andrews. In the year 1566 he set out for Paris, as tutor to a young gentleman. In the month of June in the same year, Mary queen of Scots, being delivered of a son, afterwards James VI.

of

of Scotland, and First of England, Mr. Adamson wrote a latin poem on the occasion. This proof of his loyalty involved him in some difficulties, causing him to be arrested in France, and confined for six months; nor would he have got off so easily, had not queen Mary and some of the principal nobility interested themselves in his behalf. As soon as he recovered his liberty, he retired with his pupil to Bourges. He was in this city during the massacre at Paris; and the same bloody persecuting spirit prevailing amongst the catholics at Bourges as at the metropolis, he lived concealed for seven months at a public house, the master of which, upwards of 70 years of age, was thrown from the top thereof, and had his brains dashed out, for his charity to heretics [1]. Whilst Mr. Adamson lay thus in his sepulchre, as he called it, he wrote his latin poetical version of the book of Job, and his tragedy of Herod, in the same language. In 1573 he returned to Scotland, and, having entered into holy orders, became minister of Paisley [κ]. In 1575 he was appointed one of the commissioners, by the general assembly, to settle the jurisdiction and policy of the church; and the following year he was named, with Mr. David Lindsay, to report their proceedings to the earl of Moreton, then regent. About this time the earl made him one of his chaplains, and, on the death of bishop Douglas, promoted him to the archiepiscopal see of St. Andrews, a dignity which brought upon him great trouble and uneasiness; for now the clamour of the presbyterian party rose very high against him, and many inconsistent absurd stories were propagated about him. Soon after his promotion he published his Catechism in latin verse, a work highly approved even by his enemies; but, nevertheless, they still continued to persecute him with great violence. In 1578 he submitted himself to the general assembly, which procured him peace but for a very little time; for, the year following, they brought fresh accusations against him. In the year 1582, being attacked with a grievous disease in which the physicians could give him no relief, he happened to take a simple medicine from an old woman, which did him service. The woman, whose name was Alison Pearstone, was thereupon charged with witchcraft, and committed to prison, but escaped out of her confinement; however, about four years afterwards, she was again found, and burnt for a witch. In 1583 king James came to St. Andrews; and the archbishop, being much recovered, preached before him, and disputed with Mr. Andrew Melvil, in presence of his majesty, with great reputation, which drew upon him fresh calumny and persecution. The king, however, was so well pleased with

[1] Pref. in Job. [κ] Calderwood's Hist. of the Ch. of Scotland, fol. 1680, p. 55.

him,

him, that he sent him ambassador to queen Elizabeth, at whose court he resided for some years. His conduct, during his embassy, has been variously reported by different authors. Two things he principally laboured, viz. the recommending the king, his master, to the nobility and gentry of England, and the procuring some support for the episcopal party in Scotland. By his eloquent preaching he drew after him such crowds of people, and raised in their minds such a high idea of the young king, his master, that queen Elizabeth forbade him to enter the pulpit during his stay in her dominions[L]. In 1584 he was recalled, and sat in the parliament held in August at Edinburgh. The presbyterian party were still very violent against the archbishop. A provincial synod was held at St. Andrews in April 1586; the archbishop was here accused and excommunicated; he appealed to the king and the states, but this availed him but little; for the mob being excited against him, he durst scarce appear in public in the city of St. Andrews[M]. At the next general assembly a paper being produced, containing the archbishop's submission, he was absolved from the excommunication. In 1588 fresh accusations were brought against him. The year following he published the Lamentations of the prophet Jeremiah, in latin verse, which he dedicated to the king, complaining of his hard usage. In the latter end of the same year he published a translation of the Apocalypse, in latin verse, and a copy of latin verses, addressed also to his majesty, when he was in great distress. The king, however, was so far from giving him assistance, that he granted the revenue of his see to the duke of Lenox: so that the remaining part of this prelate's life was very wretched; he having hardly subsistence for his family. He died in 1591. A volume of this prelate's works has been published in 4to.

ADDISON (LANCELOT), son of Lancelot Addison a clergyman, born at Mauldismeaburne in the parish of Crosby Ravensworth in Westmoreland, in 1632, was educated at the grammar school of Appleby, and afterwards sent to Queen's college, Oxford, upon the foundation. He was admitted B. A. Jan. 25, 1654, and M. A. July 4, 1657. As he now had greatly distinguished himself in the university, he was chosen one of the *terraz filii* for the act celebrated in 1658; but, his oration having been very satirical upon the pride, ignorance, hypocrisy, and avarice of those then in power, he was compelled to make a recantation, and to ask pardon on his knees. Soon after he left Oxford, and retired to Petworth in Sussex, where he resided till the restoration. The gentlemen of Sussex having recommended him to Dr. King, bishop of Chester, as a man who had suf-

[L] Vit. Pat. Adamson..

[M] Calderwood, p. 199.

ferred for his loyalty and attachment to the constitution of church and state; the bishop received him kindly, and in all probability would have preferred him, had he not, contrary to his lordships approbation, accepted of the chaplainship at Dunkirk [N], where he continued till 1662, when, the place being delivered up to the French, he returned to England. The year following he went chaplain to the garrison at Tangier, where he resided some years; and came back to England in 1670, with a resolution to return to Tangier. He was appointed chaplain in ordinary to his majesty soon after his coming over; he had no thoughts, however, of quitting his chaplainship at Tangier; nevertheless it was conferred upon another, whereby Mr. Addison became poor in his circumstances. In this situation of his affairs, a gentleman in Wiltshire bestowed on him the rectory of Milston, in Wilts, worth about 120*l.* per annum. Soon after he was also made prebendary of Minor pars altaris, in the cathedral of Sarum; and took the degrees of B. and D. D. at Oxford, July 6, 1675. His preferments, though not very considerable, enabled him to live in the country with great decency and hospitality; and he discharged his duty with a most conscientious diligence. In 1683 the commissioners for ecclesiastical affairs, in consideration of his former service at Tangier, conferred upon him the deanry of Lichfield, in which he was installed July 3; was collated to the archdeaconry of Coventry Dec. 8, 1684, and held it with his deanry in commendam. In the convocation, which met Dec. 4, 1689, dean Addison was one of the committee appointed by the lower house to acquaint the lords, that they had consented to a conference on the subject of an address to the king. He died April 20, 1703, and was buried in the church-yard of Lichfield, at the entrance of the west door, with the following epitaph: "Hic jacet Lancelotus Addison, S. T. P. hujus ecclesiæ decanus, nec non archidiaconus Coventriæ, qui obiit 20 die Aprilis, ann. Dom. 1703, ætatis suæ 71." Dr. Addison wrote several learned and useful treatises.

ADDISON (JOSEPH) [O], son of Dr. Addison mentioned in the last article, was born May 1, 1672, at Milston near Ambrosbury, Wiltshire, where his father was rector. Appearing weak and unlikely to live, he was christened the same day. Mr. Tyers says, that he was laid out for dead as soon as he was born. He received the first rudiments of his education at the place of his nativity, under the rev. Mr. Naish; but was soon removed to Salisbury, under the care of Mr. Taylor; and thence to Lichfield, where his father placed him for some time, probably not long, under Mr. Shaw then master of the school there. From

[N] Wood's *Athen. oxon.* vol. ii. col. 970.

[O] The greatest part of this article is abridged from Dr. Johnson.

Lichfield he was sent to the Charter-house, where he pursued his juvenile studies under the care of Dr. Ellis, and contracted that intimacy with sir Rich. Steele, which their joint labours have so effectually recorded. In 1687 he was entered of Queen's college in Oxford, where, in 1689, the accidental perusal of some latin verses gained him the patronage of Dr. Lancaster, by whose recommendation he was elected into Magdalen college as demy. Here he took the degree of M. A. Feb. 14, 1693; continued to cultivate poetry and criticism, and grew first eminent by his latin compositions, which are intitled to particular praise, and seem to have had much of his fondness; for he collected a second volume of the *Musæ anglicanæ*, perhaps for a convenient receptacle, in which all his latin pieces are inserted, and where his poem on The Peace has the first place. He afterwards presented the collection to Boileau, who from that time conceived an opinion of the english genius for poetry. In his 22d year he first shewed his power of english poetry, by some verses addressed to Dryden; and soon afterwards published a translation of the greater part of the fourth Georgic upon Bees. About the same time he composed the arguments prefixed to the several books of Dryden's Virgil; and produced an essay on the Georgics, juvenile, superficial, and uninstruative, without much either of the scholar's learning or the critic's penetration. His next paper of verses contained a character of the principal english poets, inscribed to Henry Sacheverell, who was then, if not a poet, a writer of verses; as is shewn by his version of a small part of Virgil's Georgics, published in the Miscellanies, and a latin encomium on queen Mary, in the *Musæ anglicanæ*. At this time he was paying his addresses to Sacheverell's sister. These verses exhibit all the fondness of friendship; but, on one side or the other, friendship was too weak for the malignity of faction. In this poem is a very confident and discriminative character of Spenser, whose work he had then never read. It is necessary to inform the reader, that about this time he was introduced by Congreve to Montague, then chancellor of the exchequer: Addison was now learning the trade of a courtier, and subjoined Montague as a poetical name to those of Cowley and of Dryden. By the influence of Mr. Montague, concurring with his natural modesty, he was diverted from his original design of entering into holy orders. Montague alleged the corruption of men who engaged in civil employments without liberal education; and declared, that, though he was represented as an enemy to the church, he would never do it any injury but by withholding Addison from it. Soon after, in 1695, he wrote a poem to king William, with a kind of rhyming introduction addressed to lord Somers. King William had no regard to elegance or literature; his study was only war; yet by a choice of ministers

sters whose disposition was very different from his own, he procured, without intention, a very liberal patronage to poetry. Addison was caressed both by Somers and Montague. In 1697 he wrote his poem on the peace of Ryswick, which he dedicated to Montague, and which was afterwards called by Smith "the best latin poem since the *Æneid*." Having yet no public employment, he obtained in 1699 a pension of 300l. a year, that he might be enabled to travel. He staid a year at Blois, probably to learn the french language; and then proceeded in his journey to Italy, which he surveyed with the eyes of a poet. While he was travelling at leisure, he was far from being idle; for he not only collected his observations on the country, but found time to write his Dialogues on medals, and four acts of Cato. Such is the relation of Tickell. Perhaps he only collected his materials, and formed his plan. Whatever were his other employments in Italy, he there wrote the letter to lord Halifax, which is justly considered as the most elegant, if not the most sublime, of his poetical productions. But in about two years he found it necessary to hasten home; being, as Swift informs us, "distressed by indigence, and compelled to become the tutor of a travelling squire." At his return he published his travels, with a dedication to lord Somers. This book, though a while neglected, is said in time to have become so much the favourite of the public, that before it was reprinted it rose to five times its price. When he returned to England in 1702, with a meanness of appearance which gave testimony to the difficulties to which he had been reduced, he found his old patrons out of power; but he remained not long neglected or useless. The victory at Blenheim 1704 spread triumph and confidence over the nation; and lord Godolphin, lamenting to lord Halifax that it had not been celebrated in a manner equal to the subject, desired him to propose it to some better poet. Halifax named Addison; who, having undertaken the work, communicated it to the treasurer, while it was yet advanced no further than the simile of the angel, and was immediately rewarded by succeeding Mr. Locke in the place of commissioner of appeals. In the following year he was at Hanover with lord Halifax; and the year after was made under-secretary of state, first to sir Charles Hedges, and in a few months more to the earl of Sunderland. About this time the prevalent taste for italian operas inclining him to try what would be the effect of a musical drama in our own language; he wrote the opera of Rosamond, which, when exhibited on the stage, was either hissed or neglected; but, trusting that the readers would do him more justice, he published it, with an inscription to the duchess of Marlborough. His reputation had been somewhat advanced by The tender husband, a comedy which Steele dedicated to him, with a confession that he

he owed to him several of the most successful scenes. To this play Addison supplied a prologue. When the marquis of Wharton was appointed lord lieutenant of Ireland, Addison attended him as his secretary; and was made keeper of the records in Bermingham's tower, with a salary of 300*l.* a year. The office was little more than nominal, and the salary was augmented for his accommodation. When he was in office, he made a law to himself, as Swift has recorded, never to remit his regular fees in civility to his friends. "I may have a hundred friends; and if my fee be two guineas, I shall by relinquishing my right lose 200 guineas, and no friend gain more than two." He was in Ireland when Steele, without any communication of his design, began the publication of the *Tatler*; but he was not long concealed: by inserting a remark on Virgil, which Addison had given him, he discovered himself. Steele's first *Tatler* was published April 22, 1709, and Addison's contribution appeared May 26. Tickell observes, that the *Tatler* began and was concluded without his concurrence. This is doubtless literally true; but the work did not suffer much by his unconsciousness of its commencement, or his absence at its cessation; for he continued his assistance to Dec. 23, and the paper stopped on Jan. 2. He did not distinguish his pieces by any signature.

To the *Tatler*, in about two months, succeeded the *Spectator*; a series of essays of the same kind, but written with less levity, upon a more regular plan, and published daily [P]. The next year,

[P] The author of the *Dissertation sur la poésie angloise*, in the *Journal littéraire*, speaking of this work, says, "The finest geniuses in England have exerted in the *Spectator* all the force of their reflections, all the delicacy of style, and all the fire of imagination that can be conceived. It is an admirable work; and it has preserved a great part of its original graces and beauty in the french translation. There is such a prodigious variety in it, both with regard to the style and the subjects which it treats of, that we justly affirm, the french nation has nothing to oppose to this work, that can be considered equal to it. Tom. ix. p. 159, 160.

"To teach the minuter decencies and inferior duties, to regulate the practice of daily conversation, to correct those depravities which are rather ridiculous than criminal, and remove those grievances which, if they produce no lasting calamities, impress hourly vexation, was first attempted in Italy by Casa in his *Book of Manners*, and Castiglione in his *Courtier*, two books yet celebrated in Italy for purity and elegance.

"This species of instruction was continued, and perhaps advanced, by the French; among whom La Bruyere's *Manners of the Age*, though written without connection, deserves great praise. Before the *Tatler* and *Spectator*, if the writers for the theatre are excepted, England had no masters of common life. No writers had yet undertaken to reform either the savage-ness of neglect, or the impertinence of civility; to teach when to speak, or to be silent; how to refuse, or how to comply. We wanted not books to teach us more important duties, and to settle opinions in philosophy or politics; but an arbiter elegantiarum, a judge of propriety was yet wanting, who should survey the track of daily conversation, and free it from thorns and prickles, which tease the passer, though they do not wound him. For this purpose nothing is so proper as the frequent publication of short papers, which we read not as study but amusement. If the subject be slight, the treatise likewise is short. The busy may find time, and the idle may find patience.

"The *Tatler* and *Spectator* reduced,
like

year, 1713, in which Cato came upon the stage, was the grand climacteric of Addison's reputation. Upon the death of Cato, he had, as is said, planned a tragedy in the time of his travels, and had for several years the four first acts finished, which were shewn to such as were likely to spread their admiration. By a request, which perhaps he wished to be denied, he desired Mr. Hughes to add a fifth act. Hughes supposed him serious; and, undertaking the supplement, brought in a few days some scenes for his examination; but he had in the mean time gone to work himself, and produced half an act, which he afterwards completed, but with brevity irregularly disproportionate to the foregoing parts. The great, the important day came on, when Addison was to stand the hazard of the theatre. That there might, however, be left as little to hazard as was possible, on the last night Steele, as himself relates, undertook to pack an audience. The danger was soon over. The whole nation was at that time on fire with faction. The whigs applauded every line in which liberty was mentioned, as a satire on the tories; and the tories echoed every clap, to shew that the satire was unfelt. When it was printed, notice was given that the queen would be pleased if it was dedicated to her; "but as he had designed that compliment elsewhere, he found himself obliged," says Tickell, "by his duty on the one hand, and his honour on the other, to send it into the world without any dedication."

At the publication the wits seemed proud to pay their attendance with encomiastic verses. The best are from an unknown hand, which will perhaps lose somewhat of their praise when the author is known to be Jeffreys. Cato had yet other honours. It was censured as a party play by a scholar of Oxford, and defended in a favourable examination by Dr. Sewel. It was translated by Salvini into italian, and acted at Florence; and by the jesuits of St. Omer's into latin, and played by their pupils. While Cato was upon the stage, another daily paper called the Guardian was published by Steele; to which Addison gave great assistance. Of this paper nothing is necessary to be said, but that it found many contributors, and that it was a continuation of the Spectator, with the same elegance, and the same variety, till some unlucky spark from a tory paper set Steele's politics on fire, and wit at once blazed into faction. He was soon too hot for neutral topics, and quitted the Guardian to write the Englishman. The papers of Addison are marked in the Spectator by

like Casa, the unsettled practice of daily intercourse to propriety and politeness; and, like La Bruyere, exhibited the characters and manners of the age.

"But to say that they united the plans of two or three eminent writers, is to give them but a small part of their due praise;

they superadded literature and criticism, and sometimes towered far above their predecessors, and taught, with great justice of argument and dignity of language, the most important duties and sublime truths."

JOHNSON.

one of the letters in the name of Clio, and in the *Guardian* by a hand. Many of these papers were written with powers truly comic, with nice discrimination of characters, an accurate observation of natural or accidental deviations from propriety; but it was not supposed that he had tried a comedy on the stage, till Steele, after his death, declared him the author of "The Drummer;" this however he did not know to be true by any cogent testimony; for when Addison put the play into his hands, he only told him it was the work of a gentleman in the company; and when it was received, as is confessed, with cold disapprobation, he was probably less willing to claim it. Tickell omitted it in his collection; but the testimony of Steele, and the total silence of any other claimant, have determined the public to assign it to Addison, and it is now printed with his other poetry. Steele carried "The Drummer" to the playhouse, and afterwards to the press, and sold the copy for 50 guineas. To the opinion of Steele may be added the proof supplied by the play itself, of which the characters are such as Addison would have delineated, and the tendency such as Addison would have promoted. He was not all this time an indifferent spectator of public affairs. He wrote, as different exigences required, in 1707, "The present state of the war, and the necessity of an augmentation;" which, however judicious, being written on temporary topics, and exhibiting no peculiar powers, has naturally sunk by its own weight into neglect. This cannot be said of the few papers intitled "The whig examiner," in which is exhibited all the force of gay malevolence and humorous satire. Of this paper, which just appeared and expired, Swift remarks, with exultation, that "it is now down among the dead men." His "Trial of count Tariff," written to expose the treaty of commerce with France, lived no longer than the question that produced it.

Not long afterwards an attempt was made to revive the *Spectator*, at a time indeed by no means favourable to literature, when the succession of a new family to the throne filled the nation with anxiety, discord, and confusion; and either the turbulence of the times or the satiety of the readers put a stop to the publication, after an experiment of 80 numbers, which were afterwards collected into an eighth volume, perhaps more valuable than any one of those that went before it: Addison produced more than a fourth part, and the other contributors are by no means unworthy of appearing as his associates. The time that had passed during the suspension of the *Spectator*, though it had not lessened his power of humour, seems to have increased his disposition to seriousness: the proportion of his religious to his comic papers is greater than in the former series. The *Spectator*, from its recommencement, was published only three times

times a week, and no discriminative marks were added to the papers. To Addison Tickell has ascribed 23. The Spectator had many contributors; and Steele, whose negligence kept him always in a hurry, when it was his turn to furnish a paper, called loudly for the letters, of which Addison, whose materials were more, made little use; having recourse to sketches and hints, the product of his former studies, which he now reviewed and completed: among these are named by Tickell the "Essays on Wit," those on the "Pleasures of the Imagination," and the "Criticism on Milton."

When the house of Hanover took possession of the throne, it was reasonable to expect that the zeal of Addison would be suitably rewarded. Before the arrival of king George he was made secretary to the regency, and was required by his office to send notice to Hanover that the queen was dead, and that the throne was vacant. To do this would not have been difficult to any man but Addison, who was so overwhelmed with the greatness of the event, and so distracted by choice of expression, that the lords, who could not wait for the niceties of criticism, called Mr. Southwell, a clerk in the house, and ordered him to dispatch the message. Southwell readily told what was necessary, in the common style of business, and valued himself upon having done what was too hard for Addison. He was better qualified for the Freeholder, a paper which he published twice a week, from Dec. 23, 1715, to the middle of the next year. This was undertaken in defence of the established government, sometimes with argument, sometimes with mirth. In argument he had many equals; but his humour was singular and matchless.

On the 2d of August 1716, he married the countess dowager of Warwick, whom he had solicited by a very long and anxious courtship. He is said to have first known her by becoming tutor to her son. The marriage, if uncontradicted report can be credited, made no addition to his happiness; it neither found them nor made them equal. She always remembered her own rank, and thought herself intitled to treat with very little ceremony the tutor of her son. It is certain that Addison has left behind him no encouragement for ambitious love. The year after, 1717, he rose to his highest elevation; being made secretary of state: but it is universally confessed that he was unequal to the duties of his place. In the house of commons he could not speak, and therefore was useless to the defence of the government. In the office he could not issue an order without losing his time in quest of fine expressions. What he gained in rank he lost in credit: and, finding by experience his own inability, was forced to solicit his dismissal, with a pension of 1500*l.* a year. His friends palliated this relinquishment, of which both friends and enemies knew the true reason, with an

account of declining health, and the necessity of recess and quiet. He now returned to his vocation, and began to plan literary occupations for his future life. He proposed a tragedy on the death of Socrates; a story of which, as Tickell remarks, the basis is narrow, and to which love perhaps could not easily have been appended. He engaged in a noble work, a defence of the christian religion, of which part was published after his death; and he designed to have made a new poetical version of the Psalms. It is related that he had once a design to make an english dictionary, and that he considered Dr. Tillotson as the writer of highest authority. Addison however did not conclude his life in peaceful studies; but relapsed, when he was near his end, to a political question. It so happened that, 1719, a controversy was agitated, with great vehemence, between those friends of long continuance, Addison and Steele. The subject of their dispute was the earl of Sunderland's memorable act, called "The peerage bill," by which the number of peers should be fixed, and the king restrained from any new creation of nobility, unless when an old family should be extinct. Steele endeavoured to alarm the nation by a pamphlet called "The Plebeian:" to this an answer was published by Addison under the title of "The Old Whig." Steele was respectful to his old friend, though he was now his political adversary: but Addison could not avoid discovering a contempt of his opponent, to whom he gave the appellation of "Little Dicky." The bill was laid aside during that session, and Addison died before the next, in which its commitment was rejected. Every reader surely must regret that these two illustrious friends, after so many years past in confidence and endearment, in unity of interest, conformity of opinion, and fellowship of study, should finally part in acrimonious opposition. The end of this useful life was now approaching.—Addison had for some time been oppressed by shortness of breath, which was now aggravated by a dropsy; and finding his danger pressing, he prepared to die conformably to his own precepts and professions. During this lingering decay, he sent, as Pope relates, a message by the earl of Warwick to Mr. Gay, desiring to see him. Gay, who had not visited him for some time before, obeyed the summons, and found himself received with great kindness. The purpose for which the interview had been solicited was then discovered: Addison told him, that he had injured him; but that, if he recovered, he would recompense him. What the injury was he did not explain, nor did Gay ever know; but supposed that some preferment designed for him had by Addison's intervention been withheld.

Lord Warwick was a young man of very irregular life, and perhaps of loose opinions. Addison, for whom he did not want respect, had very diligently endeavoured to reclaim him; but
his

his arguments and expostulations had no effect; one experiment, however, remained to be tried. When he found his life near its end, he directed the young lord to be called; and, when he desired, with great tenderness, to hear his last injunctions, told him, "I have sent for you that you may see how a christian can die." What effect this awful scene had on the earl's behaviour is not known: he died himself in a short time. Having given directions to Mr. Tickell for the publication of his works, and dedicated them on his death-bed to his friend Mr. Craggs, he died June 17, 1719, at Holland-house, leaving no child but a daughter who was still living in 1783.

Of the course of Addison's familiar day, before his marriage, Pope has given a detail. He had in the house with him Budgell, and perhaps Philips. His chief companions were Steele, Budgell, Philips, Carey, Davenant, and Col. Brett. With one or other of these he always breakfasted. He studied all morning; then dined at a tavern, and went afterwards to Button's. From the coffee-house he went again to the tavern, where he often sat late, and drank too much wine. Dr. Johnson's delineation of the character of Addison concludes by observing with Tickell, that he employed wit on the side of virtue and religion. He not only made the proper use of wit himself, but taught it to others; and from his time it has been generally subservient to the cause of reason and truth. He has dissipated the prejudice that had long connected gaiety with vice, and easiness of manners with laxity of principles. He has restored virtue to its dignity, and taught innocence not to be ashamed. This is an elevation of literary character, "above all greek, above all roman fame." No greater felicity can genius attain than that of having purified intellectual pleasure, separated mirth from indecency, and wit from licentiousness; of having taught a succession of writers to bring elegance and gaiety to the aid of goodness; and, to use expressions yet more awful, of having "turned many to righteousness." As a describer of life and manners, he must be allowed to stand perhaps the first of the foremost rank. His humour, which, as Steele observes, is peculiar to himself, is so happily diffused as to give the grace of novelty to domestic scenes and daily occurrences. He never "outsteps the modesty of nature," nor raises merriment or wonder by the violation of truth. His figures neither divert by distortion, nor amaze by aggravation. He copies life with so much fidelity, that he can be hardly said to invent; yet his exhibitions have an air so much original, that it is difficult to suppose them not merely the product of imagination. As a teacher of wisdom he may be confidently followed. His religion has nothing in it enthusiastic or superstitious; he appears neither weakly credulous nor wantonly sceptical; his morality is neither dangerously

lax, nor impracticably rigid. All the enchantment of fancy and all the cogency of argument are employed to recommend to the reader his real interest, the care of pleasing the author of his being. Truth is shewn sometimes as the phantom of a vision, sometimes appears half-veiled in an allegory; sometimes attracts regard in the robes of fancy, and sometimes steps forth in the confidence of reason. She wears a thousand dresses, and in all is pleasing—"Mille habet ornatus, mille decenter habet."

His prose is the model of the middle style; on grave subjects not formal, on light occasions not grovelling; pure without scrupulosity, and exact without apparent elaboration; always equable, and always easy, without glowing words or pointed sentences. Addison never deviates from his track to snatch a grace; he seeks no ambitious ornaments, and tries no hazardous innovations. His page is always luminous, but never blazes in unexpected splendour. It seems to have been his principal endeavour to avoid all harshness and severity of diction; he is therefore sometimes verbose in his transitions and connections, and sometimes descends too much to the language of conversation; yet if his language had been less idiomatical, it might have lost somewhat of its genuine anglicism. What he attempted, he performed; he is never feeble, and he did not wish to be energetic; he is never rapid, and he never stagnates. His sentences have neither studied amplitude, nor affected brevity; his periods, though not diligently rounded, are voluble and easy. Whoever wishes to attain an english style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.

ADELGREIFF (JOHN ALBRECHT), natural son of a priest near Elbing, distinguished himself by his folly. He gave out that seven angels had revealed to him, that he was the vicar of God on earth, for exterminating all the evil in the world, and for chastizing sovereigns with a rod of iron. In consequence of which he adopted these titles: "We, John Albrecht Adelgreiff, Syrdos, Amadæus, Canamata, Kiki, Schmalkilmandis, Eloris, archsovereign, pontiff, emperor, king of the whole of the divine kingdom, prince of peace throughout the universe, judge of the living and the dead, god and father, in the glory of whom Christ will come at the last day to judge the world, lord of all lords, and king of all kings." In the year 1636 he was brought prisoner to Königsberg: he confessed that he had been publicly whipped in Transylvania for the crime of adultery. Instead of being treated as a madman, he was condemned to die for blasphemy and magic. When his sentence was read to him, he replied, without any signs of emotion: "Since it could not be otherwise, it must be thus." He added, that he was certified his body in three days would rise again from the dust.

ADELMAN,

ADELMAN, bishop of Brescia in the 11th century, wrote a letter to Berenger concerning the eucharist; what renders it extraordinary for those times, it is written with moderation. This letter is found in a collection on the eucharist, published at Louvain in 1561, in 8vo. and in the *Bibliotheca patrum*. He died towards 1062.

ADELPHUS, a platonic philosopher, who adopted the principles of the gnostics as so many amplifications of platonism. He got together several of the books of Alexander the Libyan, and the pretended revelations of Zoroaster, which he mingled with the principles of platonism and those of the gnostics. Of this medley he composed a body of doctrine which was embraced by great numbers of people in the 3d century. He pretended to have gone deeper than Plato in the knowledge of the supreme being. Plotinus lectured and wrote against him.

ADER (WILLIAM), a physician of Toulouse, author of a treatise printed in 1621, under this title: *De ægrotis & morbis evangelicis*. In this piece he examines, whether the maladies which our Saviour removed could have been healed by medicine. He decides in the negative; and affirms that the infirmities healed by the messiah were incurable by the physician's art. We are told by Vigneul Marville that Ader was said to have composed this book merely to efface the remembrance of another in which he had maintained the contrary. He lived at the beginning of the 17th century. He was a man of profound erudition.

ADHELME was the son of Kenred, and nephew to Ina king of the West Saxons. After having been educated abroad, he became abbot of Malmesbury, and held it 30 years. It is said of him, that he was the first Englishman who wrote in latin; the first who introduced poetry into England, and the first bishop of Sherburn. He is honourably mentioned by Bede, Camden, and Bale; and his life has been written by William of Malmesbury. He died in 709, and according to the custom of the times he was canonized, and marvellous miracles told of him. His works are in the *Bibl. patr.*

ADHEMAR (WILLIAM), a gentleman of Provence, celebrated for his genius, obtained the esteem and friendship of the emperor Frederic Barbarossa and his empress Beatrix. To this princess he dedicated a poem on illustrious ladies. He left behind him other pieces of poetry, and died about 1190.

ADIMARI (RAPHAEL), born at Rimini about the close of the 16th century, devoted his pen to the history of his native country, which appeared at Brescia in 2 vols. 4to, 1616, under the title of *Sito riminense*. This history is in tolerable repute; though the italians prefer to it that of Clementini. See that article.

ADIMARI (ALEXANDER) was born at Florence in 1579, and was greatly esteemed by the learned. He was a member of the academy of the Incogniti at Venice, and acquired great reputation by his poems. He died in 1649, in the 70th year of his age.

ADLERFELDT (GUSTAVUS) born near Stockholm, studied with great applause in the university of Upsal, and then made the tour of Europe. On his return Charles XII gave him the place of a gentleman of his chamber. Adlerfeldt accompanied this prince both in his victories and his defeats. He profited by the access he had to this monarch, in the compilation of his history. It is written with all the exactitude that might be expected from an eye-witness. This swedish officer was killed by a cannon ball at the battle of Pultava, in 1709. It is on this famous day that his memoirs conclude. A french translation of them was made by his son, and printed in 4 vols. 12mo, at Amsterdam in 1740.

ADON, archbishop of Vienne in Dauphiny in 860, had been brought up from his childhood in the abbey de Ferrieres. He died the 16th of December 875 at the age of 76. His vigilance over his clergy, his care in the instruction of his flock, his frequent visitations throughout his province, did not prevent him from finding time for both prayer and study. This prelate is the author of, 1. An universal chronicle, cited by the most accurate authors. It was printed in 1522 at Paris, folio, in gothic characters, with a part of Gregory of Tours; and since at Rome in 1745, folio. The author has divided it into six ages, and brought it down to his own time. 2. A martyrology, of which the jesuit Rosweide gave an edition in 1613.

ADORNE (FRANCIS), a jesuit of an ancient Genoese family fruitful in great men, wrote, at the solicitation of Charles IX, king of France, a treatise on ecclesiastical discipline. He died January 13, 1586, aged 56.

ADRETS (FRANÇOIS DE BEAUMONT, BARON DES), of an ancient family in Dauphiny, of a bold and enterprising spirit, as if born for being the head of a party. After having served in the army, with great distinction, he espoused the cause of the Huguenots from resentment to the duke of Guise in 1562. He took Valence, Vienne, Grenoble, and Lyons, signalizing himself less by his prowess and his activity than by his atrocious acts of vengeance. The catholic writers say, that in regard to persons of their communion he was what Nero had been of old to the primitive christians. He put his invention to the rack to find out the most fantastic punishments, and enjoyed the barbarous satisfaction of inflicting them on all that fell into his hands. (See AUGER.) At Montbrison and at Mornas, the soldiers that were made prisoners were obliged to throw themselves from the battlements upon the pikes of his people. Having reproached
one

one of these wretches with having retreated twice from the leap without daring to take it: "Monf. le baron, said the soldier, with all your bravery, I defy you to take it in three." The composed humour of the man saved his life. His cruelties were far from being approved even by the most violent of his party. The admiral de Coligny wrote, that he must be employed as a furious lion, and that his services ought to be a pass-port to his licentiousness.—The government of the Lyonnais was conferred upon another. Piqued at this, Des Adrets was upon the point of turning catholic; but he was seized at Romans, and he would have been brought to the scaffold, if the peace, just then concluded, had not saved him. He afterwards put his design in execution, and died despised and detested by both parties, in the year 1587. He left two sons and a daughter, who had no issue. Some time before his death, Des Adrets, being at Grenoble, where the duke de Mayenne then was, he wanted to revenge the affronts and threats that Pardaillan had given him on account of the murder of his father. He repeated several times, that he had quitted his solitude to convince all such as might complain of him, that his sword was not grown so rusty but that it could always right him. Pardaillan did not think himself obliged to take any notice of this bravado of a swordsman then in his 80th year: and Des Adrets went back again content with his rhodomontade. The ambassador of Savoy once meeting him on the high road alone, with only a stick in his hand, was surprised at seeing an old man, notorious for his barbarous executions, walking without a companion and quite defenceless, and asked him of his welfare. "I have nothing to say to you," answered Des Adrets coldly, "unless it be to desire you to acquaint your master, that you met the baron des Adrets, his very humble servant, on the high road, with a white stick in his hand and without a sword, and that nobody said any thing to him." These memoirs are taken from his Life written by Guy Allard. Grenoble, 1675, 12mo. One of the sons of the baron des Adrets was engaged in the massacre of St. Bartholomew. He had been page to the king, who ordered him one day to go and call his chancellor. The magistrate, who was then at table, having answered him, that as soon as he had dined he would go and receive the commands of his majesty: "What!" said the page, "dare you delay a moment when the king commands? Rise, and instantly begone!" Whereupon he took hold of the table-cloth by one corner, and drew the whole of the dinner down upon the floor. It is M. de la Place who relates this anecdote (rather improbable it must be confessed) in his *Pièces intéressantes*, tom. iv; who adds, that the story being told to Charles IX by the chancellor, the monarch only laughed, and said "that the son would be as violent as the father."

ADRIAN, an author of the 5th century, composed in greek an introduction to the scriptures, printed at Augsberg in 1602, 4to, by Hoefschelius. A latin translation of it may be seen in the *Opuscula* of Lottinus, Belluno, 1650, folio.

ADRIAN, an ingenious and learned carthusian, is the author of a treatise intituled, *De remediis utriusque fortunæ*; the first edition whereof, published at Cologne 1471, 4to, is scarce, and much sought after. In order to avoid confounding this treatise with that of Petrarch on the same subject, it is necessary to know, that the title says: *Per quemdam A. poetam præstantem, necnon S. Th. professorem eximium.*

ADRIAN, or HADRIAN (PUBLIUS ÆLIUS), the Roman emperor, was born at Rome Jan. 24, in the year of Christ 76. His father left him an orphan, at ten years of age, under the guardianship of Trajan, and Cælius Tatianus, a Roman knight. He began to serve very early in the armies, having been tribune of a legion before the death of Domitian. He was the person chosen by the army of Lower Mœsia, to carry the news of Nerva's death to Trajan, successor to the empire. The extravagances of his youth deprived him of this emperor's favour; but having recovered it by a reformation in his behaviour, he was married to Sabina, a grand niece of Trajan, and the empress Plotina became his great friend and patroness. When he was quæstor, he delivered an oration in the senate; but his language was then so rough and unpolished, that he, was hissed: this obliged him to apply to the study of the latin tongue, in which he afterwards became a great proficient, and made a considerable figure for his eloquence. He accompanied Trajan in most of his expeditions, and particularly distinguished himself in the second war against the Daci; and having before been quæstor, as well as tribune of the people, he was now successively prætor, governor of Pannonia, and consul. After the siege of Atræ in Arabia was raised, Trajan, who had already given him the government of Syria, left him the command of the army; and at length, when he found death approaching, it is said he adopted him. The reality of this adoption is by some disputed, and is thought to have been a contrivance of Plotina; however, Adrian, who was then in Antiöchia, as soon as he received the news thereof, and of Trajan's death, declared himself emperor on the 11th of August 117. No sooner had he arrived at the imperial dignity, than he made peace with the Persians, to whom he yielded up great part of the conquests of his predecessors [Q]; and from generosity, or policy, he remitted the debts of the roman people,

[Q] Eutrocius is of opinion, that the yielding up of these conquests proceeded from Adrian's envying Trajan's glory, lib. viii. p. 92. But Spartian supposes,

that the impossibility or difficulty of keeping the conquered provinces determined Adrian to resign them. In Adriano.

which,

which, according to the calculation of those who have reduced them to modern money, amounted to 22,500,000 golden crowns; and he caused to be burnt all the bonds and obligations relating to those debts, that the people might be under no apprehension of being called to an account for them afterwards [R]. He went to visit all the provinces, and did not return to Rome till the year 118, when the senate decreed him a triumph, and honoured him with the title of Father of his country; but he refused both, and desired that Trajan's image might triumph [S]. The following year he went to Mœsia to oppose the Sarmatæ. In his absence several persons of great worth were put to death; and though he protested he had given no orders for that purpose, yet the odium fell chiefly upon him. No prince travelled more than Adrian; there being hardly one province in the empire which he did not visit. In 120 he went into Gaul, and thence to Britain, where he took care to have a wall or rampart built, as a defence against the Caledonians who would not submit to the roman government [T]. In 121 he returned into France; thence he went into Spain, to Mauritania, and at length into the east, where he quieted the commotions raised by the Parthians. After having visited all the provinces of Asia, he returned to Athens in 125, where he passed the winter, and was initiated in the mysteries of Eleusinian Ceres. He went from thence to Sicily, and saw mount Ætna. He returned to Rome the beginning of the year 129; and, according to some, he went again the same year to Africa; and, after his return from thence, to the east. He was in Egypt in the year 132, revisited Syria the year following, returned to Athens in 134, and to Rome in 135. The persecution against the christians was very violent under his reign; but it was at length suspended, in consequence of the remonstrances of Quadratus bishop of Athens, and Aristides, two christian philosophers, who presented the emperor with some books in favour of the christian religion. He conquered the Jews; and, by way of insult, erected a temple

[R] M. de Tillemont, *Hist. des emp.* tom. ii. p. 408, 409, edit. of Brussels.

[S] Notes on the history of Adrian, Spart. in Adriano, Dio, lib. 69.

[T] "In the mean time," says Mr. Rapin, "the Caledonians continuing their inroads, the emperor Adrian resolved to go over in person, and subdue these fierce and troublesome people. Upon his arrival, they retired towards the north: he advanced however as far as York, where he was diverted from his intended conquest by the desertion some old soldiers he found there, who had served under Agricola, gave him of the country. In hopes, therefore, of keeping them quiet by en-

larging their bounds, he delivered up to the Caledonians all the lands lying between the two Friths and the Tyne; and at the same time, to secure the roman province from their incursions, threw up a rampart of earth, covered with a green turf, from the mouth of the Tyne to Solway-frith, 80 miles in length, and quite cross the country from east to west. Having thus settled matters in Britain, he returned to Rome, where he was honoured with the title of Restorer of Britain, as appears by some medals." *History of England*, vol. i. lib. i. p. 60. Tindal's translation, octavo edition.

to Jupiter on mount Calvary, and placed a statue of Adonis in the manger of Bethlehem [u]: he caused also the images of swine to be engraved on the gates of Jerusalem.

Adrian reigned 21 years, and died at Baize in the 63d year of his age. The latin verses he addressed to his soul on his death-bed [x], shew his uncertainty and doubts in regard to the other world. He was a prince adorned with great virtues, but they were mingled with great vices. He was generous, industrious, polite, and exact; he maintained order and discipline; he administered justice with indefatigable application, and punished rigorously all those who did not faithfully execute the offices with which they were entrusted: he had a great share of wit and a surprising memory; he was well versed in most of the polite arts and sciences, and is said to have written several works [y]. On the other hand, he was cruel, envious, lascivious, superstitious, and so weak as to give himself up to the study of magic: and what can be more infamous than his passion for Antinous?

Adrian having no children by Sabina, adopted Lucius Aurelius Annus Ceionius Commodus Verus; but Lucius dying the 1st of January 138, he then adopted Titus Antoninus, on condition that he should adopt Marcus Annus Verus, and the son of Lucius Verus.

ADRIAN IV. (POPE), [z] the only Englishman who ever had the honour of sitting in the papal chair. His name was Nicholas Brekespere; and he was born at Langley, near St. Alban's, in Hertfordshire. His father having left his family, and taken the habit of the monastery of St. Alban's, Nicholas was obliged to submit to the lowest offices in that house for daily support. After some time he desired to take the habit in that monastery, but was rejected by the abbot Richard: "He

[u] See Tillemont's Hist. of Adrian.

[x] Beginning thus:

Animula vagula, blandula
Hesperes, &c.

Mr. Pope has translated it. The same excellent poet having received a letter from Steele, desiring him to write an ode, as of a cheerful dying spirit, consisting of two or three stanzas, for music, he complied with his request in the letter that may be seen in the works of Mr. Pope, which are in the hands of every one.

[y] There are some fragments of his latin poems extant. See Spartian. Stephanus Byzantinus quotes a latin poem, intitled, "Alexandreis," of which Adrian is said, by some, to have been the author. He wrote likewise some discourses and

orations, several quotations out of them being still extant. (Photius, p. 276.) But the chief work of this emperor was the history of his own life: he did not choose to put his own name to it, but that of Phlegon, one of his freed-men, and a very learned person. Spart. p. 150. He composed some books in imitation of Antimachus, a greek poet (ibid. p. 152). It is said by Gesner, that he wrote likewise concerning the military art; but Vossius proves this to be a mistake. De hist. græc. p. 215. And some pretend, that the work of Urbicius upon tactics was Adrian's, excepting only Urbicius's additions. Salmas. in Spart. p. 83.

[z] Leland. Comment. de script. brit. vol. i. p. 220. Mat. Paris, Vit. abbat. S. Alban. edit. 1640, vol. i. p. 66.

was examined," says Matthew Paris, "and being found insufficient, the abbot civilly enough said to him, Wait, my son, and go to school a little longer, till you are better qualified [A]". But if the character given of young Brekespere by Pitts be a just one, the abbot was certainly to be blamed for rejecting a person who would have done great honour to his house: he was according to that author a handsome and comely youth, of a sharp wit and ready utterance; circumspect in all his words and actions, polite in his behaviour, neat and elegant; full of zeal for the glory of God, and that according to some degree of knowledge; so possessed of all the most valuable endowments of mind and body, that in him the gifts of heaven exceeded nature: his piety exceeded his education; and the ripeness of his judgment and his other qualifications exceeded his age [B]. Having met with this repulse, he resolved to try his fortune in another country, and accordingly went to Paris; where, though in very poor circumstances, he applied himself to his studies with great assiduity, and made a wonderful proficiency. But having still a strong inclination to a religious life, he left Paris, and removed to Provence, where he became a regular clerk in the monastery of St. Rufus. He was not immediately allowed to take the habit, but passed some time by way of trial, in recommending himself to the monks by a strict attention to all their commands. This behaviour, together with the beauty of his person, and prudent conversation, rendered him so acceptable to those religious, that after some time they entreated him to take the habit of the canonical order [C]. Here he distinguished himself so much by his learning and strict observance of the monastic discipline, that, upon the death of the abbot, he was chosen superior of that house; and we are told that he rebuilt that convent. He did not long enjoy this abbacy: for the monks, being tired of the government of a foreigner, brought accusations against him before pope Eugenius III, who after having examined their complaint, and heard the defence of Nicholas, declared him innocent: his holiness, however, gave the monks leave to choose another superior [D]; but being sensible of the great merit of Nicholas, and thinking he might be serviceable to the church in a higher station, he created him cardinal-bishop of Alba, in 1146.

[A] "Qui cum examinatus est insufficienti inveniretur, dixit ei abbas satis civiliter; Expecta, fili, et adhuc scholam exerce, ut aptior habearis." Mat. Paris. Vit. abb. St. Alban. edit. 1640, vol. i. p. 66.

[B] See Pitts, De illust. Angl. script. ann. 1159.

[C] See Gul. Neubr. De reb. angl. lib. ii. c. 6.

[D] The pope, piously and prudently consulting the good of both parties, said, "I know, brethren, where Satan fixes his abode; I know what has raised the late storm amongst you: go, choose a superior, with whom you may, or rather will, live in peace; as for this man, he shall be no longer a burden to you." Gul. Neubrig. ib.

In 1148 Eugenius sent him legate to Denmark and Norway; where, by his fervent preaching and diligent instructions, he converted those barbarous nations to the christian faith; and we are told, that he erected the church of Upsal into an archiepiscopal see. On his return to Rome, he was received by the pope and cardinals, with great marks of honour: and pope Anastasius, who succeeded Eugenius, happening to die at this time, Nicholas was unanimously chosen to the holy see, in November 1154, and took the name of Adrian. When the news of his promotion reached England, Henry II sent Robert, abbot of St. Alban's, and three bishops, to Rome to congratulate him on his election [E]; upon which occasion Adrian granted very considerable privileges to the monastery of St. Alban's [F]. Next year, king Henry having solicited the pope's consent, that he might undertake the conquest of Ireland, Adrian very readily complied, and sent him a bull for that purpose, of which the following is a translation: "Adrian, bishop, servant of the servants of God, to his most dear son in Christ, the illustrious king of England, sendeth greeting and apostolical benediction. Your magnificence is very careful to spread your glorious name in the world, and to merit an immortal crown in heaven, whilst, as a good catholic prince, you form a design of extending the bounds of the church, of instructing ignorant and barbarous people in the christian faith, and of reforming the licentious and immoral; and the more effectually to put this design in execution, you desire the advice and assistance of the holy see. We are

[E] His holiness received the ambassadors with great marks of respect: when they had executed their commission, the three bishops returned home, leaving abbot Robert behind them. King Henry sent the pope a letter by those ambassadors, expressing his good wishes, and how desirous he was, that this prelate might answer the expectations of his station, and that he might act vigorously for the interest of Christendom, and so govern the churches of God, that all succeeding generations might esteem him an honour to the country which gave him birth. *Matt. Paris, ubi supra.*

[F] Abbot Robert being left at Beneventum with the pope, thought he had now a favourable opportunity of endeavouring to recover some dignities and privileges of his abbey, which had been invaded by the bishop of Lincoln. He had brought with him several presents for his holiness, and amongst the rest three rich mitres, and some sandals, the workmanship of Christiana prioresses of Markgate: Adrian accepted of the mitres and sandals;

on account of their excellent workmanship, but refused the other presents, saying, in a jocular manner, "I will not accept of your gifts, because, when I desired to take the habit in your monastery, you rejected me." "Sir," said the abbot, "we could by no means receive you, it being repugnant to the will of God, whose providence reserved you for greater things." The pope replied, "I thank you for this polite and obliging answer:" and added, "Dearest abbot, ask boldly whatever you desire; I shall always be ready to serve St. Alban, who am myself his disciple." Some days after, abbot Robert, being in private conversation with the pope, made grievous complaints concerning the various oppressions of the bishop of Lincoln; which so moved his holiness, that he granted to the church of St. Alban the singular privilege of being exempt from all episcopal jurisdiction, excepting that of the see of Rome, with many other valuable liberties and immunities. *Matt. Paris, ubi supra.*

confident,

confident, that, by the blessing of God, the success will answer the wisdom and discretion of the undertaking. You have advertised us, dear son, of your intended expedition into Ireland, to reduce that people to the obedience of the christian faith; and that you are willing to pay for every house a yearly acknowledgment of one penny to St. Peter, promising to maintain the right of those churches in the fullest manner. We therefore, being willing to assist you in this pious and laudable design, and consenting to your petition, do grant you full liberty to make a descent upon that island, in order to enlarge the borders of the church, to check the progress of immorality, and to promote the spiritual happiness of the natives: and we command the people of that country to receive and acknowledge you as their sovereign lord; provided the rights of the churches be inviolably preserved, and the Peter pence duly paid: for indeed it is certain (and your highness acknowledges it) that all the islands, which are enlightened by Christ, the sun of righteousness, and have embraced the doctrines of christianity, are unquestionably St. Peter's right, and belong to the holy roman church. If, therefore, you resolve to put your designs in execution, be careful to reform the manners of that people; and commit the government of the churches to able and virtuous persons, that the christian religion may grow and flourish, and the honour of God, and the preservation of souls be effectually promoted; so shall you deserve an everlasting reward in heaven, and leave a glorious name to all posterity." His indulgence to this prince was so great, that he even consented to absolve him from the oath he had taken not to set aside any part of his father's will [G].

Adrian, in the beginning of his pontificate, boldly withstood the attempts of the roman people to recover their ancient liberty under the consuls, and obliged those magistrates to abdicate their authority, and leave the government of the city to the pope. In 1155, he drove Arnold of Bresse, and his followers;

[G] Geoffry Plantagenet, earl of Anjou, had, by the empress Maud, three sons, Henry, Geoffry, and William. This prince, being sensible that his own dominions would of course descend to his eldest son Henry, and that the kingdom of England, and duchy of Normandy, would likewise fall to him in right of his mother, thought fit to devise the kingdom of Anjou to his second son Geoffry; and to render this the more valid, he exacted an oath of the bishops and nobility, not to suffer his corpse to be buried, till his son Henry had sworn to fulfil every part of his will. When Henry came to attend his father's funeral, the oath was tendered to

him, but for some time he refused to swear to a writing, with the contents of which he was unacquainted. However, being reproached with the scandal of letting his father lie unburied, he at last took the oath with great reluctance. But after his accession to the throne, upon a complaint to pope Adrian, that the oath was forced upon him, he procured a dispensation from his holiness, absolving him from the obligation he had laid himself under: and in consequence thereof, he dispossessed his brother Geoffry of the dominions of Anjou, allowing him only a yearly pension for his maintenance. Gul. Neubrig. de reb. angl. lib. ii. cap. 7.

out of Rome. The same year he excommunicated William king of Sicily, who ravaged the territories of the church, and absolved that prince's subjects from their allegiance. About the same time, Frederic king of the Romans having entered Italy with a powerful army, Adrian met him near Sutrium, and concluded a peace with him. At this interview, Frederic consented to hold the pope's stirrup whilst he mounted on horseback. After which his holiness conducted that prince to Rome, and in St. Peter's church placed the imperial crown on his head, to the great mortification of the roman people, who assembled in a tumultuous manner, and killed several of the imperialists[H]. The next year a reconciliation was brought about between the pope and the sicilian king, that prince taking an oath to do nothing farther to the prejudice of the church, and Adrian granting him the title of king of the two Sicilies. He built and fortified several castles, and left the papal dominions in a more flourishing condition than he found them. But notwithstanding all his success, he was extremely sensible of the disquietudes attending so high a station, and complained of them to his countryman John of Salisbury [I]. He died Sept. 1, 1159, in the fourth year and tenth month of his pontificate, and was buried in St. Peter's church, near the tomb of his predecessor Eugenius[K]. There are extant several letters, and some homilies written by pope Adrian.

ADRIAN (DE CASTELLO)[L], bishop of Bath and Wells in the reigns of Henry VII. and VIII. was descended of an obscure family at Cornetto, a small town in Tuscany; but soon distinguished himself by his learning and abilities, and procured several employments at the court of Rome. In 1448 he was

[H] Platina de vit. pontif. Hadrian IV.

[I] He assured him, "that all the former hardships of his life were mere amusement compared with the misfortunes of the popedom; that he looked upon St. Peter's chair to be the most uneasy seat in the world, and that his crown seemed to be elapped burning on his head." Baronius, Annal. tom. xii. an. 1154.

[K] Matthew Paris tells us (Vit. abbat. S. Alban. p. 74.) he was poisoned by the Romans, because he refused to consecrate a citizen's son a bishop, who was unworthy of that dignity. Joannes Funcius says, Baleus, De script. brit. centur. 2. n. 64. in appendice, that as Adrian was one day walking with his attendants, a fly got into his throat, and the surgeons not being able to extract it, he was suffocated. It is remarkable, however, that Platina and Leland are silent as to the manner of his death, which, in all probability, they

would not have been, had it been attended with such extraordinary circumstances.

To justify the memory of Adrian, says Vertot, we are indispensably obliged to observe that this pontiff, one of the most disinterested popes that ever sat upon the throne of St. Peter, far from enriching his family by the treasures of the holy see, gave not the least share of them to his relations: that he carried his disinterestedness even to an unwarrantable rigour; and though his mother, who survived him, was reduced to extreme poverty, all that he did for her was by his will to recommend her to the charity of the church of Canterbury.

This pope's epitaph, written by himself, is very remarkable: "Adrianus fixtus hic situs est, qui nihil sibi infelicius in vita, quam quod imperaret, duxit."

[L] Aubery, Hist. generale des cardinaux, Paris 1645, 4to, tom. iii. p. 76.

appointed

appointed nuncio extraordinary to Scotland, by pope Innocent VIII. to quiet the troubles in that kingdom; but, upon his arrival in England, being informed that his presence was not necessary in Scotland, the contests there having been ended by a battle, he applied himself to execute some other commissions with which he was charged, particularly to collect the pope's tribute, or Peter-pence, his holiness having appointed him his treasurer for that purpose. He continued some months in England, during which time he got so far into the good graces of Morton archbishop of Canterbury, that he recommended him to the king; who appointed him his agent for english affairs at Rome; and, as a recompense for his faithful services, promoted him first to the bishopric of Hereford, and afterwards to that of Bath and Wells. He was enthroned at Wells by his proxy Polydore Vergil, at that time the pope's sub-collector in England, and afterwards appointed by Adrian archdeacon of Wells [M]. Adrian let out his bishopric to farmers, and afterwards to cardinal Wolsey, himself residing at Rome, where he built a magnificent palace, on the front of which he had the name of his benefactor Henry VII. inscribed: he left it after his decease to that prince and his successors. Alexander VI. who succeeded Innocent VIII, appointed Adrian his principal secretary, and vicar-general in spirituals and temporals [N]; and the same pope created him a cardinal-priest, with the title of St. Chrysogonus, the 31st of May, 1503. Soon after his creation, he narrowly escaped being poisoned [O] at a feast, to which he was invited with some other cardinals, by the pope and his son Cæsar Borgia.

In the pontificate of Julius II. who succeeded Alexander, Adrian retired from Rome, having taken some disgust, or perhaps distrusting this pope, who was a declared enemy of his predecessor: nor did he return till there was a conclave held for the election of a new pope, where it is likely he gave his voice for Leo X. Soon after, he was unfortunately privy to a conspiracy against Leo [P]. His embarking in the plot is said to have

[M] Polyd. Vergil. hist. angl. edit. L. Bat. lib. xxvi. p. 736, 737.

[N] Aubery, ib. p. 77.

[O] Cæsar Borgia had resolved to take this opportunity to cut off such of the cardinals as he chiefly envied; for which purpose he prepared some poisoned wine: but the cup-bearer, mistaking one flaggon for another, gave the poisoned liquor to the wicked contriver of this design, who drank it off without suspecting the mistake. Adrian having inadvertently tasted the poisoned wine, was seized with the most tormenting pains in his bowels, which

brought on frequent convulsions, and afterwards a kind of lethargy. Aubery, ib. p. 78.

[P] Mr. Aubery says (p. 79.) that cardinal Petrucci was the chief of the conspirators, and Adrian one of those to whom he imparted his design. According to Polydore Vergil, the pope had taken under his protection the inhabitants of Sienna, and deprived cardinal Alfonso Petrucci, and his family, of the principality they had long enjoyed there, in order, as his holiness declared, entirely to root out the seeds of faction with which that city was disturbed.

have been chiefly owing to his crediting and applying to himself the prediction of a fortune-teller, who had assured him, "that Leo would be cut off by an unnatural death, and be succeeded by an elderly man named Adrian, of obscure birth, but famous for his learning, and whose virtue and merit alone had raised him to the highest honours of the church." The conspiracy being discovered [Q], Adrian was condemned to pay 12,500 ducats, and to give a solemn promise that he would not stir out of Rome. But being either unable to pay this fine, or apprehending still farther severities, he privately withdrew from Rome; whereupon, in a consistory held the 6th of July 1518, he was declared excommunicated, and deprived of all his benefices, as well as his ecclesiastical orders. About four years before, he had been removed from his office of the pope's collector in England, at the request of king Henry VIII, and through the instigation of cardinal Wolsey [R]. The heads of his accusation, drawn up at Rome, were, "That he had absented himself from that city in the time of Julius II. without the pope's leave; that he had never resided, as he ought to have done, at the church of St. Chrysogonus, from which he had his title; that he had again withdrawn himself from Rome, and had not appeared to a legal citation; and that he had engaged in the conspiracy of cardinal Petrucci, and had signed the league of Francis Maria, duke of Urbino, against the pope." He was at Venice when he received the news of his condemnation; what became of him afterwards is uncertain: Aubery says, he took refuge amongst the Turks in Asia. Polydore Vergil tells us, there is to be seen at Riva, a village in the diocese of Trent, a latin inscription on one Polydorus Casamicus, the pope's janitor, written by cardinal

turbed. This behaviour highly enraged the cardinal against the pope, whom he accused of ingratitude, in thus requiring the assistance he had given him in his election: he publicly expressed his detestation of that pontiff, and imprecated a thousand deaths on him. He happened to vent his rage in the hearing of the cardinals Adrian and Francis Volaterran, and this furnished a pretence for an accusation against them. The pope was so exasperated at Petrucci, that he ordered him to be apprehended, and thrown into prison, where he soon after died. Hist. Angl. lib. xxvii. p. 45, edit. Lugd. Bat. 1651, 8vo.

[Q] Dr. Aubery says, that the three principal conspirators having been arrested, it was found from their depositions, that the cardinals Soderini and de Castello were their accomplices, having been present at their secret conferences. A consistory being held thereupon, those two cardinals, with great difficulty, were in-

duced to make a public confession of their fault; and Adrian owned he had heard Petrucci say, that he would kill the pope; but that he paid no regard to what he said, on account of his youth. Ibid. ubi supra.

[R] Wolsey, aspiring at a cardinalship, solicited Adrian to use his interest for him at the court of Rome; but finding that, instead of serving him, he did him ill offices, he got him turned out of his place, by his influence with Henry VIII. In Rymer's Fœdera we have a letter from Leo X. dated at Rome, October 31, 1514, in answer to one from king Henry. The pope tells him, "that he had condescended to remove the cardinal from the office of collector, for no other reason but because the king had desired it; and that he would do even more for him, if it was not plain that he acted only at the instigation of another, and not of his own accord." Vol. xiii. p. 467.

Adrian;

Adrian; in which he laments his own wretched condition, extolling the happiness of his friend, whose death had put an end to his miseries. Polydore Vergil gives Adrian a high character for his uncommon learning, his exquisite judgment in the choice of the properest words, and the truly classical style of his writings; in which he was the first, says that author, since the age of Cicero, who revived the purity of the latin language, and taught men to draw their knowledge from the sources of the best and most learned authors.

ADRIANI (JOANNI BATTISTA), born of a patrician family at Florence in 1511. He wrote a history of his own times in italian, which is a continuation of Guicciardine, beginning at the year 1536 [s]. The work is executed with unusual judgment, candour, and accuracy; he was furnished with several memoirs by Cosmo duke of Tuscany, a prince no less conspicuous for his great genius than his consummate prudence. Thuanus acknowledges he was much indebted to his history, and that no work of this kind had furnished him with more materials [T]. Besides this history, there are six funeral orations composed by Adriani, viz. one on the emperor Charles V. another on the emperor Ferdinand: a third on Eleonora of Toledo, the wife of Cosmo duke of Florence; a fourth on Isabel queen of Spain; the fifth on Cosmo grand duke of Tuscany; and the last on Joan of Austria, wife of Francis de Medicis [U]. He is thought also to have been the author of a long letter on ancient painters and sculptors, prefixed to the third volume of Vasari. He died at Florence in 1579.

ADRICHOMIA (CORNELIA), a nun of the order of St. Augustine, of the noble family of Adrichem in Holland, published a poetical version of the psalms of David in the 16th century. She composed the following epitaph for herself, which will give an idea of her talent:

Corpus humo, animam superis Cornelia mando;

Pulverulenta caro vermibus esca datur.

Non lacrymas, non singultus, tristefque querelas,

Sed Christo oblatas nunc precor umbra preces.

ADRICHOMIUS (CHRISTIAN), born at Delft in Holland in the year 1553. He was a zealous advocate for the religion he professed, and applied himself to his studies with great assiduity. He was for some time director of the nuns of St. Barbara; but the civil wars which broke out on account of religion, having

[s] Adriani's history is carried down to 1574. It consists of twenty-two books. It was printed in folio at Florence, by the Giunti, in 1583; and at Venice, in two volumes, in 1587. Marcello Adriani, the author's son, published this history, and

dedicated it to Francis de Medicis grand duke of Tuscany. Spond. ann. ad ann. 1534. num. xviii. p. 426.

[T] Thuan. hist. lib. lxxviii.

[U] Rilli, concerning the illustrious men of the academy of Florence, p. 45.

obliged him to quit his country, he withdrew to Brabant, and afterwards to Cologne, where he began a considerable work, which was printed after his death. It is intituled *Theatrum terræ sanctæ*, and was printed with geographical maps at Cologne, in the year 1593. He gives a description of the holy land in general, and of the city of Jerusalem in particular. It contains likewise a chronicle of the old and new Testament, which is pretty much esteemed; but he is thought to rely too much on the Manetho, the Borosus, and such other writings of the monk Annius of Viterbo. Adrichomius sometimes assumed the name of Christianus Crucius; and under this title he published, at Antwerp, the life of Christ, and an oration *De christiana beatitudine*, which he had spoken in a general chapter. He died at Cologne, in the year 1585, in the 13th year of his exile, and was buried in the convent of the canonessees of Nazareth, where he had been director for some years [x].

ADSON, abbot of Luxeuil in 960, wrote a book of the miracles of St. Vandalbert, third abbot of Luxeuil, which is found in the collections of the lives of the saints. This work, like all the rest of the same kind, is composed in the true spirit of credulity and superstition. There remains also by him a treatise concerning antichrist, printed with the works of Alcuin and of Raban, and which does not belie its author.

ÆGEATES (JOHN), a priest of the sect of nestorians, who flourished, according to Vossius, under the emperor Zeno, about the year 483. He wrote an ecclesiastical history, which began with the reign of Theodosius the younger, and ended with the reign of Zeno: he wrote also a treatise against the council of Chalcedon.

ÆGIDIUS (PETRUS ALBIENSIS), was sent by Francis I. to visit the celebrated places in the east, and learn the state and situation of Greece, Asia in general and Africa. He was taken by pirates; but afterwards made his escape, and died of a surfeit in 1555, aged 65 years. His works are, *Descriptio Bosphori Thraciæ*, *Descriptio urbis constantinopolitanæ*, *De piscium massiliensium nominibus gallicis et latinis*, *De elephanto*. He likewise translated into latin, Theodoret's Commentary upon the twelve minor prophets and Ælian's Sixteen books of the history of animals.

ÆGIDIUS (surnamed ATHENIENSIS,) a grecian physician and philosopher, who flourished in the eighth century, under the emperor Tiberius II. He turned benedictine at last, and left a great many tracts behind, some of which have been in so much credit as to be read in the schools. The principal are *De pulsibus* and *De venenis*. Some think there is another of this name

[x] Valer. And. bibl. belg. p. 231.

and profession, a benedictine also, and physician to Phil. Augustus king of France, to whom they attribute a work in latin hexameters, on the same subject, Paris, 1528, in 4to; but this is perhaps only another version. Being accidentally wounded with an arrow, he would not suffer the wound to be dressed, that he might have an opportunity of exercising his fortitude against pain.

ÆGINETA (PAULUS), a native of the island Ægina, whence he has his name. According to Le Clerc, he flourished in the fourth century; but with more truth he is placed by Abulfaragius, who is allowed to give the best account of those times, in the seventh. Yet he could not live late in it, as is plain from his own writings; where, speaking of collyriums, he mentions one which he happened upon in Alexandria. That he had been in this city is past all doubt (though not as a student, as Dr. Freind would have it), and probably before it was taken and plundered by Amrou, which happened no later in the seventh century than the year forty. For it is not likely that he would visit Alexandria after it had been sacked, and all the libraries and other monuments of learning burnt by order of the calif. And as a farther proof of this, Abulfaragius places him some time before Othman was made calif, which was in the year 643, two years after Heraclius's death: so that he does well to make him flourish some time in the reign of Heraclius, as about the year 620. His works are deservedly famous, and it appears that his knowledge in surgery was very great; for Fabricius ab Aquapendente, one of the best chirurgical writers now extant, has thought fit to transcribe him in an infinite number of places. Indeed the doctrine of Paulus Ægineta, together with that of Celsus and Albucasis, make up the whole text of this author. His inferences and observations consist chiefly in explaining these two writers; and these are the triumvirate, to whom he principally stands indebted for the assistance he received in composing his excellent book. In short, the surgery of Paulus has been the subject-matter of most of the books of that profession down to this time. And yet this author, valuable as he is, is one of those which Le Clerc and others, for want of being better acquainted with, have been pleased to condemn as worthless writers. He is the first author that takes notice of the cathartic quality of rhubarb. He begins his book with a description of women's diseases, and treats professedly of distempers incident to that sex [x]; and, according to Dr. Milward, he is the first in all antiquity that deserves the title of man-midwife. His writings and the various editions of them are as may be seen below [z].

ÆGINHARD,

[v] Letter to Sir Hans Sloane, p. 261. opera omnia, Græcè, Venetiis, 1528,"

[x] t. "Libri vii. De re medica, seu

H 2

a. The

ÆGINHARD, the celebrated secretary and supposed son-in-law of Charlemagne. He is said to have been carried through the snow on the shoulders of the affectionate and ingenious Imma, to prevent his being tracked from her apartments by the emperor her father: a story which the elegant pen of Addison has copied and embellished from an old German chronicle, and inserted in the third volume of the *Spectator*. This happy lover (supposing the story to be true) seems to have possessed a heart not unworthy of so enchanting a mistress, and to have returned her affection with the most faithful attachment; for there is a letter of Æginhard's still extant, lamenting the death of his wife, which is written in the tenderest strain of connubial affliction; it does not, however, express that this lady was the affectionate princess, and indeed some late critics have proved that Imma was not the daughter of Charlemagne. But to return to our historian: he was a native of Germany, and educated by the munificence of his imperial master, of which he has left the most grateful testimony in his preface to the life of that monarch. Æginhard, after the loss of his lamented wife, is supposed to have passed the remainder of his days in religious retirement, and to have died soon after the year 840. His life of Charlemagne, his annals from 741 to 889, and his letters, are all inserted in the second volume of Duchesne's *Scriptores Francorum*. But there is an improved edition of this valuable historian, with the annotations of Hermann Schmincke, in 4to, 1711.

ÆLFRED, or ALFRED (the Great), the youngest son of Æthelwolf king of the west Saxons, was born in the year 849, at Wannating, or Wanading, which is supposed to be Wantage in Berkshire [A]. Æthelwolf having a great regard for religion, and being extremely devoted to the see of Rome, sent Ælfred to that city at five years of age; where pope Leo IV. adopted and anointed him, as some think, with a regal unction, though others are of opinion he was only confirmed [B]. Soon after his return,

2. The same, "Ex interpretatione et cum annotationibus Joannis Guinterii Andomaci, Venet. 1542." 8vo.

3. The same, to which are added, "Annotationes Jacobi Goupyli, ex editione et cum scholiis Jo. Baptiste Camotii, Venet. 1553." 8vo.

[A] *Annal. rer. gest. Ælfridi mag. auct. Asserio Meneven.* p. 7.

[B] There are many reasons why the anointing Ælfred to be king is scrupled. (See Leland, p. 144.) 1. He was his father's younger son, and had three, at least, if not four brethren between him and the crown. 2. He was but five years old, and therefore it is unlikely his father should intend him for a vice-king. 3. Such an

unction could have had no other consequence than that of making him obnoxious to his brethren. But notwithstanding these objections, many authors speak of Ælfred's journey to Rome, and of his unction. After bishop of Sherborne, who was intimate with king Ælfred, in the memoirs he wrote of that prince, hath these words: (De rebus gestis Ælfrid. p. 7.) "The same year king Æthelwolf sent his son Ælfred to Rome, attended by many of the nobility and persons of the lower rank. Leo IV. then possessed the apostolic see, who appointed the said infant Ælfred as a king, confirmed him, and adopted him as his own son." Æthelred, a monk of the royal family, who lived

turn, his father being in the decline of life, and going to visit the holy see, took his favourite son with him; where he had an opportunity of seeing and hearing many things, which made such strong impressions on him, as remained during his whole life. Æthelwolf had five sons, and a daughter; of whom Æthelstan, the eldest, was king of Kent in his father's lifetime, and died before him. Æthelbald, the second son, raised a rebellion against his father, when he returned from Rome; who, to avoid any effusion of blood, consented to divide his dominions with him. Æthelwolf did not long survive this; but, before his death, he, by a full and distinct testament, endeavoured to settle all the claims of his children. By this will Æthelbald and Æthelbert had his kingdoms divided betwixt them; and he left his private estate with all the money in his coffers to his younger sons Æthelred and Ælfred. Æthelwolf died in 858, and was succeeded by Æthelbald, who reigned but two years and a half. On his demise Æthelbert seized the crown, which he held for five years, and died in 866. He was succeeded by his brother Æthelred; who, while he was a private man, had solemnly promised Ælfred to do him that justice which had been denied by the two former kings, by giving him what his father had bequeathed him. On his accession Ælfred demanded a performance of his promise; but the king excused himself on account of the troublesome times, and assured him that at his death he would leave him all. Ælfred having given proofs of his courage in the former king's reign, Æthelred would never part with him, but employed him as his first minister and general of his armies.

In the year 866 a great fleet of the Danes, under the command of Hingwar and Hubba, sons of Lodbroch, a danish king, invaded England: in 871 they marched to Reading in Berkshire, where they received a considerable reinforcement, and took that town and castle. Æthelred and his brother Ælfred came with an army to Reading, a week after it was taken: he divided his forces into two bodies, one of which he assigned to Ælfred, and the other he kept under his own command. Ælfred rashly engaged the danish army, which being very numerous, he was in great danger of being totally defeated, had not the king come to his assistance with a fresh body of troops: this changed the fortune of the day so far, that the Danes were defeated, and lost great numbers of their men. Soon after, how-

lived very near these times, says, (Chron. lib. iii. fol. 478.) that after Leo had consecrated him king, he, from that act, styled him his son, as bishops, at the time of confirmation, are wont to call those little ones their children. Robert of Gloucester says, (Chronicle, p. 204.) that he was crowned king, and anointed. Sir

Henry Spelman, after mentioning some authorities, concludes that he was anointed king. (Life of Ælfred, p. 20.) Ælfred, the jesuit, alleges he was both anointed king, and confirmed, by pope Leo; and that in respect to this last ceremony the pope was his god-father. Annal. tom. iii. p. 66.

ever, the Danes attacked and routed the two brothers at Merden, near the Devizes. In this engagement Æthelred received a wound, of which he died, after having reigned five years.

Upon his death Ælfred succeeded to the crown, agreeably to the will of king Æthelwolf and the appointment of Æthelred [c]. This happened in the year 871, and the 22d of Ælfred's age. He had scarce time to attend the funeral of his brother, when he was obliged to fight for the crown he had so lately received. He engaged the danish army at Wilton, and at the beginning of the battle had the advantage; but, in the pursuit, the Danes discovering his weakness, rallied, and drove him out of the field. Soon after there was a treaty, but the Danes paid little regard to it; roaming up and down the country, and pillaging wherever they came. They at last put an end to the kingdom of Mercia, and obliged Burhred the king not only to quit his dominions, but the island. Ælfred fitted out a fleet to guard the coasts; and a squadron of five danish ships coming on the coast, one of them was taken. However, a considerable army of Danes having landed, marched as far as Grantbridge, and quartered thereabouts. Next summer they advanced to Werham; here Ælfred met them with all the forces he could raise; but not finding himself strong enough to engage them, he concluded a peace, and the Danes swore never more to invade his dominions. But in a little time they broke their faith [d]; for being on the road to Mercia, they met a body of english horse, advancing in a careless manner, by reason of the treaty being concluded; of whom they slew the greater part, and soon after surprised Exeter. The

[c] Before Æthelred came to the crown, there had been a treaty between him and Ælfred, concerning their respective estates; and Æthelred, in presence of divers of the nobility, acknowledging Ælfred's right to certain demesnes left him by his father, which were then, as it appears, withheld from him, promised in a solemn manner, if ever he came to be king, he would not only permit Ælfred to enjoy quietly the lands bequeathed to him, but likewise give him a share of all the territories which they should gain from the enemy. But when the crown fell to Æthelred, being required to perform his agreement, he refused, alleging he could not divide his dominions, but would leave them entire to Ælfred, if he should survive. Ælfred, though kept from his right, gave his brother all the assistance in his power; and, upon his death, was desired by the archbishop, nobles and commons of west Saxony, to take the government upon himself, which he accordingly did, and was crowned at Winchester. Spelman, p. 44.

[d] All the ancient historians agree in charging the Danes with numerous acts of pesty. "Their want of faith (says the author of the *Biographia britannica*) seems to have been the effect of their barbarism, from making it their constant practice to burn and destroy whatever they could not carry away. By this means they were quickly straitened in their quarters; and thus being obliged to shift them often, they soon found themselves in such a situation, as to have no means of subsisting without obtaining it by force from those with whom they had lately made peace. To this was owing the wretched condition in which this whole island then was; all its best towns, many of its finest monasteries, and the far greatest parts of its villages being but so many heaps of ruins. The want of cultivation also produced dreadful famines; and these, as usual, were followed with consuming plagues, as we read in Asse rius and other ancient writers." *Asse. Menev. Chron. Sax.*

king

king marched against them with what forces he could collect, and besieged them in that city. While things were in this situation, his majesty's fleet, having engaged a numerous one of the enemy, sunk many and dispersed the rest; which, attempting to gain some of the English ports, were driven on the coasts, and all miserably perished. This so terrified the Danes, that they were again obliged to sue for peace, and give hostages. However, in 877, having obtained new aids, they came in such numbers into Wiltshire, that the Saxons giving themselves up to despair, would not make head against them; many fled out of the kingdom, not a few submitted, and the rest retired every man to the place where he could be best concealed. In this distress, Ælfred, conceiving himself no longer a king, laid aside all marks of royalty, and took shelter in the house of one who kept his cattle [E]. He retired afterwards to the isle of Æthelingy in Somersetshire, where he built a fort for the security of himself, his family, and the few faithful servants who repaired thither to him. When he had been about a year in this retreat, having been informed that some of his subjects had routed a great army of the Danes, killed their chiefs, and taken their magical standard [F], he issued his letters, giving notice where he was, and inviting his nobility to come and consult with him. Before they came to a final determination, Ælfred, putting on the habit of a harper, went into the enemy's camp; where without suspicion he was every where admitted, and had the honour to play before their princes. Having thereby acquired an exact knowledge of their situation, he returned in great secrecy to his nobility, whom he ordered to their respective homes, there to draw together each man as great a force as he could; and upon a day appointed there was to be a general rendezvous at the great wood, called Selwood, in Wiltshire. This affair was transacted so secretly and expeditiously, that in a little time the king, at the head of an army, approached the Danes before they had the least intelligence of his design. Ælfred, taking advantage of the surprise and terror they were in, fell upon them, and

[E] While he remained in this retreat, a little adventure happened, of which most of our histories take notice. The good woman of the house, having one day made some cakes, put them before the fire to toast, and seeing Ælfred sitting by, trimming his bow and arrows, she thought he would of course take care of the bread; but he, it seems, intent on what he was about, let the cakes burn; which so provoked the woman, that she rated him roundly, telling him he would eat them fast enough, and ought therefore to have looked after their toasting. *Affer.* p. 30.

[F] "This (says sir John Spelman)

was a banner with the image of a raven magically wrought by the three sisters of Hinguar and Hubba, on purpose for their expedition, in revenge of their father Lodebroch's murder, made, they say, almost in an instant, being by them at once begun and finished in a noontide, and believed by the Danes to have carried great fatality with it, for which it was highly esteemed by them. It is pretended, that being carried in battle, towards good success it would always seem to clap its wings, and make as if it would fly; but towards the approach of mishap, it would hang down and not move." *Life of Ælfred*, p. 61.

totally defeated them at Æthendune, now Eddington. Those who escaped fled to a neighbouring castle, where they were soon besieged, and obliged to surrender at discretion. Ælfred granted them better terms than they could have expected: he agreed to give up the whole kingdom of the East-Angles to such as would embrace the christian religion; on condition that they should oblige the rest of their countrymen to quit the island, and, as much as it was in their power, prevent the landing of any more foreigners. For the performance thereof he took hostages; and when, in pursuance of the treaty, Guthrum, the danish captain, came with thirty of his chief officers to be baptized, Ælfred answered for him at the font, and gave him the name of Æthelstan; and certain laws were drawn up betwixt the king and Guthrum for the regulation and government of the Danes settled in England. In 884 a fresh number of Danes landed in Kent, and laid siege to Rochester; but, the king coming to the relief of that city, they were obliged to abandon their design. Ælfred had now great success, which was chiefly owing to his fleet, an advantage of his own creating. Having secured the sea-coasts, he fortified the rest of the kingdom with castles and walled towns; and he besieged and recovered from the Danes the city of London, which he resolved to repair and keep as a frontier [c].

After some years respite Ælfred was again called into the field; for a body of Danes, being worsted in the west of France, came with a fleet of 250 sail on the coast of Kent; and having landed, fixed themselves at Appletree. Shortly after, another fleet of eighty vessels coming up the Thames, the men landed and built a fort at Middleton. Before Ælfred marched against the enemy, he obliged the Danes, settled in Northumberland and Essex, to give him hostages for their good behaviour. He then moved towards the invaders, and pitched his camp between their armies to prevent their junction. A great body, however, moved off to Essex; and, crossing the river, came to Farnham in Surry, where they were defeated by the king's forces. Meanwhile the Danes settled in Northumberland, in breach of treaty, and notwithstanding the hostages given, equipped two fleets;

[c] The Danes had possessed themselves of London in the time of his father, and had held it till now as a convenient place for them to land at, and fortify themselves in; neither was it taken from them but by a close siege. However, when it came into the king's hands it was in a miserable condition, scarce habitable, and all its fortifications ruined. The king, moved by the impotence of the place, and the desire of strengthening his frontier against the Danes, restored it to its ancient splen-

dor. And observing that, through the confusion of the times, many, both Saxons and Danes, lived in a loose disorderly manner, without owning any government, he offered them now a comfortable establishment, if they would submit, and become his subjects. This proposition was better received than he expected; for multitudes, growing weary of a vagabond kind of life, joyfully accepted such an offer. Chron. Sax. p. 88.

and,

and, after plundering the northern and southern coasts, failed to Exeter, and besieged it. The king, as soon as he received intelligence, marched against them; but, before he reached Exeter, they had got possession of it. He kept them, however, blocked up on all sides, and reduced them at last to such extremities, that they were obliged to eat their horses, and even ready to devour each other. Being at length rendered desperate, they made a general sally on the besiegers, but were defeated, though with great loss on the king's side. The remainder of this body of Danes fled into Essex, to the fort they had built there, and to their ships. Before Ælfred had time to recruit himself, another danish leader, whose name was Laf, came with a great army out of Northumberland, and destroyed all before him, marching on to the city of Werheal in the west, which is supposed to be Chester, where they remained the rest of that year. The year following they invaded north Wales; and, after having plundered and destroyed every thing, they divided, one body returning to Northumberland, another into the territories of the east Angles; from whence they proceeded to Essex, and took possession of a small island called Merefig. Here they did not long remain; for having parted, some sailed up the river Thames, and others up the Lea-road; where drawing up their ships, they built a fort not far from London, which proved a great check upon the citizens, who went in a body and attacked it, but were repulsed with great loss. At harvest-time the king himself was obliged to encamp with a body of troops in the neighbourhood of the city, in order to cover the reapers from the excursions of the Danes. As he was one day riding by the side of the river Lea, after some observation, he began to think that the danish ships might be laid quite dry; which he attempted, and so succeeded therein, that the Danes deserted their fort and ships, and marched away to the banks of the Severn, where they built a fort, and wintered at a place called Quatbrig [H]. Such of the danish ships as could be got off, the Londoners carried into their own road; the rest they burnt and destroyed. The Danes in a little time began again to invade the territories of the west Saxons both by land and sea; but they did more mischief as pirates than as robbers; for having built long and large ships, they became masters at sea, and depopulated all the coast. Ælfred built some large galleys, and sent them to cruise on the coasts of the Isle of Wight and Devonshire, the sea thereabouts being greatly

[H] The king's contrivance is thought to have produced the meadow between Hertford and Bow; for at Hertford was the Danes' fort, and from thence they made frequent excursions on the inhabitants of London. Dugdale's Hist. of imbanking, p. 14. Authors are not agreed as

to the method the king pursued, in laying dry the danish ships; Dugdale supposes that he did it by straitening the channel; but Henry of Huntingdon alleges, that he cut several canals, which exhausted its water. Flor. Wigorn. Hen. Huntingd. hist. lib. v. p. 351.

infested by six piratical vessels, which were all taken or destroyed except one: and such of the Danes as landed when their ships ran ashore were taken prisoners, and brought before the king at Winchester, who sentenced them to be hanged as piratical murderers and enemies to mankind.

Ælfred enjoyed a profound peace during the three last years of his reign, which he chiefly employed in establishing and regulating his government for the security of himself and his successors, as well as for the ease and benefit of his subjects in general. Before his reign, though there were many kings who took the title, yet none could properly be called monarch of the english nation; for notwithstanding there was always, after the time of Egbert, a prince who held a kind of pre-eminence over the rest, yet he had no dominion over their subjects, as Ælfred had in the latter part of his reign; for to him all parts of England, not in the possession of the Danes, submitted, which was greatly owing to the fame of his wisdom and mildness of his government. He is said to have drawn up an excellent system of laws, which are mentioned in the *Mirror of justice*, published by Andrew Horne, in the reign of Edward I. as also a collection of judgments; and, if we may credit Harding's chronicle [1], they were used in Westminster-hall in the reign of Henry IV. In the chronicle said to be written by John Brompton, we meet some laws ascribed to king Ælfred. They are in number 51; and before them is a preface, wherein the king recites many things concerning the excellency and use of laws. In the close he says, he collected from the laws of his ancestor king Ina, such as seemed to him most reasonable; and having communicated them to the learned men of his kingdom, he, with their assent, published them to be the rule of his people's actions. These laws borrowed from king Ina were, if we believe himself, many of them taken from the British constitutions; and those, if credit is to be given to their authors, were excerpts from the greek and trojan laws. Although there remain but few laws which can be positively ascribed to Ælfred, yet we are well informed, that to him we owe many of those advantages which render our constitution so dear and valuable. We are indebted to him for trials by juries [κ]: and if we rely on sir John Spelman's conjecture,

[1] King Alured the laws of Troye and Brute,
Laws Molunynes and Mercians congregate,
With danish lawes, that were well constitute,
And greekishe also well made and approbate,
In englische tongue he did them all translate,
Which yet bee called the laws of Alured,
At Westminster remembered yit indeede.

Harding's chron fol 3. b.

[κ] This is inferred from a law of Ælfred, which obliged one of the king's thanes to purge himself by twelve of his king's thanes. He is also said to have devised

jecture, his institutions were the foundation of what is called the common law, so styled either on account of its being the common law of all the Saxons, or because it was common both to Saxons and Danes [L]. It is said also, but this is a disputed point, that he was the first who divided the kingdom into shires: what is ascribed to him is not a bare division of the country, but the settling a new form of judicature; for after having divided his dominions into shires, he subdivided each shire into three parts, called tythings, which though now grown out of date, yet there are some remains of this ancient division in the ridings of Yorkshire, the lathes of Kent, and the three parts of Lincolnshire. Each tything was divided into hundreds or wapentakes, and these again into tythings or dwellings of ten householders: each of these householders stood engaged to the king, as a pledge for the good behaviour of his family, and all the ten were mutually pledges for each other; so that if any one of the tything was suspected of an offence, if the headboroughs or chiefs of the tything would not be security for him, he was imprisoned; and if he made his escape, the tything and hundred were fined to the king. Each shire was under the government of an earl, under whom was the reive, his deputy, since, from his office, called shire-reive, or sheriff [M]. Ælfred also framed a book called the Book of Winchester, and which contained a survey of the kingdom; and of which the Doom-day Book, still preserved in the exchequer, is no more than a second edition [N].

In the management of affairs of state, after the custom of his ancestors the kings of the west Saxons, he made use of the great council of the kingdom, consisting of bishops, earls, the king's aldermen, and his chief thanes or barons. These, in the first part of his reign, he convoked as occasion served; but when things were better settled, he made a law, that, twice in the year at least, an assembly or parliament should be held at London, there to provide for the well-governing of the commonwealth: from which ordinance his successors varied a little, holding such assemblies not in any place certain, but wherever they resided, at christmas, easter, or whitfuntide. As to extraordinary affairs, or emergencies which would not admit of calling great councils, the king acted therein by the advice of those bishops, earls, and officers in the army, who happened to be about his person. He was certainly a great and warlike prince; and though the nation could never boast of a greater soldier, yet he never wil-

lified the holding men to good behaviour by obliging them to put in sureties; as also the calling a voucher to prove a property in goods at the time of sale. Spelman's life of Ælfred, p. 106, 107.

[L] Spelman's posthumous works, p. 52; and Life of Alfred, p. 107.
[M] Gelden, Anal. lib. ii. cap. 5.
[N] Leg. Edv. in præf. et cap. 8.

lingly

lingly made war, or refused peace when desired. He secured his coasts by guardships, making the navy his peculiar care; and he covered his frontiers by castles well fortified, which before his time the Saxons had never raised. In other affairs he was no less active and industrious; he repaired the cities demolished by the Danes; he erected new ones, and adorned and embellished such as were in a decayed condition [o]. It is affirmed that one sixth part of his revenues was applied to the payment of his workmen's wages, who had besides meat and drink at the king's expence. In respect to religious foundations, as Ælfred was remarkable for his piety, so he excelled most of his predecessors in this particular; for, besides re-edifying and restoring almost every monastery in his dominions, which the poverty of the times or the fury of the Danes had brought to ruin, he built many, and improved more, besides other acts of munificence towards the church [p]. He is said by some to have founded the university of Oxford; yet this matter is warmly disputed, and has employed several learned pens; but Anthony Wood has insisted upon it: so much however is certain, that Ælfred settled and restored that university, endowed it with revenues, and placed in it famous professors [q]. Though he had always a very numerous

[o] He is thought to have been the founder of Shaftesbury: for William of Malmesbury informs us, there was dug out of ruins a stone with this inscription: *Anno dominicæ incarnationis 880 Ælfredus rex fecit hanc urbem regni sui* 80. In the year 880, being the eighth of his reign, king Ælfred founded this city." *De Gest. Pont. Angl.* p. 251. He is also said to have been the founder of Middleton and Falsford, in Kent; of the Devises, in Wiltshire; and of Ælfreton, in Derbyshire. He restored and rebuilt Malmesbury, which had been burnt and destroyed by the Danes; and there is a coin which seems to intimate, that he did as much for the city of Norwich. Hearne's notes on Spelman, p. 164. Speed's Chronicle. p. 384.

[p] He demolished the castle which he had built in the Isle of Athelney, and with the materials restored an ancient monastery, which he adorned and beautified. When he had finished it, being at a loss for persons to reside therein, he sent for an abbot from Saxony, and invited several monks from France; and to make up the number, he added also several english youths. (*Will. Malmsh. lib. ii.*) The next religious house he founded was a nunnery, in the town of Shaftesbury, at the east gate thereof: this he filled with nuns, all of noble descent, and he made

his daughter Æthelgeot their abbess. (*R. Higd. Polychr.* 257.) In conjunction with his queen Ælswith, he founded a nunnery at Winchester; and a little before his death, he designed and laid the foundation of a new monastery, called The new monastery, in the same city. He confirmed the grant made by Guthrum king of Northumberland to the bishopric of Durham, of all the country between the Tyne and Tise. He likewise granted much to the abbey of Glastonbury; and sent to the cathedral church of Sherburn several precious stones, brought to him from the Indies. The abbey of Wilton was at first for an abbess and twelve nuns; he increased their number to 26, on the account of a victory he obtained over the Danes near that place. *Leland. Collect. vol. ii.* p. 195.

[q] The schools erected by Ælfred at Oxford, were the Great Hall, the Lesser Hall, and the Little Hall. In the Great Hall was taught divinity only, and on this foundation there were 26 scholars; in the Lesser Hall they taught logic, music, arithmetic, geometry, and astronomy, and on this foundation there were also 26 scholars: in the Little Hall there was nothing taught but grammar; however there were 26 scholars also entertained here. The first divinity professors were St. Neotus and St. Grimbold.

numerous court, and took particular pleasure in seeing his nobility about him; yet he found out a method of doing this without prejudice to the public. He formed three different households, each under a separate lord chamberlain: and these waited in their turns, a month every quarter; so that during the year, each of the king's servants was four months at court, and eight at home.

In private life, Ælfred was the most amiable man in his dominions; of so equal a temper, that after he had once taken the crown, he never suffered any sadness or unbecoming gaiety to enter his mind; but appeared always of a calm, yet cheerful disposition, familiar to his friends, just, even to his enemies, kind and tender to all. He was a remarkable economist of his time; and Afferius has given us an account of the method he took for dividing and keeping an account of it. He caused six wax-candles to be made, each of 12 inches long, and of as many ounces weight: on the candles the inches were regularly marked; and having found that one of them burnt just four hours, he committed them to the care of the keepers of his chapel, who from time to time gave him notice how the hours went: but as in windy weather the candles were wasted by the impression of the air on the flame; to remedy this inconvenience, he invented lanthorns, there being then no glass in his dominions [R]. When Ælfred came to the crown, learning was at a very low ebb in his kingdom [S]; but by his example and encouragement, he used his utmost endeavours to excite a love

Grimbald. At the request of the former, it is said, Ælfred erected these schools; and the latter he sent for from abroad to preside in them. The first reader in logic, music, and arithmetic, was John, a monk of St. David's; the reader in geometry and astronomy was another monk of the same name, who was companion to St. Grimbald: After the monk read in grammar and rhetoric. As to the time in which these schools were founded, it is not easily determined; very probably they were not all built at once, but by degrees, as the king's finances would allow. Ælfred is universally acknowledged the founder of University college at Oxford, and there is still a very ancient picture of this prince in the master's apartments; there is also a very old built of him in the refectory in Brazen-nose college. Ingulph. hist. p. 27. Annal. Wint. A. D. 886.

[R] Affer. Men. de gest. reg. Ang. p. 45.

[S] This appears from his letter to bishop Wulfsig, prefixed to his translation of St. Gregory's Pastoral. In this letter he tells the bishop, "that both the clergy and laity of the English were formerly

bred to letters, and made great improvements in the valuable parts of learning; that, by the advantage of such a learned education, the precepts of religion and loyalty were well observed, the state flourished, and the government was famous for its conduct in foreign countries. And with regard to the clergy, they were particularly eminent for their instructions, for acting up to their character, and discharging all the parts of their function; so that strangers used to come hither for learning, discipline, and improvement. But now the case is miserably altered, and we have need of travelling to learn what we used to teach; in short, knowledge is so entirely lost among the English, that there are very few on this side the Humber, who can either translate a piece of latin, or so much as understand their common prayers in their mother-tongue: there were so few who could do this, that I do not remember one on the south side of the Thames, when I came to the crown." Pref. Æltredi regis, published in Mr. Wise's edition of Afferius Menevensis, Oxon. 1722, p. 87.

for letters amongst his subjects. He himself was a scholar; and had he not been illustrious as a king, would have been famous as an author [T]. When we consider the qualifications of this prince, and the many virtues he possessed, we need not wonder that he died universally lamented, which happened after a reign of above 28 years, and on the 28th of October, A. D. 900, as some writers inform us; though there is a disagreement in this particular,

[T] Ælfred is said to have been 12 years old before he could read his mother-tongue, and then he was allured to it by the queen. She had a book of saxon poems, beautifully adorned, which happening to shew to her sons, and perceiving them mightily pleased therewith, she promised to bestow them on him who should first get it by heart: this task Ælfred undertook; and, without instructor or assistant, applied himself so vigorously to the book, that he never left off till he could read and repeat it to his mother, and thereby gave an early proof of his industry in acquiring knowledge. (Affer. men. p. 16.) He afterwards arrived at a great proficiency in all sorts of learning: for he was a good grammarian, an excellent rhetorician, an acute philosopher, a judicious historian, a skilful musician, and an able architect. (Marianus, A. D. 884.) Of all this he left ample testimony to posterity, by many admirable works and elegant translations, of which we shall give an account:

1. The first book mentioned by Bale is "Breviarium quoddam collectum ex legibus Trojanorum, lib. i. A breviary collected out of the laws of the Trojans, Greeks, Britons, Saxons, and Danes, in one book." Leland saw this book in the saxon tongue, at Christ-church in Hampshire. Comment. de script. p. 150.—2. "Visifaxonum leges, lib. i. The laws of the west-saxons, in one book." Pitts tells us, that it is in Benet college library, at Cambridge.—3. "Instituta quedam, lib. i. Certain institutes." This is mentioned by Pitts, and seems to be the second capitulation with Guthrum. Brompt. chr. col. 819.—4. "Contra iudices iniquos, lib. i. An invective against unjust judges, in one book."—5. "Acta magistratum fuorum, lib. i. Acts of his magistrates, in one book." This is supposed to be the book of judgments mentioned by Horne: and was in all probability, a kind of reports, intended for the use of succeeding ages.—6. "Regum fortunæ variz, lib. i. The various fortunes of kings, in one book."—7. "Dicta sapientum, lib. i. The sayings of wise men, in one book."—8. "Parabolæ et sales, lib. i. Parables and pleasant sayings,

in one book."—9. "Collectiones chronicorum. Collections of chronicles."—10. "Epistolæ ad Wulfisigum episcopum. Epistles to bishop Wulfisig, in one book."—11. "Manuale meditationum. A Manual of meditations."

As to his translations, they were these:

12. "Dialogus D. Gregorii. A dialogue of St. Gregory."—13. "Pastorale ejusdem Gregorii. The pastoral of Gregory."—14. "Hormestam Pauli Orosii, lib. i." Of this work an english translation was published by Mr. Barrington in 1772, with Ælfred's Anglo-saxon.—15. "Boetius De consolatione, lib. v. Boetius's Consolations of philosophy, in five books." Dr. Plot tells us, king Ælfred translated it at Woodstock, as he found in a MS. in the Cotton library. Nat. hist. of Oxfordshire, chap. x. § 118.—16. "Afferii sententiz, lib. i. The sayings of Afferius, in one book."—17. "Martianæ Leges, lib. i. The laws of queen Marthia, widow of Guithelinus, in one book."—18. "Malmutinæ Leges, lib. i. The laws of Malmutius, in one book."—19. "Gestæ Anglorum Bedæ, lib. v. The deeds of the english, in five books, by Bede:" a copy of which is in the public library at Cambridge, with the following distich. (Spelman's Life of Ælfred, p. 211.)

Historicus quondam fecit me Beda latinum,
Ælfred rex Saxo transtulit ille prius.

20. "Æsopi fabulæ. Æsop's fables:" which he is said to have translated from the greek both into latin and saxon.—21. "Psalterium Davidicum, lib. i. David's Psalter, in one book." This was the last work the king attempted, death surprising him before he had finished it; it was however completed by another hand, and published at London in 1640, in quarto, by sir John Spelman.

Besides all these, Malmesbury mentions his translating many latin authors; and the old history of Ely asserts, that he translated the Old and New testaments. Malmsh. De gest. reg. Ang. p. 45. Hist. Elien. lib. ii.

even

even amongst our best historians. He was buried in the cathedral of Winchester; but the canons of that church pretending they were disturbed by his ghost, his son and successor Edward caused his body to be removed to the new monastery, which was left unfinished at his death. Here it remained till the dissolution of monasteries, when Dr. Richard Fox, bishop of Winchester, caused the bones of all our saxon kings to be collected and put into chests of lead, with inscriptions upon each of them, shewing whose bones they contained; these chests he took care to have placed on the top of a wall of exquisite workmanship, built by him to inclose the presbytery of the cathedral. Henry of Huntingdon honoured the memory of this prince with the following copy of latin verses :

Nobilitas innata tibi probitatis honorem,
Armipotens Ælfrede, dedit; probitasque laborem;
Perpetuumque labor nomen; cui mixta dolore
Gaudia semper erant, semper spes mixta timori.
Si modo victor eras, ad crastina bella parabas;
Si modo victus eras, ad crastina bella parabas.
Cui vestes sudore jugi, cui sicca cruore
Tincta jugi, quantum sit onus regnare probârunt,
Non fuit immensi quisquam per climata mundi.
Cui tot in adversis, vel respirare liceret;
Nec tamen aut ferro contritus ponere ferrum,
Aut gladio potuit vitæ finisse labores.
Jam post transactos vitæ, regnique dolores,
Christus ei sit vera quies, sceptrumque perenne.

Thus translated by John Spelman :

Thy true nobility of mind and blood
(O warlike Ælfred!) gave thee to be good.
Goodness industrious made thee; industry
Got thee a name to all posterity.
'Twixt mixed hopes and fears, 'twixt joy and grief,
Thou ever felt'st distress, and found relief.
Victor this day, next day thou dost ne'erth'less
In the field dispute thy former day's success.
O'ercome this day, next day, for all the blow,
Thou giv'st or tak'st another overthrow.
Thy brows from sweat, thy sword from blood ne'er dry,
What 'twas to reign, so to us signify:
The world cannot produce so much as one,
That through the like adversities has gone.
Yet found'st thou not the rest thou soughtest here,
But with a crown Christ gives it thee elsewhere,

ÆLIAN (CLAUDIUS), born at Præneste in Italy [v]. He

[v] Suidas in lexico.

taught

taught rhetoric at Rome, according to Perizonius, under the emperor Alexander Severus. He was surnamed *Μεγλωστός*, Honey-mouth, on account of the sweetness of his style. He was likewise honoured with the title of sophist, an appellation in his days given only to men of learning and wisdom. He loved retirement, and devoted himself to study; and his works shew him to have been a man of excellent principles and strict integrity. He greatly admired and studied Plato, Aristotle, Isocrates, Plutarch, Homer, Anacreon, Archilochus, &c. and, though a Roman, gives the preference to the writers of the greek nation. His two most celebrated works are his "Various history," and that "Of animals." He wrote also an invective against Heliogabalus, or, as some think, Domitian; but this is not certain, for he gives the tyrant, whom he lashes, the fictitious name of Gynnis. He composed likewise a book "Of providence," mentioned by Eustathius; and another on divine appearances, or the declarations of providence. Some ascribe to him also the work intituled "Tactica, or De re militari;" but Perizonius is of opinion, that this piece belonged to another author of the same name, a native of Greece. There have been several editions of his "Various history [x]."

ÆLIANUS MECCIUS, a physician praised by Galen. He was the first that employed treacle as a remedy and preservative against the plague; and found it to succeed in a time of that calamity. We learn that this physician to his extensive knowledge added great politeness.

ÆMILIUS (PAULUS), a native of Verona. The reputation he had acquired in Italy, made Stephen Poncher, bishop of Paris, advise king Lewis XII to engage him to write in latin a history of the kings of France. He was accordingly invited to Paris, and a canonry in the chathedral church was given him [y]. He retired to the college of Navarre, to compose this work; yet after about 30 years of application to this his only employment, it

[x] The greek text was published at Rome in 1545, by Camillus Peruscius. Justus Vulteiuss gave a latin translation, which was printed separately in 1548; and joined to the greek text in a new edition, by Henricus Petrus, at Basil, 1555. It contains likewise the works of several other authors, who have treated on such subjects as Ælian. John Tornæsius published three several editions at Lyons, in 1587, 1610, and 1625. All these were eclipsed by that of John Schefferus, in 1647 and 1662: he rectified the text in many places, and illustrated the whole with very learned notes and animadversions. Perizonius gave a new edition in two volumes octavo, at Leyden, 1701.

He followed the translation of Vulteiuss which he rectified in many places, together with the greek text, illustrating the most intricate passages with learned notes. The next edition of this work is that of Abraham Gronovius, who has given the greek text and version of Vulteiuss, as corrected by Perizonius, together with the notes of Conrade Gesner, John Schefferus, Tanaquil Faber, Joach, Kuhniius, and Jac. Perizonius; to which he has added short notes of his own, and the fragments of Ælian, which Kuhniius collected from Suidas, Stobæus, and Eustathius.

[y] Lamoius Hist. Gymn. Navarræ, p. 13.

was not completed at his death. The tenth book, which contained the beginning of the reign of Charles VIII, was left unfinished. But the history was continued by Arnoldus Ferronius, who added nine books, which include the supplement to the former reign, and end at the death of Francis I. This continuation was published at Paris in 1650. He is said to have been very nice and scrupulous in regard to his works, having always some correction to make: hence Erasmus imputes the same fault to him that was objected to the painter Protogenes, who thought he had never finished his pieces: “[z] That very learned man Paulus Æmilius (says he) gave pretty much into this fault; he was never satisfied with himself; but, as often as he revised his own performances, he made such alterations, that one would not take them for the same pieces corrected, but for quite different ones: and this was his usual custom. This made him so slow, that elephants could bring forth sooner than he could produce a work; for he took above 30 years [A] in writing his history.” Lipsius was mightily pleased with this performance: “Paulus Æmilius (says that author) is almost the only modern who has discovered the true and ancient way of writing history, and followed it very closely. His manner of writing is learned, nervous, and concise, inclining to points and conceits, and leaving a strong impression on the mind of a serious reader. He often intermixes maxims and sentiments not inferior to those of the ancients. A careful examiner, and impartial judge of facts; nor have I met with an author in our time, who has less prejudice or partiality. It is a disgrace to our age, that so few are pleased with him; whence it would appear that there are but few capable of relishing his beauties. Among so many perfections there are however a few blemishes; for his style is somewhat unconnected, and his periods too short. This is not suitable to serious subjects, especially annals, the style of which, according to Tacitus, should be grave and unaffected. He is also unequal, being sometimes too studied and correct, and thereby obscure; at other times (this however but seldom) he is loose and negligent. He affects also too much of the air of antiquity in the names of men and places, which he changes and would reduce to the ancient form, often learnedly, sometimes

[z] Erasmus, *Apoph. lib. vi. p. m. 524.*

[A] Mr. Bayle thinks it was an error in Erasmus, to assert that Æmilius was 30 years about his history. “There is (says he) in the king of France’s library, an edition, containing the first four books of Paulus Æmilius, printed at Paris, without a date; but it must have been before the year 152, and in the beginning of the reign of Francis I, this copy having been

presented to him before he wore the close crown. Æmilius was invited into France, in order to compose this work, by Lewis XII. Now the reign of this prince began but in 1483; and had he sent for this author immediately after his accession to the crown, Æmilius could not have employed above 18 years at most in writing the history of France.”

vainly, and in my opinion always unbecomingly [b]." *Æmilius's* history is divided into ten books, and extends from Pharamond to the fifth year of Charles VIII in 1488. The tenth book was found among his papers in a confused condition; so that the editor, Daniel Xavarisso, a native of Verona and relation of *Æmilius*, was obliged to collate a great number of papers full of rasures, before it could be published. He has been censured by several of the french writers, particularly by M. Sorel: "It does not avail (says this author) that his oratorical pieces are imitations of those of the Greeks and Romans: all are not in their proper places; for he often makes barbarians to speak in a learned and eloquent manner. To give one remarkable circumstance; though our most authentic historians declare, that Hauier, or Hanier, the counsellor, who spoke an invective, in presence of king Lewis Hautin, against Enguerrand de Marigny, came off poorly, and said many silly things; yet Paulus *Æmilius*, who changes even his name, calling him Annalis, makes him speak with an affected eloquence. He also makes this Enguerrand pronounce a defence, though it is said he was not allowed to speak; so that what the historian wrote on this occasion was only to exercise his pen [c]." He has been also animadverted upon, for not taking notice of the holy vial at Rheims. "[d] I shall not (says Claude de Verdier) pass over Paulus *Æmilius* of Verona's malicious silence, who omitted mentioning many things relating to the glory of the french nation. Nor can it be said he was ignorant of those things, upon which none were silent before himself; such as that oil which was sent from heaven for anointing our monarchs; and also the lilies. And even though he had not credited them himself, he ought to have declared the opinion of mankind." Here it ought not however to be omitted that Vossius commends his silence in regard to these idle tales. Julius Scaliger mentions a book containing the history of the family of the Scaligers, as translated into elegant latin by Paulus *Æmilius*; and in his letter about the antiquity and splendor of the family, he has the following passage: "By the injury of time, the malice of enemies, and the ignorance of writers, a great number of memoirs relating to our family were lost; so that the name of Scaliger would have been altogether buried in obscurity, had it not been for Paulus *Æmilius* of Verona, that most eloquent writer and preserver of ancient pedigrees; who having found in Bavaria very ancient annals of our family, written, as he himself tells us, in a coarse style, polished and translated them into latin. From this book my father ex-

[a] Lipsius, Not. ad lib. i. Polit. corum, cap. 9. p. m. 217, tom. iv. Operum, edit. Vefal. 1675.

[c] Sorel Bibliothèque Francoise, c. viii.

[d] Claud. Verdierius in Auct. cens. p. 88.

related such particulars, as seemed to reflect the "greatest honour on our family [Æ]." Scaliger speaks also of it in the first edition of his commentary on Catullus in 1576; and in the second, in 1600, but in such a manner as differs somewhat from the passage above cited. Scioppius has severely attacked Scaliger on account of these variations; he observes, that no mention being made of the place, where this manuscript was pretended to be found, nor the person who possessed it, and such authors as had searched the Bavarian libraries with the utmost care, having met with no such annals; he therefore asserts, that whatever the Scaligers advanced concerning this work, was all imposture [F]. Æmilius, as to his private life, was a man of exemplary conduct and untainted reputation. He died in 1529, and was buried in the cathedral at Paris.

ÆNEAS (GAZEUS), or ÆNEAS of Gaza, a sophist by profession, was originally a platonic philosopher, but afterwards became a christian, and flourished about the year 487 [G]. His age is ascertained from his assuring us, that he saw the African confessors, whose tongues were cut out by Hunneric king of the Vandals, in 484, under the reign of the emperor Zeno: and in this we may believe him. But can we so safely believe him, when he affirms, that he heard these confessors speak very plainly and distinctly, after their tongues were indeed cut out? He wrote a dialogue, intituled, "Theophrastus," concerning the immortality of the soul, and the resurrection of the body; which he has enlivened with many curious enquiries into the sentiments of the philosophers, and with many agreeable stories. This dialogue was first translated into latin, and published at Basil in 1516: afterwards in greek and latin at Basil in 1560, with other pieces: afterwards at Leipsic 1658, with a translation and notes by Barthius, in quarto.

ÆNEAS (SYLVIUS), or PIUS II, was of the family of the Piccolimini, born in the year 1405, at Corsigny in Sienna, where his father lived in exile. He was educated at the grammar school of that place; but his parents being in low circumstances, he was obliged, in his early years, to submit to many servile employments. In 1423, by the assistance of his friends, he was enabled to go to the university of Sienna, where he applied himself to his studies with great success, and in a short time published several pieces in the latin and tuscan languages. In 1431 he attended cardinal Dominic Capranica to the council of Basil as his secretary. He was likewise in the same capacity with cardinal Albergoti, who sent him to Scotland to mediate a peace

[Æ] Joseph Scalig. in *Epistola de vetustate et splendore gentis Scaligeræ*, p. 8, 9.

mæo, fol. 40, verso.

[G] Fabric. *Bibl. Græc. lib. ii. c. 10.*

[F] Scioppius in *Scaligero hypoboli-*

Cave's *Hist. literar.*

betwixt the English and Scots; and he was in that country when king James I was murdered. Upon his return from Scotland, he was made secretary to the council of Basil, which he defended against the authority of the popes, both by his speeches and writings, particularly in a dialogue and epistles which he wrote to the rector and university of Cologn. He was likewise made by that council clerk of the ceremonies, abbreviator, and one of the duodecemviri, or twelve men, an office of great importance. He was employed in several embassies; once to Trent, another time to Frankfort, twice to Constance, and as often to Savoy, and thrice to Strasburg, where he had an intrigue with a lady, by whom he had a son; he has given an account of this affair in a letter to his father, wherein he endeavours to vindicate himself with considerable humour and gaiety[H]. In 1439 he was employed in the service of pope Felix;

[H] The following is a copy of the letter: "Æneas Sylvius the poet to his father Sylvius. You write to me that you are doubtful whether you ought to rejoice or to be sorry, because God has given me a son: for my own part, I see reason for joy, but none for sorrow; for what greater pleasure is there in life than to beget another like one's self, to extend one's own blood, and to leave a person who may survive you? what is more agreeable than to see one's son's sons? To me it is the highest satisfaction that my seed is propagated, and that I have produced something before I die, which may survive me; and I return thanks to God, who has formed the *fœtus* into a male, that the little boy may divert you and my mother, and afford you that comfort and assistance which it was my duty to do. If my birth was any pleasure to you, why should not the birth of my son be so likewise? will not the sight of the little infant give you some satisfaction, when you shall see my image in his countenance? will it not be agreeable to you, to have him hang about your neck, and shew his little fondness for you? But you say you are sorry for my crime, because I have got this child in an unlawful way. I cannot imagine, sir, what opinion you have formed of me; it is certain that you, who partake of flesh and blood, did not beget me of a rigid insensible constitution; you are conscious to yourself what a man of gallantry you was. For my part, I am neither an eunuch, nor impotent; nor an hypocrite. In choosing to seem good, rather than really be so: I frankly own my fault, because I am neither more holy than king David, nor wiser than

Solomon. This is a crime of very ancient standing, and I cannot tell who is exempt from it. This plague is very extensive (if it be a plague to use one's natural powers); so that I cannot see why this appetite should be so much condemned, since nature, which does nothing amiss, has implanted it in all creatures, in order to preserve the species. But you seem to say, that there are certain limits within which this is lawful; and that this appetite should never be indulged beyond the just boundaries of marriage. This is very true; and yet even in the married state there are frequent crimes committed. There is a certain rule and measure for eating, and drinking, and speaking; but who observes them? who is so righteous as not to fall seven times a day? Let the hypocrite speak, and declare himself to be conscious of no sin: I know there is no merit in me, and only depend upon God's goodness for mercy, who knows that we are liable to fall, and to be hurried away by irregular pleasures; he will never shut up from me the fountain of pardon, which is open to all. But I have said enough on this point. And since you ask my reasons, why I think this child my own, lest you should maintain another man's instead of mine, I will give you a short account of the whole affair. It is not two years since I was ambassador at Strasburg. While I was there at leisure for several days, a lady, who came from England, and had beauty and youth about her, lodged in the same house with me: she being very well skilled in the Italian tongue, addressed me in the Tuscan dialect; which was so much the more agreeable to me, as it was very uncommon in that

Felix; and being soon after sent ambassador to the emperor Frederic, he was crowned by him with the poetic laurel, and ranked amongst his friends. In 1442 he was sent for from Basil by the emperor, who appointed him secretary to the empire, and raised him to the senatorial order. He could not at first be prevailed on to condemn the council of Basil, nor to go over absolutely to Eugenius's party, but remained neuter. However, when the emperor Frederic began to favour Eugenius, Æneas likewise changed his opinion gradually. He afterwards represented the emperor in the diet of Nuremberg, when they were consulting about methods to put an end to the schism, and was sent ambassador to Eugenius: at the persuasion of Thomas Sarzanus, the apostolical legate in Germany, he submitted to Eugenius entirely, and made the following speech to his holiness, as related by John Gobelín, in his Commentaries of the life of Pius II. "Most holy father (said he), before I declare the emperor's commission, give me leave to say one word concerning myself. I do not question but you have heard a great many things which are not to my advantage. They ought not to have been mentioned to you; but I must confess, that my accusers have reported nothing but what is true. I own I have said, and done, and written, at Basil, many things against your interests; it is impossible to deny it: yet all this has been done

that country. I was charmed with her wit and gaiety, and immediately recollected that Cleopatra had engaged Antony, as well as Julius Cæsar, by the elegance of her conversation: I said to myself, Who will blame me, inconsiderate as I am, for doing what the greatest men have not thought beneath them? I sometimes thought upon the example of Moses, sometimes that of Aristotle, and sometimes that of christians themselves; in short, pleasure overcame me, I grew fond of the lady, and addressed her in the softest terms; but she resisted all my applications as firmly as the rock repels the waves of the sea, and for three days kept me in suspense: she had a daughter five years old, who was recommended to our landlord by Melinthus the father, and the lady was very fearful lest our landlord should perceive something of the affair, and turn the child out of doors, because she might follow her mother's example. The night came on, and she was to go away the next day; so that I, apprehensive lest I should lose my prey, desired her not to bolt the door at night, and told her I would come at midnight: she denied me, and gave me no manner of hopes: I urged her, but she still persisted in her denial. She went to bed: I resolved with myself to see whether she had

done as I desired her. I recollected the story of Zima the Florentine, and imagined she might follow the example of his mistresses. Upon this I was determined to try: when I found every thing silent in the house, I went to her chamber; the door was shut, but not bolted; I opened it and went in, and obtained the lady's favour, and from hence came this son: the mother's name is Elizabeth. From the idea of February to the ides of November there is just the number of months which is the usual term from a woman's first pregnancy to the birth; she told me this when she was afterwards at Basil: and though I had procured her favour not by gifts, but by the utmost solicitation and courtship, I imagined she said this with a design to get money from me, and I did not believe her: but since I see she affirms this now, when she can have no hopes of obtaining any thing of me, and the circumstance of the name and time agree, I believe the child is mine; and I desire you to take him, and bring him up till he is capable of coming under my care and instruction: for you have no reason to suppose that a rich lady would tell a falsity in the case of her son." Wharton's append. to Dr. Cave's hist. literaria, p. 114, anno 1458.

not with a design to injure you, but to serve the church. I have been in an error, without question; but I have been in just the same circumstances with many great men, as particularly with Julian cardinal of St. Angelo, with Nicholas archbishop of Palermo, with Lewis du Pont [Pontanus] the secretary of the holy see; men who are esteemed the greatest luminaries in the law, and doctors of the truth; to omit mentioning the universities and colleges which are generally against you. Who would not have erred with persons of their character and merit? It is true, that when I discovered the error of those at Basil, I did not at first go over to you, as the greatest part did; but being afraid of falling from one error to another, and by avoiding Charybdis, as the proverb expresses it, to run upon Scylla, I joined myself, after a long deliberation and conflict within myself, to those who thought proper to continue in a state of neutrality. I lived three years in the emperor's court in this situation of mind, where having an opportunity of hearing constantly the disputes between those of Basil and your legates, I was convinced that the truth was on your side: it was upon this motive that, when the emperor thought fit to send me to your clemency, I accepted the opportunity with the utmost satisfaction, in hopes that I should be so happy as to gain your favour again: I throw myself therefore at your feet; and since I sinned out of ignorance, I entreat you to grant me your pardon. After which I shall open to you the emperor's intentions [1]." This was the prelude to the famous retraction which Æneas Sylvius made afterwards. The pope pardoned every thing that was past; and in a short time made him his secretary, without obliging him to quit the post which he had with the emperor.

He was sent a second time by the emperor on an embassy to Eugenius, on the following occasion: the pope having deposed Thierry and James, archbishops and electors of Cologne and Treves, because they had openly declared for Felix and the council of Basil, the electors of the empire were highly offended at this proceeding; and at their desire the emperor sent Æneas Sylvius to prevail on the pope to revoke the sentence of deposition.

Upon the decease of pope Eugenius, Æneas was chosen by the cardinals to preside in the conclave till another pope should be elected. He was made bishop of Targestum by pope Nicholas, and went again into Germany, where he was appointed counsellor to the emperor, and had the direction of all the important affairs of the empire. Four years after he was made archbishop of Sienna; and in 1452 he attended Frederic to Rome, when he went to receive the imperial crown. Æneas,

[1] Raynald. Contin. Annal. Baronii, 1445, n. 25.

upon his return, was named legate of Bohemia and Austria. About the year 1456, being sent by the emperor into Italy, to treat with pope Callixtus III about a war with the Turks, he was made a cardinal. Upon the decease of Callixtus, in the year 1458 he was elected pope by the name of Pius II. After his promotion to the papal chair he published a bull, retracting all he had written in defence of the council of Basil; and thus he apologizes for his former conduct: "We are men (says he), and we have erred as men; we do not deny, but that many things which we have said or written, may justly be condemned: we have been seduced, like Paul, and have persecuted the church of God through ignorance; we now follow St. Austin's example, who, having suffered several erroneous sentiments to escape him in his writings, retracted them; we do just the same thing: we ingenuously confess our ignorance, being apprehensive lest what we have written in our youth should occasion some error, which may prejudice the holy see. For if it is suitable to any person's character to maintain the eminence and glory of the first throne of the church, it is certainly so to ours, whom the merciful God, out of pure goodness, has raised to the dignity of vicergerent of Christ, without any merit on our part. For all these reasons, we exhort you and advise you in the Lord, not to pay any regard to those writings, which injure in any manner the authority of the apostolic see, and assert opinions which the holy roman church does not receive. If you find any thing contrary to this in our dialogues and letters, or in any other of our works, despise such notions, reject them, follow what we maintain now; believe what I assert now I am in years, rather than what I said when I was young: regard a pope rather than a private man; in short, reject *Æneas Sylvius*, and receive Pius II. *Nec privatum hominem pluris facite, quam summum pontificem; Æneam rejicite, Pium accipite* [κ]."

Pius behaved in his high office with great spirit and activity. He suppressed the war which Piccinus was raising in Umbria; and recovered Assisi and Nucera. He ordered a convention of princes at Mantua, where he was present himself; and a war was resolved upon against the Turks. Upon his return to Rome, he went to Viterbo, and expelled several tyrants from the territories of the ecclesiastical state. He excommunicated Sigismund duke of Austria, and Sigismund Malatesta; the former for imprisoning the cardinal of Cusa, and the latter because he refused to pay the hundredths to the church of Rome: and he deprived the archbishop of Mentz of his dignity. He confirmed Ferdinand in the kingdom of Naples, and sent cardinal Ursini to crown him king. He made a treaty with the king of Hungary;

[κ] Labbe's Collection of Councils, tom. xiii. p. 1407.

and commanded Pogebrac king of Bohemia to be cited before him. During his pontificate he received ambassadors from the patriarchs of the east: the chief of the embassy was one Moses archdeacon of Austria, a man well versed in the greek and syriac languages, and of a distinguished character. He appeared before his holiness in the name of the patriarchs of Antioch, Alexandria, and Jerusalem; he told his holiness, that the enemy who sows tares having prevented them till then from receiving the decree of the council of Florence, concerning the union of the greek and latin churches, God had at last inspired them with a resolution of submitting to it; that it had been solemnly agreed to, in an assembly called together for that purpose; and that for the future they would unanimously submit to the pope as vicegerent of Jesus Christ. Pius commended the patriarchs for their obedience, and ordered Moses's speech to be translated into latin, and laid up amongst the archives of the roman church [L]. A few days after the arrival of these ambassadors from the east, there came others also from Monobasse, or Monembuiffe, a city in Peloponnesus, situated upon a mountain near the sea: these offered the obedience of their city to the pope, who received them in the name of the church of Rome, and sent them a governor.

Pius, in the latter part of his pontificate, made great preparations against the Turks, for which purpose he summoned the assistance of the several princes in Europe; and having raised a considerable number of croisses and others, he went to Ancona to see them embarked; where he was seized with a fever, and died the 14th of August, 1464, in the 59th year of his age, having enjoyed the see of Rome 6 years, 11 months, and 27 days. His body was carried to Rome, and interred in the Vatican. Spondanus, in his Ecclesiastic annals, says, that he was inferior to none in learning, eloquence, dexterity, and prudence. The cardinal of Pavia, in his speech to the conclave concerning the choice of a successor, gives this eulogium to Pius II, that he was a pope who had all the virtues in his character; and that he had deserved the utmost commendation by his zeal for religion, his integrity of manners, his solid judgment, and profound learning. His secretary, John Gobelin, published a history of his life, which is supposed to have been written by this pope himself: it was printed at Rome in quarto in 1584 and 1589; and at Francfort in folio in 1614. We have an edition of Æneas Sylvius's works, printed at Basil, in folio, in 1551.

Pius was famous for his wife and witty sayings, some of which are as follow: That there were three persons in the Godhead; not proved to be so by reason, but by considering

who said so. That to find out the motion of the stars, had more pleasure than profit in it. That as a covetous man is never satisfied with money, so a learned man should not be with knowledge. That common men should esteem learning as silver, noblemen prize it as gold, and princes as jewels. That the laws had power over the commonalty, but were feeble to the greater ones. A citizen should look upon his family as subject to the city, the city to his country, the country to the world, and the world to God. That the chief place with kings was slippery. That as all rivers run into the sea, so do all vices into the court. That the tongue of a sycophant was a king's greatest plague. That a prince who would trust nobody was good for nothing; and he who believed every body, no better. That it is necessary that he who governs many, should himself be ruled by many. That those who went to the law were the birds, the court the field, the judge the net, and the lawyers the fowlers. That men ought to be presented to dignities, not dignities to men. That a covetous man never pleases any body, but by his death. That it was a slavish vice to tell lies. That lust sullies and stains every age of man, but quite extinguishes old age.

ÆNEAS (TACTICUS), one of the most ancient greek authors who have written on the art of war, lived about 336 years before the christian æra. Casaubon published his work in greek and latin.

ÆRIUS, a presbyter of Sebastia in Pontus, and a follower of Arius's notions, flourished about 385. Some have thought the presbyterians, so considerable at this day, took their rise from him. A great deal of envy may be discovered in his conduct: being disappointed of the bishopric of Sebastia, Eustathius being advanced to that dignity in preference to him, he left the bishop's communion, and drew a party after him, whom he persuaded, in order to make them adhere to him in opposition to their own bishops, that bishops and presbyters were of the same order, and that there is no act of religion, which a presbyter is not as capable of performing as a bishop. For this opinion, chiefly, he is ranked among the heretics by Epiphanius, his contemporary, who calls it a notion full of folly and madness. They were driven out from all churches, and out of all the towns and villages, and were obliged to assemble in the woods, caverns, and open fields.

ÆSCHINES, a socratic philosopher, the son of Charinus a sausage-maker. He was continually with Socrates, which occasioned this philosopher to say, that the sausage-maker's son was the only person who knew how to pay a due regard to him. It is said that poverty obliged him to go to Sicily, to Dionysius the tyrant, and that he met with great contempt from Plato. We are informed of this by Diogenes Laertius, in his life of Æschines,

Æschines, who repeats the same in his life of Plato [M]. This however is inconsistent with a passage of Plutarch, in his book "Concerning the difference between a friend and a flatterer," where this author introduces Plato recommending Æschines to Dionysius, who, upon Plato's recommendation, treats him in the most friendly and honourable manner. Æschines was extremely well received by Aristippus; to whom he shewed some of his dialogues, and received a handsome reward from him. He would not venture to profess philosophy at Athens, Plato and Aristippus being in such high esteem; but he set up a school to maintain himself. He afterwards wrote orations for the forum. Laertius tells us, that Polycritus Mendæus affirmed, in his first book "Of the history of Dionysius [N]," that Æschines lived with the tyrant till he was deposed upon Dion's coming to Syracuse; and there is extant an epistle of his to Dionysius. Phrynicius, in Photius, ranks him amongst the best orators, and mentions his orations as the standard of the pure Attic style. Hermogenes has also spoken very highly of him.

Æschines had so faithfully copied the doctrines of Socrates, and his dialogues were so exactly agreeable to the genius and manner of that great philosopher, that Aristippus suspected, and Menedemus accused him of having assumed to himself what had been written by Socrates. According to Suidas, Æschines wrote the following dialogues, Miltiades, Callias, Rhinon, Aspasia, Axiochus, Telauges, Alcibiades, Acephali, Phædon, Polænus, Eryxias, Erasistratus, Scythiei, and one Concerning virtue. Of these there are only three extant: 1. "Concerning virtue, whether it can be taught." 2. "Erixias or Erasistratus, concerning riches, whether they are good." 3. "Axiochus, concerning death, whether it is to be feared." They were translated into latin by Rudolphus Agricola, Sebastian Corradus, and John Serranus; but their versions being, according to Mr. Le Clerc, too remote from the original meaning, he undertook a new translation, which he published in 1711, in octavo, with notes, and several dissertations, intituled "*Silvæ Philologicæ*;" in the second chapter whereof he examines the doctrine of Æschines' first dialogue. In the Axiochus there is an excellent passage concerning the immortality of the soul; the speakers are Socrates, Clinias, and Axiochus. Clinias had brought Socrates to his father Axiochus, who was sick, and apprehensive of death, in order to support him against the fears of it. Socrates, after a variety of arguments, proceeds as follows: "For human nature (says he) could not have arrived at such a pitch; in executing the greatest affairs, so as to despise even the strength of brute

[M] H. Casaubon ad Menagii not. in
Diog. Laert. Vit. Æschin.

[N] Laert. Hefych. Stanley's Lives,
Vit. Æsch.

creatures, though superior to our own; to pass over seas, build cities, and found commonwealths; contemplate the heavens, view the revolutions of the stars, the courses of the sun and moon, their rising and setting, their eclipses and immediate restoration to their former state, the equinoxes and double returns of the sun, the winds and descents of showers; this, I say, the soul could never do, unless possessed of a divine spirit, whereby it gains the knowledge of so many great things. And therefore, Axiochus, you will not be changed to a state of death or annihilation, but of immortality; nor will your delights be taken from you, but you will enjoy them more perfectly; nor will your pleasures have any tincture of this mortal body, but be free from every kind of pain. When you are disengaged from this prison, you will be translated thither, where there is no labour, nor sorrow, nor old age. You will enjoy a state of tranquillity, and freedom from evil, a state perpetually serene and easy.—“Axioch. You have drawn me over, Socrates, to your opinion by your discourse; I am now no longer fearful of death, but ambitious of it, and impatient for it: my mind is transported into sublime thoughts, and I run the eternal and divine circle. I have disengaged myself from my former weakness, and am now become a new man.” Philostratus, in his epistles to Julia Augusta, says, that Æschines wrote an oration concerning Thergelia, and that he imitated Gorgias in it. Menage tells us, that Athenæus mentions a dialogue of Æschines, which he intituled Πλάτων, but Mr. Le Clerc could not find any such passage in Athenæus.

ÆSCHINES, a celebrated orator, contemporary with Demosthenes, and but just his inferior. Some say that Isocrates; some say that Socrates, some that Gorgias, was his master. Being overcome by Demosthenes, he went to Rhodes, and opened a school there; and afterwards removed to Samos, where he died at the age of 75. There are only three of his orations extant, which however are so very beautiful, that Fabricius compares them to the three graces. One is against Timarchus his accuser, whom he treated so severely, as to make him weary of life; and some have said, that he did actually lay violent hands upon himself. Another is an “Apology” for himself against Demosthenes, who had accused him of perfidy in an “Embassy” to Philip. The third “against Ctesiphon,” who had decreed the golden crown to Demosthenes. This excellent oration, together with that of Demosthenes against it, was translated by Cicero into latin, as St. Jerome and Sidonius inform us. The three orations were published by Aldus 1513, and by Henry Stephens among other orators 1575, in greek. They are, as might necessarily have been expected, inserted in Reiske’s valuable edition of the grecian orators. There are also attributed to Æschines

12 epistles, which Taylor has added to his edition of the orations of Demosthenes and Æschines. They have also been published with various readings by I. Samuel Sammet, Leipzig, 1772, 8vo. Wolfius has given them, in his edition of Demosthenes, with a latin version and notes.

ÆSCHYLUS, the tragic poet, was born at Athens. Authors differ in regard to the time of his birth, some placing it in the 65th, others in the 70th olympiad; but according to Stanley, who relies on the Arundelian marbles, he was born in the 63d olympiad. He was the son of Euphorion, and brother to Cyne-girus and Aminias, who distinguished themselves in the battle of Marathon, and the sea fight of Salamis; at which engagement Æschylus was likewise present. In this last action, according to Diodorus Siculus, Aminias, the younger of the three brothers, commanded a squadron of ships, and behaved with so much conduct and bravery, that he sunk the admiral of the persian fleet, and signalized himself above all the Athenians. To this brother our poet was, upon a particular occasion, obliged for saving his life. Ælian relates, that Æschylus being charged by the Athenians with certain blasphemous expressions in some of his pieces, was accused of impiety, and condemned to be stoned to death: they were just going to put the sentence in execution, when Aminias, with a happy presence of mind, throwing aside his cloak, shewed his arm without a hand, which he had lost at the battle of Salamis, in defence of his country. This sight made such an impression on the judges, that, touched with the remembrance of his valour, and the friendship he shewed for his brother, they pardoned Æschylus. Our poet however repented the indignity of this prosecution, and resolved to leave a place where his life had been in danger. He became more determined in this resolution, when he found his pieces less pleasing to the Athenians than those of Sophocles, though a much younger writer. Simonides had likewise won the prize from him in an elegy upon the battle of Marathon. Suidas having said that Æschylus retired into Sicily, because the seats broke down during the representation of one of his tragedies, some have taken this literally, without considering that in this sense such an accident did great honour to Æschylus; but, according to Joseph Scaliger, it was a phrase amongst the comedians; and he was said to break down the seats, whose piece could not stand, but fell to the ground [o]. Some affirm, that Æschylus never sat down to compose but when he had drunk liberally. This perhaps was in allusion to his excessive imagination, which was apparent in an abrupt, impetuous, and energetic style. They

[o] Subsellia frangere dicebatur; qui, doctissimo Josepho Scaligero jamdiu moti comici loquuntur, non stetit, sed exitum est. Stanleyus in Æschylum, p. 707. cedit: hoc est, non placuit, sicut a viro

who could not relish the sublimer beauties of language, might perhaps have ascribed his rapid and desultory manner, rather to the fumes of wine than to the result of reason. He wrote a great number of tragedies, of which there are but seven remaining [P]: and notwithstanding the sharp censures of some critics, he must be allowed to have been the father of the tragic art. In the time of Thespis there was no public theatre to act upon; the strollers drove about from place to place in a cart. Æschylus furnished his actors with masks, and dressed them suitably to their characters. He likewise introduced the buskin, to make them appear more like heroes.

Ignotum tragicæ genus invenisse camenæ
Dicitur, et plaustris vexisse poemata Thespis,
Qui canerent agerentque, peruncti facibus ora.
Post hunc personæ pallæque refertor honestæ
Æschylus, et modicis intravit pulpita tignis,
Et docuit magnumque loqui nitique cothurno.

HOR. ART. POET. VER. 75.

Thespis, inventor of the tragic art,
Carried his vagrant players in a cart;
High o'er the crowd the mimic tribe appear'd,
And play'd and sung, with lees of wine besmear'd.
Then Æschylus a decent vizer us'd,
Built a low stage, the flowing robe diffus'd;
In language more sublime his actors rage,
And in the graceful buskin tread the stage.

FRANCIS.

The antients give Æschylus also the praise of having been the first who removed murders and shocking sights from the eyes of the spectators. He is said likewise to have lessened the number of the chorus; or rather this reformation was owing to an accident: in his Eumenides, the chorus, which consisted of 50 persons, appearing on the stage with frightful habits, had such an effect on the spectators, that the women with child miscarried, and the children fell into fits; this occasioned a law to be made to reduce the chorus to 15. Mr. Le Fevre has observed, that Æschylus never represented women in love, in his tragedies, which, he says, was not suited to his genius; but in representing a woman transported with fury he was incomparable. Longinus says, that Æschylus has a noble boldness of expression; and that his imagination is lofty and heroic. It

[P] They are as follow: 1. Προμηθευς δεσμωτης, Prometheus bound. — 4. Αγαμεμνων, Agamemnon. —
— 2. Επ' α επι Θηβαις, Seven against Thebes. — 3. Περσαι, the Persians. — 5. Χοιφοροι, The infernal regions.
— 6. Ευμενιδες, The furies. — 7. Ικτινηες, The suppliants.

must

must be owned, however, that he affected pompous words, and that his sense is too often obscured by figures, which gave Salmasius occasion to say, that he was more difficult to be understood than the scripture itself [Q]. But notwithstanding these imperfections, this poet was held in great veneration by the Athenians, who made a public decree that his tragedies should be played after his death. When Æschylus retired to the court of Hiero king of Sicily, this prince was then building the city of Ætna, and our poet celebrated the new city by a tragedy of the same name. After having lived some years at Gela, we are told that he died of a fracture of his skull, caused by an eagle letting fall a tortoise on his head [R]; and the manner of his death is said to have been predicted by an oracle, which had foretold that he should die by somewhat from the heavens. This happened, according to Mr. Stanley, in the 69th year of his age. He had the honour of a pompous funeral from the Sicilians, who buried him near the river Gela; and the tragedians of the country performed plays and theatrical exercises at his tomb; upon which was inscribed the following epitaph:

Euphorion's Æschylus, whom Athens bore,
Lies here interr'd, on Gela's fruitful shore.
The plains of Marathon his worth record,
And heaps of Medes that fell beneath his sword [S].

He has been justly compared to Shakespeare for energy of style and sentiment, for expression of character and passion often by the happiest use of trivial circumstances.

The following are the editions of Æschylus: 1. Venetiis, apud Aldum, 1518, 8vo. 2. Lut. Paris. ex Offic. Ad. Turnebi, 1552, 8vo. 3. Fr. Robertelli, Venetiis, 1552, 8vo. In this edition the tragedies of Agamemnon and the Coephoroi, which in the two former had been blended into one, were now separately distinguished. To this were added, in the following year, Scholia in Æschyli Trag. omnes, printed also at Venice in 8vo. 4. Petri Victorii ex Offic. Hen. Stephani, 1557, 4to. In this edition the text of Agamemnon was corrected and improved by the collation of two manuscripts. 5. Gulielmi Canteri, Antv. 1585, 12mo. 6. Corp. Poetarum Græc. Gen. 1614, fol. Æsch. Trag. 7. Græc. et Lat. Interpret. Jo. Sauromanno. 7. T. Stanlei,

[Q] Quis Æschylum possit adfirmare suis Hebraïsmis, et Syriasmis, et tota Hellenistica supellecile vel farragine. De Hellenistica, p. 37. Epist. dedicat.
[R] Val. Man. lib. ix. 12. Plin. lib. 2. cap. 3.

[S] Αἰσχὺλος Εὐφορίωνος Ἀθηναῖος τοῦ περὶ
Μηῆμα καταφθιμένοι πυροφόροιο Γίλας
Ἄλκον δὲ ἐξιδούμην Μαχαθάνην ἄλσος ἀν' ἵππων
καὶ βαθυλαλῆς Μῆδος ἱστῶμενος.

Lond.

Lond. 1663, fol. In this edition the text of the former was adopted, but revised and improved by MS. collations. It was enriched also by the addition of the scholia and the commentary of its learned editor.—See Stanley. *Novæ edit. Tragædiarum Æschyli Specimen*, Lugd. Bat. 1746, 4to. This edition, intended by Dr. Askew, never advanced any farther than the specimen. It having been anticipated by 8. J. Corn. Paw, Hagæ, 1745, 2 tom. 4to. A republication of Stanley's, with additional notes and corrections by the editor. 9. *Æschyli Trag. gr. et lat.* a Schutz, 2 vol. 8vo, Halæ, 1782. 10. Glasguz, 1746, 4to & 12mo.

Commentators:—1. Fred. Ludov. *Abrisch observat. ad Æschyli Prometheus et Scholiasten*. *Ejusdem prætermissa in observat.* *Observat. Miscell.* vol. 7. tom. iii. p. 405—416. vol. 8. tom. iii. p. 341—346. 2. *Observationes in Æschylum et ejus Scholiasten*. *Obf. Misc.* v. 2. 3. *Georgii d'Arnaud, Observ. Criticæ*, Harl. 1728, 8vo. 4. *Animadversionum ad Æschylum libri duo*, Medioburg. 1743. *Liber tertius*, Zwolle, 1745.—— 5. *Benj. Heath Notæ et Lectiones ad tragicorum veterum reliquias*, Oxon. 1762, 4to. 6. *Eclaircissements sur la Tragedie d'Agamemnon*. *Mem. de l'Acad. des Inscript.* tom. xi. p. 349. 7. *Reflexions sur la Tragedie d'Æschyle, intitulé Des Perses*, par Mr. de Burigny, tom. 29. 8. *Memoire sur les Tragiques Grecs* par Le Beau, tom. 35. 9. Richard Potter's notes adjoined to his translation. 8. Joh. Aug. Starkii *libellus de Æschylo*, Gœt. 1765, 4to.

Six of the tragedies of Æschylus were published at Venice by Aldus, 1518, 8vo; and afterwards at Paris by Turnebus, 1552, 8vo. We are indebted to Robertellus for the improvement of these editions; by separating the tragedies of Agamemnon and the Cœphoroi, which before had been united, by correcting the text, and adding the scholia; his edition was published at Venice, 1552, 8vo. P. Victorius also published an edition, with the scholia, ex Offic. Henr. Stephani, 1557, 4to, in which the tragedy of Agamemnon received some corrections, by the collation of two manuscripts. A smaller edition with many corrections was printed in 1580, 12mo, by John Canter, at Antwerp. In the publication intitled *Corpus Poetarum Græcorum*, Genev. 1614, fol. the seven tragedies of Æschylus are inserted with a latin interpretation by Sauroman. A new edition was expected from the specimens of Dr. Antony Askew, published at Leyden in 1746; but it had been anticipated by that of J. Cornelius Paaw, who republished Stanley's with additional notes and corrections at the Hague, 1745, 2 vol. 4to. An edition with some new readings appeared at Glasgow in 1746, both in 4to and 12mo. The Prometheus in Greek, with an italian version, was published at Rome in 1754, 4to, and in gr. lat. and eng. by Dr. Morell, at London, 1773, 4to. Brumoy's translation

tion of the tragedies of Æschylus is to be found in his *Theatrum Græcæ*, first published at Paris in 1730, of which there have been several editions, and one english translation. The admirable translation of Æschylus into english verse, by Potter, cannot be with propriety omitted. It appeared in quarto at London in 1777, and afterwards in 2 vol. 8vo; and was soon adjudged to be worthy of the original.

Many useful commentaries have tended to elucidate and explain this poet. *Observata ad Æschyli Prometheum et Scholiasten*, by Fred. L. Abrisch, et *Prætermissa in observatis*, by the same critic, under the name of Patrobasilias. *Observat. Miscell.* vol. 7. tom. iii. p. 405—416; and vol. 8. tom. iii. p. 341—346; in which collection are also to be found *Observationes in Æschylum et ejus Scholiasten*, by an anonymous correspondent. *Animadversiones in Æschylum*, by George d'Arnaud, are in his *Observat. Crit.* Harling. 1728, 8vo. In 1743 appeared at Middleburg, a more enlarged commentary on the difficult parts of Æschylus, by Abrisch; it was intituled *Animadversio-num ad Æschylum libri duo*, Medioburg. liber tertius, Zwolle, 1743.

The translations of Æschylus are, 1. The Prometheus; with an italian version, Romæ, 1754, 4to. 2. Brumoy's, in french prose, in *Theatrum Græcæ*, of which there is an english translation, 5 vol. 4to. 3. Prometheus in gr. lat. & eng. by Dr. T. Morell, Lond. 1777. 4. In english verse by Potter, Lond. 1777, afterwards in 2 vol. 8vo. 5. In french, Paris 1770, 8vo, par Mr. le Franc de Pompignan. We regret that we can give no biographical information of this useful commentator: We can only learn that he was a professor at Zwolle, and was born at Homberg in 1699. Dr. Benjamin Heath published at Oxford, 1762, in 4to, *Notæ & Lectiones ad Tragicorum veterum Reliquias*. *Eclaircissements sur la Tragedie d'Agamemnon*, in the *Memoires de l'Acad. des Inscriptions*, tom. xi. p. 349. *Reflexions sur la Tragedie d'Æschyle*, intitulé *Des Perles*, par M. de Burigny, tom. 29. *Memoire sur les Tragiques Græcs*, par Le Beau, tom. 35. In 1765 was published at Göttingen, in 4to, another commentary on Æschylus; it was intituled, Joh. Aug. Starkii *Libellus de Æschylo*.

ÆSOP, the Phrygian, lived in the time of Seson, about the 50th olympiad, under the reign of Cræsus, the last king of Lydia. As to genius and abilities, he was greatly indebted to nature; but in other respects not so fortunate, being born a slave, and extremely deformed. St. Jerome, speaking of him, says, he was unfortunate in his birth, condition, and death; intimating his supposed deformity, servile state, and tragical end. His great genius, however, enabled him to support his misfortunes, and in order to alleviate the hardships of servitude, he composed

those entertaining and instructive fables, which have acquired him so much reputation. He is generally supposed to have been the inventor of that kind of writing : but this is contested by several, particularly Quintilian, who seems to think that Hesiod was the first author of fables[τ]. Æsop, however, certainly improved this art to a very high degree; and hence it is that he has been accounted the author of this sort of productions :

*Æsopus auctor quam materiam reperit,
Hanc ego polivi versibus senariis.*

PHÆD. Prol. ad lib. i.

*If any thoughts in these iambics shine,
Th' invention's Æsop's, and the verse is mine.*

The first master whom Æsop served was one Carasius Demarchus, an inhabitant of Athens; and there, in all probability, he acquired his purity in the greek tongue[u]. After him he had one or two more masters, and at length came under a philosopher named Xanthus. It was in his service that he first displayed his genius: Xanthus being one day walking in the fields, a gardener asked him why those plants, which he nursed with so much care, did not thrive so well as those which the earth produced without any cultivation? The philosopher ascribed all to Providence, and continued his walk: but Æsop, having stopped with the gardener, compared the earth to a woman, who always regards her own children more affectionately than those to whom by a second marriage she may become a stepmother: The earth, said he, is the stepmother to laboured and forced productions, but the real mother to her own natural produce. Æsop was afterwards sold to Idmon, or Iadmon, the philosopher, who enfranchised him. After he had recovered his liberty, he soon acquired a great reputation amongst the Greeks; so that, according to Meziriac, the report of his wisdom having reached Cræsus, this king sent to enquire after him, and engaged him in his service. He travelled through Greece, according to the same author: whether for his own pleasure, or upon the affairs of Cræsus, is uncertain; and passing by Athens, soon after Pisistratus had usurped the sovereign power, and finding that the Athenians bore the yoke very impatiently, he told them the fable of the frogs who petitioned Jupiter for a king. Some relate, that in order to shew that the life of man is full of miseries, Æsop used to say, that when Prometheus took the clay to form man, he tempered it with tears[x]. The images made use of by

[τ] Quint. Inst. Orat. lib. v. cap. 11.

[u] Meziriac's Life of Æsop, printed at Bourgen Brefs in 1632.

[x] Meziriac. ex Themistio.

Æsop are certainly very happy inventions to instruct mankind ; they have all that is necessary to perfect a precept, being a mixture of the useful with the agreeable. " Æsop the fabulist, (says Aulus Gellius) was deservedly esteemed wise, since he did not, after the manner of the philosophers, rigidly and imperiously dictate such things as were proper to be advised and persuaded, but, by framing entertaining and agreeable apologies, he charms and captivates the human mind [v]."

Æsop was put to death at Delphi. Plutarch tells us, that he came there with a great quantity of gold and silver, being ordered by Cræsus to offer a sacrifice to Apollo, and to give a considerable sum to each inhabitant ; but a quarrel arising betwixt him and the Delphians, he sent back the sacrifice and the money to Cræsus ; for he thought that those, for whom the prince designed it, had rendered themselves unworthy of it. The inhabitants of Delphi contrived an accusation of sacrilege against him, and, pretending they had convicted him, threw him headlong from a rock. For this cruelty and injustice, we are told, they were visited with famine and pestilence ; and consulting the oracle, they received for answer, that the god designed this as a punishment for their treatment of Æsop. They endeavoured to make an atonement by raising a pyramid to his honour.

ÆSOP, a greek historian, who wrote a romantic history of Alexander the Great : it is not known at what time he lived. His work was translated into Latin by one Julius Valerius, who is not better known than Æsop. Freinshemius has the following passage concerning this work : " Julius Valerius wrote a fabulous latin history of Alexander, which by some is ascribed to Æsop, by others to Callisthenes. Hence Antoninus, Vincentius, Uspargensis, and others, have greedily taken their romantic tales. It may not be amiss to quote here the opinion of Barthius, in his *Adversaria* : ' There are many such things (says this author) in the learned monk, who some years ago published a life of Alexander the Great, full of the most extravagant fictions ; yet this romance had formerly so much credit, that it is quoted as an authority even by the best writers. Whether this extraordinary history was ever published I know not ; I have it in manuscript, but I hardly think it worthy of a place in my library. It is the same author that Franciscus Juretus mentions under the

[v] Among the best editions of Æsop we may enumerate the following :

1. Aldus, 1505, inter alios, fol. 2. Rob. Stephani, Paris, 1546, 4to. 3. Plantin, 1565, 16mo. 4. Is. Nic. Revelet, Franc. 1610 and 1660, 8vo. 5. Ant. Al-soppii, Oxon. 1638, 8vo. 6. Joannes Hud-

son, Oxon. 1718, 8vo. Hudson's edition laid a foundation for others. 1. Jo. Mich. Heusinger, Eifenspach and Lips. 1740, 1755, and republished afterwards in 1771, 8vo. cum præfatione, C. A. Klotizii. 2. Jo. Got. Hauptman, Lips. 1741, 8vo. 3. Christ. Aug. Kiegel, Lips. 1769, 8vo.

name

name of *Æsop*.^[z] Thus far Barthius [z]. Freinshemius tells us, that this work was published in german at Strasburg, in 1486.

ÆSOP (*CLODIUS*), a celebrated actor, who flourished about the 670th year of Rome. He and *Roscius* were contemporaries, and the best performers who ever appeared upon the roman stage; the former excelling in tragedy, the latter in comedy. Cicero put himself under their direction to perfect his action [A]. *Æsop* lived in a most expensive manner, and at one entertainment is said to have had a dish which cost above 800 pounds: this dish we are told was filled with singing and speaking birds, some of which cost near fifty pounds. Pliny (according to Mr. Bayle) seems to refine too much, when he supposes that *Æsop* found no other delight in eating these birds, but as they were imitators of mankind: and says, that *Æsop* himself being an actor was but a copier of man; and therefore he should not have been lavish in destroying those birds, which, like himself, copied mankind [B]. The delight which *Æsop* took in this sort of birds proceeded, as Mr. Bayle observes, from the expence. He did not make a dish of them because they could speak, this motive being only by accident, but because of their extraordinary price. If there had been any birds that could not speak, and yet more scarce and dear than these, he would have procured such for his table. *Æsop*'s son was no less luxurious than his father, for he dissolved pearls for his guests to swallow [C]. Some speak of this as a common practice of his, but others mention his falling into this excess only on a particular day, when he was treating his friends. Horace speaks only of one pearl of great value, which he dissolved in vinegar and drank.

*Filius Æsopi detractam aure Metellæ
(Scilicet ut decies solidum exorberet) acetò
Diluit insignem baccam: qui sanior, ac si
Illud idem in rapidum flumen jaceretve cloacam?*

HOR. SAT. III. LIB. II. VER. 232.

An actor's son dissolv'd a wealthy pearl
(The precious ear-ring of his fav'rite girl)
In vinegar, and thus luxurious quaff'd
A thousand solid talents at a draught.
Had he not equally his wisdom shewn,
Into the sink or river were it thrown?

FRANCIS.

Æsop, notwithstanding his expences, is said to have died worth above a hundred and sixty thousand pounds [D]. When he was upon the stage, he entered into his part to such a de-

[z] Freinshemius's preface to his commentary on Quintus Curtius.

[A] Plutarch. in Cicer. vita, p. 863.

[B] Plin. lib. x. cap. 51. pag. m. 443.

[C] Val. Max. lib. ix. cap. 1. num. 2.

[D] Macrobi. Saturn. lib. ii. cap. 10.

gree, as sometimes to be seized with a perfect ecstasy. Plutarch mentions it as reported of him, that whilst he was representing Atreus deliberating how he should revenge himself on Thyestes, he was so transported beyond himself in the heat of action, that with his truncheon he smote one of the servants crossing the stage, and laid him dead on the place [E].

ÆTHERIUS, an architect, lived at the commencement of the 6th century during the reign of Anastasius I, emperor of the east, who made him a privy-councillor. He built an edifice, named Chalcis, in the grand palace of Constantinople; and there is reason to think that it was he who constructed the strong wall which extends from the sea to Selimbria, for preventing the incursions of the Bulgarians and the Scythians.

ÆTION, a celebrated painter, who has left us an excellent picture of Roxana and Alexander, which he exhibited at the Olympic games: it represents a magnificent chamber, where Roxana is sitting on a bed of a most splendid appearance, which is rendered still more brilliant by her beauty. She looks downwards, in a kind of confusion, being struck with the presence of Alexander standing before her. A number of little cupids flutter about, some holding up the curtain, as if to shew Roxana to the prince, whilst others are busied in undressing the lady; some pull Alexander by the cloak, who appears like a young bashful bridegroom, and present him to his mistress: he lays his crown at her feet, being accompanied by Ephestion, who holds a torch in his hand, and leans upon a youth who represents Hymen. Several other little cupids are represented, playing with his arms; some carry his lance, stooping under so heavy a weight; others bear along his buckler, upon which one of them is seated, whom the rest carry in triumph; another lies in ambush in his armour, waiting to frighten the rest as they pass by. This picture gained Aetion so much reputation, that the president of the games gave him his daughter in marriage.

ÆTIUS, one of the most zealous defenders of arianism, was born in Syria, and flourished about the year 336. After being servant to a grammarian, of whom he learned grammar and logic, he was ordained deacon, and at length bishop, by Eudoxus, patriarch of Constantinople. Besides the opinions which he had in common with the Arians, he maintained that faith alone, without good works, was sufficient to salvation. St. Epiphanius has preserved 17 of his propositions against the Trinity. His followers were called Aëtians.

ÆTIUS, an ancient physician, was born at Amida, a town of Mesopotamia; but at what time he lived medical historians are not agreed [F]. Some place him in the year 350, others in

[E] Plut. in Cic. vit. p. 363. [F] Fabric. Bibl. gr. lib. v. cap. 23.

437, and others in 455 : to which last opinion Merklin seems to subscribe [G]. But Dr. Freind [H] will have him to be much later : he says, " it is plain, even from his own books, that he did not write till the very end of the fifth, or the beginning of the sixth century ; for he refers not only to St. Cyril archbishop of Alexandria, who died in 444, but to Petrus Archiater, who was physician to Theodoric, and therefore must have lived still later " He studied at Alexandria, and in several places of his works agrees with the pharmacy of the Ægyptians. His *Tetrabiblos*, as it is called, is a collection from the writings of those physicians who went before him, chiefly Galen ; but contains nevertheless some new things, for which we are entirely indebted to this author. His work consists of 16 books, eight of which were published in greek only at Venice, 1534, in folio ; but Janus Cornarius, a physician of Frankfort, made a latin version of the whole, and published it with the greek at Basil, 1542, in folio. Henry Stephens afterwards printed it among his *Medici principes* at Geneva, 1567, in folio.

A FER (DOMITIUS) [I], a famous orator, born at Nismes. He flourished under Tiberius and the three succeeding emperors. He was elected to the pratorship ; but not being afterwards promoted according to his ambitious expectations, and desirous at any rate to advance himself, he turned informer against Claudia Pulchra, cousin of Agrippina, and pleaded himself in that affair [K]. Having gained this cause, he was ranked amongst the first orators, and got into favour with Tiberius, who had a mortal hatred to Agrippina : but this princess was so far from thinking Domitius the author of this proceſs, that she did not entertain the least resentment against him on that account ; so that one day, when he was likely to meet her in the streets, and had turned away, she imagining he had done this from a principle of shame, ordered him to be called back, and bidding him not be afraid, repeated a line from Homer [L], importing that she looked not upon him but Agamemnon as the cause of the late affair. The encomiums passed by the emperor on the eloquence of Domitius, made him now eagerly pursue the profession of an orator ; so that he was seldom without some accusation or defence, by which he acquired a greater reputation for his eloquence than his probity. In the 779th year of Rome, he carried on an accusation against Claudia Pulchra ; and the year following, Quintilius Varus her son was impeached by him and Publius Dolabella. Nobody was surpris'd that Afer, who had been poor for many years, and squandered the money got by former

[G] Linden renovat. p. 18.
[H] Hist. of Physic. part I. p. 4.
[I] Euseb. Chron. num: 2260.

[K] Tacit. Annal. lib. iv. cap. 52.
[L] Dica. Cass. lib. lxx. p. 752.

impeachments, should return to this practice ; but it was matter of great surprise that one who was a relation of Varus, and of such an illustrious family as that of Publius Dolabella, should associate with this informer. Afer had a high reputation as an orator for a considerable time, but this he lost by continuing to plead when age had impaired the faculties of his mind. "Knowledge (says Quintilian), which increases indeed with years, does not alone form the orator, since he must have a voice and lungs; for if these are broken by age or sickness, there is reason to fear the greatest orator may then be deficient ; that he stop through weariness ; and, being sensible that he is not sufficiently heard, complain first of himself. I myself saw the greatest orator I ever knew, Domitius Afer, in his old age daily losing the reputation he formerly acquired ; for when he was pleading, though known to have been once the greatest man at the bar, some would laugh, which was extremely indecent, others would blush ; hence people took occasion to say, that Domitius would rather fail than desist : nor are these evils, in comparison of others, but of the least kind. The orator, therefore, to prevent his falling into these snares of old age, should sound a retreat, and bring his vessel tight and sound into the harbour [M]."

Quintilian, in his youth, cultivated the friendship of Domitius very assiduously. He tells us that his pleadings abounded with pleasant stories, and that there were public collections of his witty sayings, some of which he quotes. He also mentions two books of his, *On witnesses*. Domitius was once in great danger from an inscription he put upon a statue erected by him in honour of Caligula, wherein he declared, that this prince was a second time consul at the age of 27. This he intended as an encomium ; but Caligula taking it as a sarcasm upon his youth, and his infringement of the laws, raised a process against him, and pleaded himself in person. Domitius, instead of making a defence, repeated part of the emperor's speech with the highest marks of admiration ; after which he fell upon his knees, and begging pardon declared, that he dreaded more the eloquence of Caligula than his imperial power. This piece of flattery succeeded so well, that the emperor not only pardoned, but also raised him to the consulship. Afer died in the reign of Nero.

AFRANIUS, a latin poet, who wrote several comedies in imitation of Menander. He was a man of wit and sense. Quintilian blames him for the licentious amours in his plays. He lived about 100 years before the vulgar æra, according to Vossius. Only some fragments of this poet are come down to our times, which are inserted in the *Corpus poetarum* of Maittaire, London, 1713, folio.

[M] Quintil. xii. 12.

AFRICA-

AFRICANUS (**JULIUS**), an excellent historian of the third century, the author of a chronicle which was greatly esteemed, and in which he reckons 5500 years from the creation of the world to Julius Cæsar. This work, of which we have now no more than what is to be found in Eusebius, ended at the 221st year of the vulgar æra. Africanus also wrote a letter to Origen, on the history of Susannah, which he supposed to be supposititious; and we have still a letter of his to Aristides, in which he reconciles the seeming contradictions in the two genealogies of Christ recorded by St. Matthew and St. Luke.

AGAPETE, a deacon of the church of Constantinople, in the 6th century, addressed a letter to the emperor Justinian on the duties of a christian prince. The Greeks, who had a high veneration for this letter, styled it *The royal epistle*. It is in the *Bibliotheca patrum*; and has been printed several times in 8vo.

AGAPIUS, a greek monk of mount Athos, in the 17th century. We have of his a treatise intituled, *The salvation of sinners*; in which he inculcates the dogma of transubstantiation. This book was printed at Venice in 1641, and again in 1664. It is in vernacular greek.

AGARD (**ARTHUR**), a learned english antiquary, born at Toston in Derbyshire in 1540, was bred to the law, and in a little time made a clerk in the exchequer office. In 1570 he was appointed deputy chamberlain in the exchequer, which he held 45 years, under the following chamberlains, sir Nicholas Throckmorton, sir Thomas Randolph, sir Thomas West, George Young, esq. sir Walter Cope, sir William Killigrew, and sir John Poyntz [N]. His fondness for english antiquities induced him to make many large collections, and his office gave him an opportunity of acquiring great skill in that study. A conformity of taste brought him acquainted with the celebrated sir Robert Cotton, and most of the learned and eminent men in the kingdom. In his time, as Mr. Wood informs us [O], a most illustrious assembly of learned and able persons was set on foot, who styled themselves a Society of Antiquaries, and Mr. Agard was one of the most conspicuous members [P]. Mr. Hearne published the essays composed by that society: those of Mr. Agard, printed in that collection, are as follow: 1. *Opinion touching the antiquity, power, order, state, manner, persons, and proceedings of the high court of parliament in England* [Q]. 2. *On this question, Of what antiquity shires were in England?* In this essay various antient manuscripts are cited; and Mr. Agard seems to think king Ælfred was the author of this division; it

[N] Nicholson's Engl. Histor. Library, p. 208. situation, and its early members, in the introduction to the *Archæologia*, vol. i.

[O] Athen. Oxon. vol. i. col. 519.

[P] See a particular account of this in-

[Q] Hearne's Col. p. 19.

was delivered before the society in Easter term, 33 Eliz. 1591. 3. On the dimensions of the lands in England. In this he settles the meaning of these words, *folin*, *hida*, *carucata*, *jugum*, *virgata*, *ferlingata*, *ferlinges*, from antient manuscripts and authentic records in the exchequer. 4. The authority, office, and privileges of heraults [heralds] in England. He is of opinion, that this office is of the same antiquity with the institution of the garter. 5. Of the antiquity or privileges of the houses or inns of court, and of chancery. In this he observes, that in more antient times, before the making of magna charta, our lawyers were of the clergy: that in the time of Edward I. the law came to receive its proper form; and that in an old record, the exchequer was styled the mother-court of all courts of record. He supposes that at this time lawyers began to have settled places of abode, but affirms he knew of no privileges. 6. Of the diversity of names of this island. In this we find that the first Saxons, landing in this island, came here under the command of one Aelle and his three sons, in 435; and that the reason why it was called England rather than Saxonland, was because the Angles, after this part of the island was totally subdued, were more numerous than the Saxons.

Mr. Agard made the Domestday-book his peculiar study: he composed a large and learned work on purpose to explain it, under the title of *Tractatus de usu et obscurioribus verbis libri de Domestday*, i. e. A treatise on the use and true meaning of the obscure words in the Domestday-book; which was preserved in the Cotton library, under Vitellius N. IX. He spent likewise three years in compiling a book for the benefit of his successors in office: it consisted of two parts, the first containing a catalogue of all the records in the four treasuries belonging to his majesty; the second, an account of all leagues and treaties of peace, intercourses, and marriages with foreign nations [R]. This he deposited with the officers of his majesty's receipt, as a proper index for succeeding officers. He also directed by his will, that eleven other manuscript treatises of his, relating to exchequer-matters, should, after a small reward paid to his executor, be delivered up to the office. All the rest of his collections, containing at least 20 volumes, he bequeathed to his friend sir Robert Cotton. After having spent his days in honour and tranquillity, he died the 22d of August, 1615, and was interred near the chapter-door, in the cloister of Westminster-abbey.

AGATHARCHIDES, a celebrated greek historian, born at Gnidos. He wrote an history of the successors of Alexander, and was the first author who gave a description of the rhinoceros. He lived about 180 years before the christian æra.

[R] Nic. Libr. p. 109.

AGATHARCHUS, a famous painter of Samos, who, at the request of Æschylus the tragedian, was the first who furnished the stage with scenes drawn according to the rule of perspective. He lived about 480 years before Christ.

AGATHIAS, a greek historian, who lived in the 6th century, under the emperor Justinian, was born at Myrina in Asia Minor[s]. Some have concluded from Suidas, that he was an advocate at Smyrna, as Vossius; but Fabricius denies that any such conclusion can be drawn from Suidas's account, only that he was in general an advocate, or scholasticus, as he is called, from having studied the law in the schools appointed for that purpose. In his youth he was strongly inclined to poetry, and published some small pieces of the gay and amatory kind, under the title of Daphniaca: he tells us likewise, that he was author of a Collection of epigrams written by divers hands, a great part of which are presumed to be extant in the greek Anthologia, where however he calls himself Agathius. There have been doubts about his religion: Vossius and others have supposed him a pagan; and they have concluded this chiefly from a passage in the third book of his history; where, giving a reason why the fortress of Onogoris in Colchis was called, in his time, St. Stephen's fort, he says, that this first christian martyr was stoned there, but uses the word *φασι*, they say; as if he did not himself believe what he might think it necessary to relate. But this is by no means conclusive; and Fabricius supposes him, upon much better grounds, to have been a christian, because he more than once gives very explicitly the preference to the doctrine of christians: and in the first book he speaks plainly of the christians as embracing the most reasonable system of opinions, *τῇ ὀρθωτάτῃ χρώμενοι δόξῃ*.

He wrote an history of Justinian's reign in five books, at the desire of Eutychianus, secretary of state, who was his intimate friend, and probably furnished him with many rare and important materials for the purpose. It begins at the 26th year of Justinian's reign, where Procopius ends; and, as Evagrius says, was carried down to the flight of Cosroes the younger to the Romans, and his restoration by Mauritius: but the same Evagrius adds, that the work was not then published. It was printed in greek with Bonaventure Vulcanius's latin version and notes at Leyden, 1594, in 4to; and at Paris in the king's printing house, 1660, in folio.

AGATHO, a tragic poet, much applauded by Plato for his virtue and beauty. He obtained the prize at the olympic games in the 4th year of the 90th olympiad. We have nothing extant of his, except a few quotations in Aristotle, Athenius, and some others.

[s] Fabric. bibl. gr. lib. v. c. 5. Vossius de hist. Græc.

AGATHOCLES, the celebrated tyrant of Sicily, who, from being the son of a potter, commenced thief; turned common soldier; was promoted to be a centurion; then a general; and afterwards turned a pirate; all in regular succession. He defeated the Carthaginians several times in Sicily; was made king, or tyrant, of Syracuse, and then of all Sicily; and made war, with success, on the above people, both in Sicily and Africa. But meeting with a reverse of fortune, and being in arrears with his soldiers, they mutinied, and compelled him to fly from his camp. They then cruelly destroyed his children whom he left behind. Gaining strength again, he returned to Sicily, and put to death first the wives and children of the soldiers who had murdered his, and afterwards the soldiers themselves. He was at length poisoned at the age of 72, having reigned 28 years.

AGELIUS (ANTHONY), bishop of Acerno in the kingdom of Naples, was born at Sorrentum, and died in 1608. He published commentaries on the Psalms, printed at Rome in folio; on Jeremiah in 4to.; and on Habacuc in 8vo, sufficiently esteemed but little read. He was employed by pope Gregory XIII. on the greek edition of the LXX of Rome. His Commentary on the psalms is reckoned his best performance.

AGELNOTH, archbishop of Canterbury in the year 1020, was much in favour with king Canute, and employed his interest with that monarch to good purposes. King Canute being dead, Agelnoth refused to crown his son Harold, alleging that the late king had enjoined him to crown none but the issue of queen Emma; he then laid the crown on the altar, with an imprecation against those bishops who should venture to perform the ceremony. Harold endeavoured both by menaces and large offers to prevail upon the archbishop, but in vain; and whether he was afterwards crowned by any other person is uncertain. Agelnoth, after he had sitten 17 years in the see of Canterbury, died, the 29th of Oct. 1038. He was an author, having written, 1. A panegyric on the blessed Virgin Mary. 2. A letter to earl Leofric concerning St. Augustin. 3. Letters to several persons.

AGGAS (ROBERT), commonly called **AUGUS**, a good english landscape painter, in the reign of king Charles II. He was also skilled in architecture. He painted both in oil and distemper; but there are not many of his pictures extant. The best is a landscape, which he presented to the company of paper-stainers, and is still preserved in their hall. He died in London in 1679, at about the 60th year of his age.

AGLIONBY (JOHN), an eminent divine, was born of a genteel family in Cumberland, and admitted a student of Queen's-college, Oxford, in the year 1583. Being elected fellow, he went into holy orders, and distinguished himself as a polite and learned preacher. He afterwards travelled abroad, and on his return

was made chaplain in ordinary to Q. Elizabeth, and in 1600 took the degree of D. D. About that time he obtained the rectory of Islip, and soon afterwards was elected principal of St. Edmund's Hall. He was chaplain in ordinary to James I. and is said to have had a considerable share in the translation of the New Testament, appointed by the king in 1604. He died at Islip the 6th of February 1610, aged 43, and was buried in the chancel of the parish church. He was well accomplished in most kinds of learning, profoundly read in the fathers and school divinity, and a great critic in the languages.

AGNELLUS, abbot of Ravenna, flourished in the 9th century; his lives of the bishops and archbishops of that city have been unknown for several ages, and perhaps would be so to this day, had it not been for Jerome Rubeus, who frequently quotes him in his History of Ravenna, published in the 16th century. Some learned men, and Vossius among others, have confounded him with another person of the same name, who was bishop of Ravenna in the 6th century. The abbot Bacchini published this ecclesiastical biographer in 4to, 1708. In his preface he points out many faults of Agnellus: amongst others his boldness in reproving several prelates for the dissoluteness of their lives, and for his opposing the pretensions of the church of Rome he calls him a schismatic. Indeed Agnellus deserves little credit in what he says of the ancient bishops of Ravenna; he owns that he tells many stories, as they were commonly believed, and built upon mere tradition. The first bishop of Ravenna, according to his account, was St. Apollinarius, a native of Antioch, and a disciple of St. Peter, with whom he came to Rome, and by whom he was ordained. He wrought many miracles, and suffered martyrdom under the empire of Vespasian. The life of archbishop Maurus is one of the most curious: the author mentions his quarrels with the pope, and gives us his epitaph in these words: "Hic requiescit in pace Maurus archiepiscopus, qui vixit annos 67, qui tempore domini Constantini imp. liberavit ecclesiam suam de jugo Romanorum servitutis." Agnellus complains in several places of the avarice, luxury, and lewdness of the bishops; and having praised archbishop Ecclesius for his virtue, he cries out, "Heu vobis gregibus, quales erant pastores quantum mutati estis ab illis!"

AGOULT (GUILLAUME D'), a provençal gentleman and poet, wrote ballads about the year 1198. He was one of the best minstrels of his time. The work most known of this troubadour is a poem intituled, *La maniera d'amar dal tems passat*. His design in it is to prove that there is no honour without probity; no probity without love; and no love where there is no care for the honour of the lady.

AGREDA (MARIE D') a religious of the order of cordeliers, superior

superior of the convent of the immaculate conception at Agreda in Spain, was born in that city in 1602. This damsel had a vision, in which God gave her express orders to write the life of the blessed Virgin. She began this journal in 1637 ; but a confessor, who had the direction of her during the absence of her usual confessor, ordered her to throw it into the fire. The other, on his return, bid her renew her work. Marie d'Agreda eagerly obeyed him ; and the fruit of her meditations, or rather of her delirium, appeared, after her death, under this title : *The Mystical City of God, the Miracle of his Omnipotence, and the Abyss of his Grace, shewn in the Divine History and Life of the most holy Virgin Mary, mother of God, manifested in these last ages by the holy virgin to the nun Marie de Jesus, abbess of the convent of the immaculate conception of the city of Agreda.* This production was found written entirely with her own hand ; with an attestation that the whole of what it contained had been revealed to her. The reading of it, however, was forbidden at Rome ; and Pere Crozet, a recollet of Marseilles, having published the 1st part of it in french, the Sorbonne passed a sharp censure upon it in the year 1696, though it had been approved in Spain. The entire translation of this franciscan appeared at Brussels, 1717, in eight vols. 12mo, and in three vols. 4to.

AGRESTIS (JULIUS), a captain in Vitellius's army, who distinguished himself by the following very bold and surprising action : Antonius, who had revolted from Vitellius to Vespasian, having taken, plundered, and laid waste the city of Cremona, Agrestis was unable to bear the indolence the emperor shewed on this occasion ; and, having in vain endeavoured to awaken his magnanimity, begged that he might be sent to survey the enemy's forces, and to learn the transactions at Cremona. This request being granted, instead of assuming the behaviour of a spy, he went and boldly told Antonius his design, desiring to be permitted to see the whole. Antonius readily sent some persons with him, who shewed him the scene of the fight, the desolation and remains of Cremona, and the legions taken prisoners. Agrestis, upon his return to Vitellius, related what he had seen ; but finding his report disbelieved and himself accused of corruption and infidelity, he boldly cried out, "Since then some remarkable confirmation is necessary, and since neither my life nor my death can henceforth avail thee, I will furnish thee with an evidence that thou mayest credit ;" and saying this, he left his presence, and, by a voluntary death, confirmed the truth of what he had asserted.

AGRICOLA (GEORGE), a german physician, born at Glauca in Misnia, on the 24th of March 1494, surpassed all the ancients in the knowledge of metals and subterraneous animals.

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He wrote several works upon this and other subjects. He died Nov. 21, 1555.

AGRICOLA (MICHAEL), a lutheran minister, at Abo in Finland, memorable for being the first who translated the New Testament into the language of that country, which greatly contributed to the propagation of lutheranism.

AGRIPPA (HENRY CORNELIUS) [T], a man of considerable learning, and a great magician according to report, in the 16th century, was born at Cologne, the 14th of September 1486, of a noble family. He was very early in the service of the emperor Maximilian: acted at first as his secretary; but being no less formed for the sword than the pen, he afterwards took to the profession of arms, and served that emperor seven years in Italy, where he distinguished himself in several engagements, and received the honour of knighthood for his gallant behaviour. To his military honours he was desirous likewise to add those of the universities, and accordingly took the degrees of doctor of laws and physic. He was a man of an extensive genius, and well skilled in many parts of knowledge, and a variety of languages; as he himself tells us, though not perhaps with so much modesty as could be desired: "I am (says he) pretty well skilled in eight languages, and so complete a master of six, that I not only understand and speak them, but can even make an elegant oration, dictate and translate in these languages. I have besides a pretty extensive knowledge in some abstruse studies, and a general acquaintance with the whole circle of sciences." His insatiable curiosity, the freedom of his pen, and the inconstancy of his temper, involved him in many misfortunes: he was continually changing his situation; always engaging himself in some difficulty or other; and, to complete his troubles, he drew upon himself the hatred of the ecclesiastics by his writings. According to his letters, he was in France before the year 1507, in Spain in 1508, and at Dole in 1509. At this last place he read public lectures on the mysterious work of Reuchlin, *De Verbo mirifico*, which engaged him in a dispute with Catilinet, a franciscan. These lectures, though they drew upon him the resentment of the monks, yet gained him general applause, and the counsellors of the parliament went themselves to hear them [U]. In order to ingratiate himself into the favour of Margaret of Austria, governess of the Low Countries, he composed a treatise *On the Excellence of Women*; but the persecution he met with from the monks prevented him from publishing it, and obliged him to go over to England, where he wrote a Commentary upon St. Paul's Epistles. Upon his return to Cologne, he

[T] Agrip. Epist. xxvi. lib. vii. p. 1041, ed. Lugd. in 8vo.

[U] Oper. tom. ii. p. 508.

read public lectures upon those questions in divinity which are called Quodlibetales. He afterwards went to Italy, to join the army of the emperor Maximilian, and staid there till he was invited to Pisa by the cardinal de Sainte Croix [x].

In the year 1515 he read lectures upon Mercurius Trismegistus at Pavia. He left this city the same year, or the year following; but his departure seemed rather like a flight than a retreat. By his second book of Letters we find, that his friends endeavoured to procure him some honourable settlement at Grenoble, Geneva, Avignon, or Metz: he chose the last of these places; and in 1518 was employed as syndic, advocate, and counsellor for that city. The persecutions raised against him by the monks, because he had refuted a vulgar notion about St. Anne's three husbands, and because he protected a countrywoman who was accused of witchcraft [v], obliged him to leave the city of Metz. The abuse which his friend Jacobus Faber Satulensis, or Jacques Faber d'Estaples, had received from the clergy of Metz, for affirming that St. Anne had but one husband, had raised his indignation, and incited him to maintain the same opinion. Agrippa retired to Cologn in the year 1520, leaving without regret a city, which those turbulent inquisitors had renderedaverse to all polite literature and real merit. He left his own country in 1521, and went to Geneva: here his income must have been inconsiderable, for he complains of not having enough to defray his expences to Chamberi, in order to solicit a pension from the duke of Savoy. In this however his hopes were disappointed; and in 1523 he removed to Fribourg in Switzerland. The year following he went to Lyons, and obtained a pension from Francis I. He was appointed physician to the king's mother; but this did not turn out so much to his advantage, as might be expected, nor did he attend her at her departure from Lyons, in August 1525, when she went to conduct her daughter to the borders of Spain. He was left behind at Lyons, and was obliged to implore the assistance of his friends in order to obtain his salary; and before he received it, had the mortification of being informed that he was struck off the list. The cause of his disgrace was, that, having received orders from his mistress to examine by the rules of astrology, what success would attend the affairs of France, he too freely expressed his dislike that she should employ him in such idle curiosities, instead of things of consequence: at which the lady was highly offended; and be-

[x] Ep. xlix. lii. lib. i.

[v] This countrywoman was of Vaucy, a village situated near the gates of Metz, and belonging to the chapter of the cathedral. There appeared in the clergy of Metz, who were the accusers of that woman, so much prejudice, and such ig-

norance of all polite learning and philosophy, that Agrippa gives the city of Metz the character of being "omnium bonarum literarum virtutumque noverca," the stepmother of all true learning and virtue. Agrippa's letter, June 2, 1519.

came yet more irritated against him, when she understood that his astrological calculations promised new successes to the constable of Bourbon. Agrippa finding himself thus abandoned, gave way to the utmost rage and impetuosity of temper: he wrote several menacing letters, and threatened to publish some books, in which he would expose the secret history of those courtiers who had worked his ruin: nay, he proceeded so far as to say, that he would for the future account that princess, to whom he had been counsellor and physician, as a cruel and perfidious Jezebel [z].

He now resolved to remove to the Low Countries; this he could not do without a passport, which he at length obtained, after many tedious delays, and arrived at Antwerp in July 1528. The duke de Vendome was the principal cause of these delays; for he, instead of signing the passport, tore it in pieces in a passion, protesting he would never sign it for a conjurer. In 1529 Agrippa had invitations from Henry king of England, from the chancellor of the emperor, from an Italian marquis, and from Margaret of Austria, governess of the Low Countries: he preferred the last, and accepted of being historiographer to the emperor, which was offered him by that princess. He published, by way of introduction, the History of the Government of Charles V. Soon after, Margaret of Austria died, and he spoke her funeral oration. Her death is said in some measure to have been the life of Agrippa, for great prejudices had been infused into that princess against him: "I have nothing to write you (says he in one of his letters) but that I am likely to starve here, being entirely forsaken by the deities of the court; what the great Jupiter himself (meaning Charles V.) intends I know not. I now understand what great danger I was in here: the monks so far influenced the princess, who was of a superstitious turn, as women generally are, that, had not her sudden death prevented it, I should undoubtedly have been tried for offences against the majesty of the crown and the sacred honour of the monks; crimes for which I should have been accounted no less guilty, and no less punished, than if I had blasphemed the Christian religion." His treatise *Of the Vanity of the Sciences* [A], which he published

[z] Nec ultra illam ego pro principe mea (jam enim esse desit) sed pro atrocissima et perfida quadam Isebele, mihi habendam decrevi. Ep. lxii. lib. iv. p. 884.

[A] Agrippa speaks in severer terms of Luther in this work than in his letters. "When he wrote this treatise (says Mr. Bayle) he certainly did not entertain those hopes which he had at first conceived of Luther: I believe that he, as well as Erasmus, at first considered this reformer as

a hero, who would put an end to that tyranny which the mendicant friars and the rest of the clergy exercised over the minds and consciences of mankind. They were ignorant and voluptuous: they propagated the weakest and most absurd superstitions, and discouraged all polite learning: they would not themselves endeavour to rise from barbarity and ignorance, nor permit others to do so; so that a man of sense and learning was sure to become the per-

petual

lished in 1530, greatly enraged his enemies; and that which he soon after printed at Antwerp, "Of the Occult Philosophy," afforded them fresh pretexts for defaming his reputation. It was lucky for him that cardinal Campejus, the pope's legate, and the cardinal de la Mark, bishop of Liege, spoke in his favour. Their kind offices, however, could not procure him his pension as historiographer, nor prevent him from being thrown into prison at Brussels, in the year 1531. But he soon regained his liberty, and the year following paid a visit to the archbishop of Cologne, to whom he had dedicated his Occult Philosophy, and from whom he had received a very obliging letter in return. The inquisitors endeavoured to hinder the impression of his Occult Philosophy, when he was about to print a second edition with emendations and additions; however, notwithstanding all their opposition, he finished it in 1533. He staid at Bonne till 1535; when he returned to Lyons, he was imprisoned for what he had written against the mother of Francis I. [B] but he was soon released from his confinement, at the desire of several persons, and went to Grenoble, where he died the same year. Some authors say that he died in the hospital, but Gabriel Naudé affirms it was at the house of the receiver general of the province of Dauphiny [C].

Agrippa had been twice married. Speaking of his first wife, lib. ii. ep. 19. "I have (says he) the greatest reason to return thanks to Almighty God, who has given me a wife after my own heart, a virgin of a noble family, well behaved, young, beautiful, and so conformable to my disposition, that we never have a harsh word with each other; and what completes my happiness is, that in whatever situation my affairs are, whether prosperous or adverse, she still continues the same, equally kind, affable, constant, sincere, and prudent, always easy, and mistress of herself." This wife died in 1521. He married his second wife at Geneva, in 1522. The latter surpassed the former very much in fruitfulness; he had but one son by the former, whereas the latter was brought to bed thrice in two years, and a fourth time the year following [D]. The third son by this marriage had the cardinal Lorrain for his godfather. She was delivered

petual object of their violent declamations. Agrippa, Erasmus, and several other men of distinguished abilities were extremely glad that Luther had broken the ice: they waited for an opportunity to deliver mankind from this oppression; but when they saw that things took a different turn than what they wished for, they were the first to throw a stone at Luther." Bayle, remark (N), in the Life of Agrippa.

"I find (says Erasmus) by reading a little of the Vanity of Sciences, that A-

grippa was a man of a lively fancy, great reading, and vast memory; but sometimes of greater copiousness than choice, and his style rather redundant than concise and elegant. Upon every subject he censures what is bad, and praises what is good. But there are some people who can bear nothing but applause." Ep. lib. xxvii. p. 1033.

[B] Joh. Wierus de Magis, c. v. p. 111.

[C] Naudé Apol. de Grands Hommes,

p. 42.

[D] Ep. lx. lib. iii. p. 818.

Of her fifth son at Antwerp, in March 1529, and died there in August following. Some say that he married a third time, and that he divorced his last wife; but he mentions nothing thereof in his letters. Mr. Bayle says that Agrippa lived and died in the romish communion, but Sextus Senensis asserts that he was a lutheran. Agrippa, in some passages of his letters, does indeed treat Luther with harsh epithets; however, in the 19th chapter of his *Apology*, he speaks in so favourable a manner of him, and with such contempt of his chief adversaries, that it is likely Sextus Senensis's assertion was founded upon that passage. Bishop Burnet, in his *History of the Reformation*, speaks of Agrippa as if he had been an advocate for the divorce of Henry VIII. Mr. Bayle refutes this, and says that the ambassador of the emperor at London wrote to Agrippa, desiring him to support the interest of the queen: Agrippa replied, that he would readily engage if the emperor would give him orders for that purpose; and declares that he detested the base compliance of those divines who approved of the divorce: and with regard to the Sorbonne, "I am not ignorant (says he) by what arts this affair was carried on in the Sorbonne at Paris, who by their rashness have given sanction to an example of such wickedness. When I consider it, I can scarce contain myself from exclaiming in imitation of Persius, Say, ye sorbonnists, what has gold to do with divinity? What piety and faith shall we imagine to be in their breasts, whose consciences are more venal than sincere, and who have sold their judgments and decisions, which ought to be revered by all the christian world, and have now sullied the reputation they had established for faith and sincerity by infamous avarice." Agrippa was accused of having been a magician and forcerer, and in compact with the devil; but we shall not offer such an affront to the understandings of our readers as to aim at clearing him from this imputation [x]. However, as Mr. Bayle says,

[x] Paulus Jovius tells us, that Agrippa had always a devil attending him, in the shape of a black dog: that when he was dying, being advised to repent, he pulled from the dog's neck a collar, studded with nails which formed some necromantic inscription, and said to him, "Get away, thou wretched beast, which art the cause of my total destruction." The dog ran away to the river Soane, and leaped in, and was never seen more. In *Elogiis*, cap. xci.

Martin del Rio says, that when he travelled, he used to pay money at the inns, which seemed very good, but in a few days it appeared to be pieces of horn or shells. *Disquis. Magic. lib. ii. quest. 12. n. 10.*

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The same author tells us, that Agrippa had a person who boarded with him at Louvain: that one day, when he was going out of town, he ordered his wife not to let any person into his study; however, the boarder got the key of it, and went in, where he met with a book of conjuration, which he began to read. He heard a knocking at the door once or twice, without interrupting his reading: the devil wanted to know who called for him, and upon what account: and because the man gave him no answer, he strangled him upon the spot. Agrippa, at his return home, saw the devils leaping and dancing upon his house; he called to them, and understood from them what had happened. Upon this he

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says, if he was a conjurer, his art availed him little, for he was often in danger of wanting bread. Besides the works already mentioned of Agrippa, he wrote also a Commentary upon the Art of Raimund Lulli, and a Dissertation on Original Sin, in which he asserts, that the fall of our first parents was owing to their immodesty and lust. He promised a piece against the dominicans, who being the chief directors of the inquisition, it is no wonder that he was exasperated against them: "Do not imagine (says he, addressing himself to the magistrates of Cologne) that this is the only heretical article in that order; there are many more of which I shall give a particular account in another book, which I have intituled A History of the Crimes and Heresies of the Predicant Friars. Here I shall expose the wickedness of that order; how often they have poisoned the sacraments, what fictitious miracles they have invented, how many kings and princes they have destroyed, how many cities and commonwealths they have betrayed, how many nations they have seduced, with many other of their enormities." We must not omit mentioning the Key he wrote to his Occult Philosophy, which he reserved only for his friends of the first rank, and he explained it in a manner not very different from the doctrines of the quietists. There was an edition of his works printed at Lyons, 1550, in three volumes 8vo.

AGRIPPA (HEROD), the son of Aristobolus, was grandson of Herod the Great, and born in the year of the world 3997. After the death of his father, Herod his grandfather completed his education, and sent him to Rome, to pay his court to Tiberius. The emperor professed a great regard for Agrippa, and placed him in a situation under his son Drusus, whose affection he soon gained. But the sudden death of Drusus caused all those who had been much esteemed by him to be removed from Rome, by the command of Tiberius, who was fearful their presence might add to his affliction. Agrippa, after having indulged his inclinations almost to excess, found himself under the necessity of quitting Rome, involved in debt, and very indigent. He abandoned the idea of returning to Jerusalem, being conscious he could not make a figure there suitable to his birth. For this reason he retired to the castle of Massada, where he lived for some time, by the assistance of his uncle Herod, more like a prince than what he really was. He made him principal magistrate of Tiberias, and gave him a large sum of money: but the expences of Agrippa were so enormous, that his uncle grew weary of assisting him, and reproached him with his extrava-

he commanded the devil who had killed the man to enter into his dead body, and to walk several turns in a place which was much frequented by the students, and then

to depart: which being done, the boarder, after three or four turns in the walk, fell down dead. *Ibid.* lib. ii. quest. 29. § 1.

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gance. Agrippa took offence at this, and resolved to return to Rome. When he arrived there, he was received favourably by Tiberius, and commanded to attend the son of Drusus. But Agrippa preferring Caius, the son of Germanicus (and grandson of the empress Antonia), whose favour he had formerly enjoyed, attached himself to him with great assiduity. The behaviour and abilities of Agrippa made such an impression on this prince, that he kept him constantly about his person.

Eutyches, a slave, whom Agrippa had made free, overheard him one day express a wish for the death of Tiberius; and advancement of Caius, which he made known to the emperor. In consequence of this, Agrippa was committed to the custody of an officer, and loaded with fetters; but was soon released from his confinement by the death of Tiberius, who was succeeded by Caius Caligula. The new emperor bestowed many favours upon Agrippa, gave him a chain of gold in exchange for his iron fetters, placed a crown upon his head, and granted him the tetrarchy, which Philip, the son of Herod the Great, had possessed, that is, Batanæa and Trachonitis; and added to this that of Lyfania. Agrippa soon went to Judea, to take possession of his new kingdom.

Caius was soon after killed; and Agrippa being then at Rome, advised Claudius to keep possession of the imperial dignity, to which he had been advanced by the army. Agrippa in this affair showed more cunning and address than sincerity and honesty; for while he pretended to be in the interest of the senate, he secretly prevailed upon Claudius to be resolute, and not abandon his good fortune. For this advice the emperor gave him all Judea and the kingdom of Chalcis, which had been possessed by his brother Herod. Thus Agrippa became suddenly one of the greatest princes of the east, and possessed of as many territories, if not more, than Herod the Great had ever held. Agrippa now returned to Judea, and reigned with great satisfaction to the Jews. But through too great a desire of pleasing them, and a mistaken zeal for their religion, he committed an action, the injustice of which is related in scripture, Acts xii. 1, 2, &c. For about the feast of the passover, in the year of Jesus Christ 44, St. James major, the son of Zebedee, and brother to St. John the evangelist, was seized by his order, and put to death. He also laid hands on St. Peter, and imprisoned him, with an intent to execute him when the festival was over. But God having miraculously delivered St. Peter from his confinement, frustrated the designs of Agrippa. After the passover, this prince went to Cæsarea, and had games performed there in honour of Claudius. The inhabitants of Tyre and Sidon waited on him here, to sue for peace. Agrippa came early in the morning to the theatre,

with a design to give them audience; and seated himself on his throne, dressed in a robe of silver tissue, embroidered in an elegant style. The rays of the rising sun darting on it, gave it such a lustre, that the eyes of the spectators were dazzled with looking on it. And when the king spoke to the Tyrians or Sidonians, the parasites around said it was the voice of a god, and not that of a man. Instead of rejecting these impious flatteries, Agrippa received them with an air of complacency; but at the same time observed an owl above him on a cord. He had seen the same bird before, when he was in bonds by order of Tiberius; and it was then told him, that he should be soon set at liberty: but that whenever he saw the same thing a second time, he should not live above five days afterwards. He was therefore extremely terrified; and died at the end of five days, racked with tormenting pains in his bowels, and devoured with worms. Such was the death of Herod Agrippa, after a reign of seven years, in the year of Christ 44.

AGUESSEAU (HENRY FRANCIS D') was born at Limoges in 1668, of an ancient family of Saintonge. His father, intendant of Languedoc, was his first tutor. Young D'Aguesseau brought into the world with him the most happy dispositions of mind and heart. He was charmed with the company of men of sense and endowments, particularly that of Racine and Boileau. Like them he cultivated poetry, and had a talent for it, which he preferred to the last period of his life. Being admitted advocate general of Paris in 1691, he appeared there with so much credit, that the celebrated Dennis Talon, at that time president-a-mortier, said, that he should be glad to finish his course as this young man set out on his. After having held this office for ten years, with no less industry than judgment, he was named procureur general in 1700, at the age of 32. It was now that he presented himself in the full lustre of his character. He regulated the jurisdictions that were under the controul of the parliament, kept up a strict discipline in the tribunals, improved the proceedings in criminal matters, and made several regulations authorised by decrees. He was employed in the digesting of several laws by the chancellor de Pontchartrain, who foretold that he would one day succeed him. The administration of the hospitals was the business he had most at heart. He was advised one day to give himself some respite from his incessant fatigues: Can I allow myself to take any rest (he generously replied) while I know that my fellow-creatures are suffering? The famous winter of 1709 will never be forgotten: D'Aguesseau was one of those who contributed most towards saving that country from the extremities of famine. He revived the salutary laws that had long lain dormant, quickened the zeal of the magistrates,

magistrates, and extended his views to all the provinces. It was his vigilance and inquiries that discovered the stores of corn that avarice had concealed for enriching herself from the public distress. Always the friend of the people, he did not spare to resist the sovereign in what he thought to be contrary to the rights of the nation, and an attack on the liberties of the gallican church. He set so high a value on those liberties, that he constantly refused the intreaties of Louis XIV. and the chancellor Voisin, to give his conclusions for a declaration in favour of the bull *Unigenitus*. After the death of Louis XIV. Voisin having survived that prince but two years, the duke of Orleans regent, cast his eyes on D'Aguesseau, and named him for his successor. Like the chancellor de l'Hôpital for his talents and his labours, he found himself exposed to storms and tempests; at the commencement of the regency, while he was yet only procureur-general, he was summoned to a council, where the system of Mr. Law was brought forward. It was his advice to reject it altogether; and that project, the dangers and advantages whereof he fully evinced, was actually set aside for the present. Affairs afterwards took another turn: interest, supported by intrigue, got the better of prudence. The advocates for the measure succeeded so far as to gain over the prince; but they despaired of moving the resistance of D'Aguesseau, who was then chancellor. The regent took the seals from him in 1718, and sent him orders to retire to his estate of Fresnes. He was not cast down at this disgrace: he only said, "I was not deserving of the honour *Monsi. le Regent* did me, by giving me the seals; but I merit still less the affront he puts upon me by taking them from me." In 1720 he received an order to return, and the seals were restored to him. He was deprived of them for the second time in 1722, and he went back to Fresnes. He was recalled in the month of August 1727, by the interest of cardinal de Fleury; but the seals were not returned to him till 1737: they had been given to Chauvelin. A deputation of the parliament waited on him previously to the enregistering of the patent of the new keeper of the seals: D'Aguesseau answered them, "that he would give an example of submission." A sentiment worthy of the man who had never asked nor desired a post in his life: for honours came and sought him out. At the beginning of the regency he refused to take any steps towards promotion, though he was almost sure of success. "God forbid," said he, "that I should ever fill the place of any man alive!" An expression, simple indeed, but containing all the sublimity of a virtuous sentiment. After being raised to the first dignities, he aspired only to the useful, without bestowing a thought on accumulating wealth. He left no other

fruits of his frugality than his library ; in which he also limited himself to a certain annual expence. During the two periods that he passed at Fresnes, periods which he called " the fairest days of his life," he divided his time between literary pursuits, the plan of legislation he had conceived, and the education of his children. Mathematics, the belles-lettres, and agriculture were his recreations. The chancellor of France was frequently seen amusing himself with digging the ground. At this time it was that he made reflections on legislation, that produced a great number of laws, from 1729 to 1749. In February 1731 appeared the *ordonnance des testaments*, issued in August 1735, which fixed a proper mean between the too great liberty of bequeathing and a too severe restriction, and put an end to that variety of jurisprudence on a matter of such vast importance. The *ordonnance du faux*, July 1737, unravelled the chaos of the old modes of process on this business, and reduced it to a simplicity hitherto unknown. The *ordonnance des evocations et reglemens des juges*, August 1737, applied a remedy to the abuses that commonly arose from those preliminary proceedings, and lessened both the expence and the tediousness of the cause. A declaration concerning the police of corn and grain, issued in October 1740, gave a check to avarice, and prevented, as far as laws can do, the calamities that arise in a government from a scarcity of these necessaries. The *ordonnance des substitutions*, August 1747, granted them that just degree of favour which they may and ought to have, and put an end in a great measure to the litigations they occasioned. The *edict sur les gens de mainmorte*, August 1748, by securing to them the property they already had, forbid them to acquire any more. His design was, to establish an entire conformity in the execution of the antient laws, without introducing any essential alteration in them, by only adding what was wanting to their perfection. But a work of such extent and application was too much for the execution of one man, how great soever his sagacity and wisdom. The chancellor d'Aguesseau was a stranger to no country nor to any age. He possessed a thorough knowledge of the french tongue ; he understood the latin, greek, and hebrew languages ; spoke the arabic, the italian, the spanish, the english, and the portugueze. He was not less respected by foreign literati than by those of his own country. Temperance and equanimity preserved him in a vigorous health and constant cheerfulness to the age of 81 ; but in the course of the year 1750, pains and infirmities reminded him that it was time to quit his station. He accordingly resigned it, retired with the honours attached to the dignity of chancellor, and died in a short time after, the 9th of February 1751. The greater part of his works are already published in nine vols. 4to. It was said of him, that he thought like
a philo-

a philosopher, and spoke like an orator. His principles of eloquence were to combine the force of logic with the order of geometry, adding the stores of erudition and the charms of persuasion. His style is always chaste; and, if we are sometimes tempted to wish for a greater degree of warmth, we can never desire more harmony in it. Once he consulted his father on a discourse he had taken much pains in composing, and which he was desirous of improving still farther. His father returned him for answer: "The fault of your discourse is in being too elegant, it will certainly be less so if you touch it again." D'Aguesseau, in 1694, married Anne le Febvre d'Ormesson. It was on occasion of this union that Coulanges said: that virtue and the graces were now first seen in alliance. She died at Auteuil, Dec. 1. 1735, leaving him six children. His grief on this occasion was proportionate to the tenderness with which he had loved her. Yet no sooner had he dried up his tears than he devoted himself again to the functions of his office. "My services are due to the public," said he, "and it is not just that it should suffer by my domestic affliction." He had never passed a day, from his very childhood, without reading some parts of the scriptures; and he was often heard to say, that it was the balm of his life. This article is partly extracted from the discourse of M. Thomas which obtained the prize at the academie françoise in 1760.

AGYLEE, or AGYLÆUS (HENRY), a famous scholar, native of Bois-le-duc, died in 1595, aged 62, translated the Nomocanon of Photius with more fidelity than elegance. He was perfect master of the greek language.

AJALA (MARTIN PEREZ D'), born in the diocese of Carthage, in 1504, of obscure parents, at first taught grammar for support of his family. Being afterwards ordained priest, and made himself known to Charles V. he was sent by that emperor, in quality of theologian, to the council of Trent, who also bestowed on him successively two bishoprics, and lastly the archbishopric of Valencia. This learned and zealous prelate governed his diocese like a worthy pastor, and died in 1566. There remains by him a latin treatise on the apostolic traditions, in 10 books. Paris, 1562, 8vo.

AIKMAN (WILLIAM), among eminent scottish artists who have been better known abroad than in their own country, must be classed the object of the present memoir. Wealth may be said to be the parent of the fine arts; and a poor country must in general be abandoned by such of her children as have a desire for attaining excellence in that line; for in such a country models of perfection are rare, and few opportunities occur for an artist either to correct his judgment or improve his taste. There, however, it as necessarily happens that, as adventitious circumstances rarely call the attention of youth to that line of

business, it is the powerful incitement of genius alone that prompts any one to prosecute the study of the fine arts, so that perhaps fewer unsuccessful attempts may be expected there to be made, than in countries which are more favourably circumstanced.

There are few instances of young persons in Scotland setting out in life with an intention of prosecuting the fine arts: it is scarcely ever within the view of the parents. The education of children of persons in easy circumstances in Scotland is invariably directed towards the attainment of literary knowledge, either to fit them for the profession of the law, or to enable them to act a becoming part in the character of a gentleman. Hence it happens that scottish artists abroad, are in general as much distinguished for elegant mental acquirements as professional skill; which tends to connect them more intimately with acquaintances formed abroad than is usual among those of other nations, and which too often prevents them from returning to their native country, or continuing in it after they have attained eminence in their art.

Such was the case with Mr. Aikman. His father, a man of eminence at the scottish bar [F], intended that his son should follow the same profession with himself, and gave him an education suitable to these views; but the strong predilection of the son to the fine arts frustrated these views; and he was no sooner at liberty to choose for himself than he decidedly determined to abandon the study of the law, and to attach himself to that of painting alone.

Poetry, painting, and music have, with justice, been called sister arts. The finer feelings of the human mind are the object on which they all are intended to operate; and it seldom happens that any person excels much in one of these arts who is not likewise an admirer of the others. Mr. Aikman was fond of poetry; and was particularly delighted with those unforced strains which, proceeding from the heart, are calculated to touch the congenial feelings of sympathetic minds, and make them vibrate with that delicate unison which those alone who have felt it can appreciate. It was this propensity which attached Mr. Aikman so warmly to Allan Ramsay, the doric bard of Scotland, whose artless strains have been admired wherever the language in which he wrote was known. Though younger than the bard, Mr. Aikman, while at college, formed an intimate acquaintance with Ramsay, which constituted a principal part of his happiness at that time, and of which he always bore the tenderest recollection. It was the same delicate bias of mind which at a future period of his life attached him so warmly to

[F] He was sheriff of Forfarshire, and in the nomination of a lord of session at the time of his death.

Thomson, who unknown, and unprotected by others at that time, stood in need of, and obtained the warmest patronage of Aikman; who perhaps considered it as one of the most fortunate occurrences in his life that he had it in his power to introduce this young poet of nature to sir Robert Walpole, who wished to be reckoned the patroniser of genius, Arbuthnot, Swift, Pope, Gay, and the other beaux esprits of that brilliant period. Thomson could never forget this kindness; and when he had the misfortune, too soon, to lose this warm friend and kind protector, he bewailed the loss in strains which, for justness of thought, and genuine pathos of expression, will perhaps be allowed to equal any thing he had ever wrote, though some may think they fall short of other passages, in that flowing melody of sound which so few others have been able to imitate [G].

Mr. Aikman having prosecuted his studies for some time in Britain, found that to complete them it would be necessary to go into Italy, to form his taste on the fine models of antiquity, which there alone can be found in abundance. And as he perceived that the profession he was to follow, could not permit him to manage properly his paternal estate, situated in a remote place near Arbroath in the county of Forfar in Scotland, he at this time thought proper to sell it, and settle all family claims upon him, that he might thus be at full liberty to act as circumstances might require. In the year 1707 he went to Italy, and having resided chiefly at Rome for three years, and taken instructions from, and formed an acquaintance with the principal artists of that period, he chose to gratify his curiosity by travelling into Turkey. He went first to Constantinople, and from thence to Smyrna. There he became acquainted with all the British gentlemen of the factory; and finding them a very agreeable set of people, he made a longer stay than he had intended. They had even nigh engaged him to forsake the pencil, and to join them in the Turkey trade: but that scheme not taking place, he went once more to Rome, and pursued his former studies there, till the year 1712, when he returned to his native country; there he followed his profession of painting for some time, applauded by the discerning few; though the public, too poor at that period to be able to purchase valuable pictures, were unable to give adequate encouragement to his superior merit. John Duke of Argyll, who equally admired the artist and esteemed the man, regretting that such talents should be lost, at length prevailed on Mr. Aikman to move with all his family to

[G] These lines are inserted complete at the end of this account. The last eight lines only, which doubtless are the best, are all that have been usually inserted in Thomson's works; but the whole deserves

to be preserved, not only on account of the poetry, but as an original portrait of a worthy man who has not been sufficiently known.

London, in the year 1723, thinking this the only theatre in Britain where his talents could be properly displayed. There, under the auspices of the duke of Argyll, who honoured Mr. Aikman with particular marks of his friendship, he formed anew habits of intimacy with the first artists, particularly with sir Godfrey Kneller, whose studies and dispositions of mind were very congenial to his own.

In this society he soon became known to and patronized by people of the first rank, and was in habits of intimacy with many of them; particularly the earl of Burlington, so well known for his taste in the fine arts, especially architecture. For him he painted, among others, a large picture of the royal family of England, for the end of a particular room in his house: in the middle compartment are all the younger branches of the family on a very large canvas, and on one hand above the door a half length of her majesty queen Caroline; the picture of the king was intended to fill the niche opposite to it, but Mr. Aikman's death happening before it was begun, the place for it is left blank. This picture is now in the possession of the duke of Devonshire, whose father married lady Mary Boyle, daughter and only child to the earl of Burlington.

This was perhaps the last picture finished by Mr. Aikman, and is in his best style, which like that of Raphael went on continually improving to the last. His country had the misfortune of losing him too, like Raphael, at a very early age.

Towards the close of his life he painted many other pictures of people of the first rank and fashion in England. At Blickling in Norfolk, the seat of Hobart earl of Buckinghamshire, in a gallery there, are a great many full length pictures by Mr. Aikman, of noblemen, gentlemen, and ladies, relations and friends of the earl. These, with the royal family above named, were his last works; and but a few of the number he painted in London.

Mr. Aikman was the particular friend of Mr. William Somerville, the author of the Chace, Hobbinsol, and several other performances of merit, from whom he received an elegant tribute of the Muse, on his painting a full length portrait of him in the decline of life, carrying him back, by the assistance of another portrait, to his youthful days. This poem was never published in any edition of that gentleman's works, it is therefore also inserted at the end of this account.

The subject of this article was the only son of William Aikman, of Cairney, esq. advocate, by Margaret sister of sir John Clerk, of Pennycuik, bart. He was born on the 24th October 1682. He married Marion Lawson, daughter to Mr. Lawson of Cairnmuir in Tweeddale, by whom he had one son named John, who died at his house in Leicester-fields, London, on the 14th

January

January 1731. Mr. Aikman himself having died soon after, both father and son were buried in the same grave at the same time [H].

The following epitaph, written on that mournful occasion by Mr. Mallet, who was another of Mr. Aikman's intimate friends, was engraven on their tomb in the Grey Friars church-yard, Edinburgh, but is now so much obliterated as not to be legible. It is printed in that author's works.

DEAR to the good, and wise, disprais'd by none,
Here sleep, in peace, the father and the son;
By virtue, as by nature, close ally'd,
The painter's genius, but without the pride;
Worth unambitious, wit afraid to shine,
Honour's clear light, and friendship's warmth divine;
The son fair rising, knew too short a date;
But oh! how more severe the parent's fate!
He saw him torn untimely from his side,
Felt all a father's anguish—wept, and dy'd.

Allan Ramsay, who had the misfortune to survive his friend, paid also a poetical tribute to his memory [1].

Mr. Aikman left behind him two daughters—Margaret, married to Hugh Forbes, esq. advocate, lately one of the principal clerks of session in Scotland, and brother to the gallant general Forbes who took Fort Du Quesne from the French in the war 1758; and Henrietta, married to William Carruthers, esq. of Dormont in Galloway.

In his style of painting Mr. Aikman seems to have aimed at imitating nature in her pleasing simplicity: his lights are soft, his shades mellow, and his colouring mild and harmonious. His touches have neither the force nor harshness of Rubens; nor does he seem, like Reynolds, ever to have aimed at adorning his portraits with the elegance of adventitious graces. His mind, tranquil and serene, delighted rather to wander with Thomson in the enchanting fields of Tempe, than to burst, with Michael Angelo, into the ruder scenes of the terrible and the sublime. His compositions are distinguished by a placid

[H] John Aikman died in Leicester-fields, London, on the 14th of January O. S. 1731, and as his father proposed going to Scotland that year, and intending to send down his son's remains, they were, in the mean time, deposited in a vault belonging to a friend in St. Martin's church.

Mr. Aikman dying the 7th of June thereafter, they were brought from thence

and sent down along with his father's, and were interred in the same grave on the same day.

Mr. Aikman died in the 49th year of his age, and his son in the 17th of his.

[1] An eclogue to the memory of Mr. William Aikman, our celebrated painter, published in his works. See also in Boyse's poems a compliment to Mr. Aikman.

tranquillity and ease rather than a striking brilliancy of effect : and his portraits may be more readily mistaken for those of Kneller than any other eminent artist ; not only because of the general resemblance in the dresses, which were those of the times, they being contemporaries, but also for the manner of working, and the similarity and bland mellowness of their tints.

There are several portraits painted by Mr. Aikman in Scotland in the possession of the duke of Argyll, the duke of Hamilton, and others.

There is also a portrait of Aikman in the gallery of the grand duke of Tuscany, painted by himself ; and another of the same in the possession of his daughter, Mrs. Forbes, in Edinburgh, whose only son now represents the family of Aikman.

EPISTLE TO MR. AIKMAN THE PAINTER,

BY WILLIAM SOMERVILLE, ESQ.

[Not published in any collection of his works.]

SUCH (AIKMAN) once I was ; but ah, how chang'd
 Since those blest days, when o'er the hills I rang'd ;
 When thro' the mazes of th' entangled wood,
 The busy puzzling spaniel I pursu'd ;
 The game he sprung soon felt the fatal lead,
 Flutter'd in air, and at my feet fell dead.
 This faithful record by thy pencil drawn,
 Shews what I was in manhood's early dawn :
 Just the design, and elegant the draught,
 The col'ring bold, and all without a fault.
 But (AIKMAN) be advis'd, and hear a friend :
 On rural squires no more thy time mispend ;
 On nobler subjects all thy cares employ,
 Paint the bright Hebe, or the Phrygian boy ;
 Or, rising from the waves, the Cyprian dame
 May vindicate her own Apelles' fame.
 But if thy nicer pencil shall disdain
 Shadows, and creatures of the poet's brain ;
 The real wonders of the Brunswick race
 May, with superior charms, thy canvas grace.
 The lovely form that would too soon decay,
 Admir'd, and lost, the pageant of the day,
 Preserv'd by thee, through ages yet to come,
 Shall reign triumphant in immortal bloom.
 'Tis time, the great master's friend, shall but refine,
 With his improving hand, thy works divine.
 This (if the muse can judge) shall be thy lot,
 When I'm no more, forgetting, and forgot.

Now

Now from my zenith I decline apace,
 And pungent pains my trembling nerves unbrace;
 Nor love can charm, nor wine, nor music please;
 Lost to all joy, I am content with ease.
 All the poor comfort that I now can share,
 Is the soft blessing of an elbow chair.
 Here undisturb'd I reign, and with a smile
 Behold the civil broils that shake our isle;
 Bard against bard fierce tilting on the plain,
 And floods of ink profusely spilt in vain.
 Pope, like Almanzor, a whole host defies,
 Th' exploded chain-shot from his Dunciad flies,
 And pil'd on heaps the mangled carnage lies.
 Poets and critics a promiscuous crowd
 Bellow like wounded Mars, and roar aloud;
 The routed host precipitate retires,
 With weaker shouts, and with unequal fires.
 The quibbling advertisement and pert joke
 But blaze awhile, and vanish into smoke;
 And weak remarks drop short upon the ground:
 Or, if they reach the foe, but slightly wound.
 Thus have I seen, amid the shouting throng,
 Bruin, with step majestic, stride along;
 The curs at distance bark, or slyly bite;
 But if he stands erect and dares the fight,
 Cowering they snarl, yet dread the gripe severe,
 And all their dropping tails confess their fear.
 Pardon me, Aikman, that my rambling lays
 Desert my theme, and thy unfinished praise:
 'T was nature call'd, unknowing I obey'd;
 Painting's my text, but poetry's my trade;
 Both sister arts; and sure my devious Muse
 Kind-hearted Dennis [κ] will for once excuse.
 A short digression to condemn were hard;
 Or heav'n have mercy on each modern bard.

POEM ON THE DEATH OF MR. AIKMAN THE
 PAINTER, BY MR. THOMSON.

O! COULD I draw, my friend, thy genuine mind,
 Just, as the living forms by thee design'd!
 Of Raphael's figures none should fairer shine,
 Nor Titian's colours longer last than mine.
 A mind in wisdom old, in lenience young,
 From fervent truth where every virtue sprung;

[κ] Dennis the critic.

Where

Where all was real, modest, plain, sincere ;
 Worth above show, and goodness unsevere.
 View'd round and round, as lucid diamonds show ;
 Still as you turn them, a revolving glow :
 So did his mind reflect with secret ray,
 In various virtues, heav'n's eternal day.
 Whether in high discourse it soar'd sublime,
 And sprung impatient o'er the bounds of time ;
 Or wand'ring nature o'er with raptur'd eye,
 Ador'd the hand that turn'd yon azure sky :
 Whether to social life he bent his thought,
 And the right poise that mingling passions sought,
 Gay converse blest, or in the thoughtful grove,
 Bid the heart open every source of love :
 In varying lights still set before our eyes,
 The just, the good, the social, or the wise.
 For such a death who can, who would, refuse
 The friend a tear, a verse the mournful Muse ?
 Yet pay we must acknowledgement to heav'n,
 Though snatch'd so soon, that Aikman e'er was giv'n
 Grateful from nature's banquet let us rise,
 Nor meanly leave it with reluctant eyes :
 A friend, when dead, is but remov'd from sight,
 Sunk in the lustre of eternal light ;
 And when the parting storms of life are o'er,
 May yet rejoin us on a happier shore.
 " As those we love decay, we die in part ;
 String after string is sever'd from the heart,
 Till loosen'd life at last—but breathing clay,
 Without one pang is glad to fall away.
 Unhappy he who latest feels the blow ;
 Whose eyes have wept o'er every friend laid low ;
 Dragg'd ling'ring on from partial death to death,
 And, dying, all he can resign is breath [L]. "

AIMOIN, a benedictine of the abbey de Fleury-sur-Loire, composed a history of France in five books. The two last were finished, after his death, by another hand. It is nothing but a vile compilation, stuffed with fables and miracles extracted from the legends. This history is to be seen in the 3d volume of Duchesne's collection. Aimoin was of Aquitaine; he wrote with ease, but without elegance. He died about the commencement of the 11th century.

AINSWORTH (HENRY), a famous english nonconformist divine, who flourished in the latter end of the 16th and be-

[L] The last eight lines are all that are given in the editions of Thomson's works.

ginning of the 17th century. In the year 1590, he joined the brownists, and by his adherence to that sect shared in their persecutions [M]. He was well versed in the hebrew language, and wrote many excellent commentaries on the holy scriptures which gained him great reputation. The brownists having fallen into great discredit in England, they were involved in many fresh troubles and difficulties; so that Ainsworth at length quitted his country, and fled to Holland, whither most of the nonconformists, who had incurred the displeasure of queen Elizabeth's government, had taken refuge. At Amsterdam Mr. Johnson and he erected a church, of which Ainsworth was the minister. In conjunction with Johnson he published, in 1602, A confession of faith of the people called brownists; but being men of violent spirits, they split into parties about some points of discipline, and Johnson excommunicated his own father and brother: the presbytery of Amsterdam offered their mediation, but he refused it. This divided the congregation, half of which joining Ainsworth, they excommunicated Johnson, who made the like return to that party. The contest grew at length so violent, that Johnson and his followers removed to Embden, where he died soon after, and his congregation dissolved. Nor did Mr. Ainsworth and his adherents live long in harmony, for in a short time he left them, and retired to Ireland; but when the heat and violence of his party subsided, he returned to Amsterdam. His learned productions were esteemed even by his adversaries, who, while they refuted his extravagant tenets, yet paid a proper deference to his abilities; particularly Dr. Hall, bishop of Exeter, who wrote with great strength of argument against the brownists. But nothing could have effect upon him, or make him return home: so he died in exile. His death was sudden, and not without suspicion of violence: for it is reported, that having found a diamond of great value, he advertised it; and when the owner, who was a Jew, came to demand it, he offered him any gratuity he would desire. Ainsworth, though poor, requested only of the Jew, that he would procure him a conference with some of his rabbis, upon the prophecies of the Old Testament relating to the messiah, which the Jew promised; but not having interest to obtain such a conference, it was thought that he contrived to get Ainsworth poisoned. He was undoubtedly a person of profound learning, and deeply read in the works of the rabbis. He had a strong understanding, quick penetration, and wonderful diligence. He published occasionally several treatises, many of which were popular at the time [N].

AINSWORTH

[M] Neal's Hist. of the Puritans, vol. i. p. 543. 577.

[N] "A Counter-poison against Ber-

nard and Crasshaw, 1612," 4to.—a. "An Animadversion on Mr. Richard Clyfton's Advertisement, who under pretence of answering

AINSWORTH (ROBERT), an Englishman, who has greatly served his country, by compiling the most useful latin dictionary that has yet appeared, was born at Woodyale, four miles from Manchester, in Lancashire, September 1660. He was educated at Bolton in that county, and afterwards taught a school in the same town [o]. Some years after he went to London, and became master of a considerable boarding-school at Bethnal-Green, where, in 1698, he wrote and published a short treatise of Grammatical Institution. Thence he removed to Hackney, and afterwards to other places near London; teaching with good reputation for many years, and acquiring a competent subsistence, he retired. He had a turn for latin and english poetry, as well as for antiquities; and some single poems of his have been printed in each of those languages. About 1714 a proposal was made to certain eminent booksellers in London, for compiling a new compendious english and latin dictionary, upon the same plan with Faber's Thesaurus; when Mr. Ainsworth being pitched upon, as a proper person for such a design, soon after undertook it. But the execution of it was attended with so many difficulties, that it went on very slowly for a long time, and for some years was entirely suspended; however, being at length resumed, it was finished, and published with a dedication to Dr. Mead, in 1736, 4to. The title will sufficiently explain the nature and contents of it. To the second edition, additions and improvements were made by Samuel Patrick, LL.D. and usher of the Charter-house-school. "*Thesaurus Linguae Latinae compendarius: or, A compendious Dictionary of the Latin Tongue; designed for the use of the British nation: in three parts.*" 1746 [P].

Mr. Ainsworth died at London the 4th of April 1743, aged 83 years, and was buried, according to his own desire, in the cemetery of Poplar, under the following monumental inscription, composed by himself:

swering Charles Lawne's book, hath published another man's private letter, with Mr. Francis Johnson's answer thereto; which letter is here justified, the answer hereto refuted, and the true causes of the lamentable breach that has lately fallen out in the english exiled church at Amsterdam, manifested. Printed at Amsterdam, by Giles Thorp. A. D. 1613," 4to.—3. "A Treatise of the Communion of Saints"—4. "A Treatise of the Fellowship that the Faithful have with God, his Angels, and one with another, in this present life: 1615." 8vo.—5. "The trying out of the Truth between John Ainsworth and Henry Ainsworth, the one pleading for, and the other against pope-

ry: 4to.—6. "An Arrow against Idolatry." —7. "Certain Notes of Mr. Ainsworth's last Sermon on 1 Pet. ii. 4, 5. Printed in 630," 8vo.

[O] Patrick's Preface to the second edition of Ainsworth's Thesaurus, &c.

[P] Mr. Ainsworth's other publications were, 1. "A short Treatise of Grammatical Institutions, &c. 1698," 2vo.—2. "Monumenta vetustatis Kempiana, &c. 1729," 2vo.—3. "IÆEION, five ex veteris monumenti Iſiaci descriptione. Iſidia Delubrium repertum, 1729," 8vo.—4. "De Clypeo Camilli antiquo, &c. 1734," 4to. Of all these, see a more particular account in the Anecdotes of Bowyer, by Nichols, p. 108.

Rob. Ainsworth et uxor ejus, admodum senes
 Dormituri, vestem detritam hic exuerunt,
 Novam primo mane surgentes induturi.
 Dum fas, mortalis, sapias, & respice finem :
 Hoc suadent Manes, hoc canit Amramides.

To thy reflection, mortal friend,
 Th' advice of Moses I commend :
 Be wise and meditate thy end.

AIRAULT (PETER), in latin, *Ærodius*, lieutenant-criminal in the presidial of Angiers, was born there in the year 1536, and executed that office in such a manner as to obtain the title of the "Rock of the accused." He published, 1. The Declamations of Quintilian, which he illustrated with notes. 2. A Treatise concerning the Power of Redemption, written by Francis Grimaudet, to which he wrote a Preface on the Nature, Variety, and Change of Laws. 3. An Account of Decrees and Cases that have been adjudged amongst divers Nations from all Antiquity. 4. A Treatise upon the Power of Fathers; and some others. He died at Angiers, July 21, 1601, aged 65 years, leaving ten children. See the next article.

AIRAULT (RENE), eldest son of the former, was the occasion of great trouble to his father. He was born at Paris, November 11, 1567. Peter Airault, in order for his education, put him under the care of the jesuits, and perceiving that he had a lively genius, a strong memory, and other excellent qualifications, very earnestly desired both the provincial of that order and the rector of the college not to solicit him to enter into their society, which they readily promised, but soon broke their word; and, though he made the greatest interest, and even got the king of France and the pope on his side, he could never get him out of their hands. This was the reason which induced him to write on the power of fathers. René Airault died at La Flèche, December 18, 1644.

AIRAY (HENRY), provost of Queen's college, Oxford, was born in Westmoreland, educated in grammatical learning by the care of Bernard Gilpin, usually called the northern apostle, and by him sent to St. Edmund's hall, Oxford, in 1579. He was then 19 years of age, and was maintained at the university by Gilpin, who left him a handsome legacy by his last will. Mr. Airay soon removed from St. Edmund's hall to Queen's college, where he became Pauper puer serviens. In 1583, he took his bachelor's degree, and was made Tabardus; and in 1586 he commenced master of arts and fellow. About this time he went into orders and became a constant preacher in the university, particularly in the church of St. Peter in the east. In 1594, he took the degree of B. D. and four years after was chosen provost

of his college; and in 1606 he was chosen vice-chancellor. He wrote the following pieces, 1. Lectures upon the whole Epistle of St. Paul to the Philippians, London, 1618, 4to. 2. The just and necessary Apology touching his Suit in Law, for the Rector of Charlton on Otmore, in Oxfordshire, London, 1621, 8vo. 3. A Treatise against Bowing at the Name of Jesus. Airay was a zealous calvinist, and a great supporter of those of his party. He died in Queen's college the 10th of October 1626, aged 57, and was buried in the inner chapel of the said college.

AIRAY (CHRISTOPHER), vicar of Milford in Hampshire, was born at Clifton in Westmoreland, and admitted a student in Queen's college, Oxford, in 1621; where having passed the servile offices, and taken the degree of M. A. he was elected a fellow. Soon after he went into holy orders, and in 1642 to the degree of B. D. He wrote *Fasciculus præceptorum logicæ* in gratiam Juventutis Academicæ compositus; besides a few other small pieces. He died the 18th of October 1670, aged 69, and was buried in the chancel of his church of Milford.

AITON (WILLIAM), was born in 1731, at a small village near Hamilton, in Lanarkshire. He had been early initiated in horticulture; and in 1754, coming for employment to the southern parts of the kingdom, he attracted, in the following year, the notice of Mr. Philip Miller, author of the Gardener's Dictionary, who was at that time superintendant of the botanical garden at Chelsea. The instruction which he received from that eminent gardener, it is said, laid the foundation of his future fortune.—His attention to his profession procured for him a recommendation to the late princess dowager of Wales, and his present majesty. In 1759, he consequently was appointed to superintend the botanical garden at Kew. An opportunity for the exertion of his talents was now offered, nor was it neglected. The most curious plants were collected from every known part of the world, and his skill in the cultivation of them was evinced by his attention to the various soils and degrees of warmth or cold which were necessary for their growth. The borders in the garden were enlarged for the more free circulation of the air where it was required, and the stoves were improved for the reception of plants, and, as near as it was thought possible, adapted to the climates from which they were produced. His professional abilities were not unnoticed by the most eminent botanists of the time; and in 1764 he became acquainted with Sir Joseph Banks, when, equally honourable to both, a friendship commenced which subsisted for life. In 1783, Mr. Haverfield having been advanced to a higher station, was succeeded by Mr. Aiton, in the more lucrative office of superintending the pleasure and kitchen gardens at Kew, with which he was permitted

mitted to retain his former post. His labours proved that the favours which his majesty conferred on him were not injudiciously bestowed; for in 1789 he published an ample catalogue of the plants at Kew, with the title of "*Hortus Kewensis*." In this catalogue was given an account of the several foreign plants which had been introduced into the english gardens at different times. The whole impression of this elaborate performance was sold within two years, and a second edition has been long wanted. Though active and temperate, Mr. Aiton had for some time been afflicted with a complaint, which is thought by the faculty to be incurable. It was that of a schirrhus liver, nor was it to be surmounted by the aid of medicine, though every possible assistance was liberally bestowed. He died on February 1st, 1793, in the 63d year of his age, having left behind him a wife and three daughters. He had been distinguished by the friendship of those who were most celebrated for their botanical science. The late earl of Bute, sir Joseph Banks, the late Dr. Solander, and Mr. Dryander, were the friends to whom he always was inclined to declare his acknowledgements for their kindness, and to the three latter for the assistance which they afforded him in completing the "*Hortus Kewensis*." He was assiduous in his employment, easy in his temper, and faithful to his duty. As a friend, a husband, and a father, his character was exemplary. On his burial in the church-yard at Kew, his pall was supported by those who knew and esteemed him; by sir Joseph Banks, the Rev. Dr. Goodenough, Mr. Dryander, Dr. Pitcairn, Mr. Dundas of Richmond, and Mr. Zoffani. The king, attentive to his faithful servants, demonstrated his kindness to Mr. Aiton, by appointing his son to his father's places.

AITZEMA (LEOVAN), was born at Dorkum in Friezland, 1600, of a noble family. The hanseatic towns appointed him their resident at the Hague, where he died in 1669, with the reputation of an honest man, a good politician, and an amiable scholar. Of his writing there remains a History of the united provinces, in dutch, seven vols. in folio, and 15 vols in 4to. It is valuable for the public acts which it contains from 1621 to 1669. The share which Aitzema wrote of this, and which he could not compile, is no better than a farrago without style and without method. A continuation of it was published in 3 vols. folio, bringing the history down to 1692. It is from Aitzema that the *Histoire des Provinces Unies*, 8 vols. 4to, Paris, 1757, 1771, is principally taken. By this writer we have also a latin history of the peace of Munster, 1654, in 4to, esteemed for its exactitude, though certainly not for its diction.

AKAKIA (MARTIN), professor of physic in the university of Paris, was born at Chalons, in Champagne. He was named Sans Malice, i. e. Harmless; but, according to the custom

of that age, he changed it to Akakia, a greek word of the same meaning. He published a latin translation of two books of Galen, *De Ratione Curandi*, i. e. *Of the Method of Curing*; and illustrated it with a commentary: he also translated Galen's *Art Medica*. He died in 1551.

AKAKIA (MARTIN), a parisian, son to the former, and second physician to Henry III. He wrote a treatise *De Moribus Mulieribus*, and *Consilia Medica*, which were not published till after his death, which happened in 1588.

AKENSIDE (MARK), a physician, who published in latin a treatise upon "The Dysentery," in 1764, and a few pieces in the first volume of the *Medical Transactions* of the college of physicians, printed in 1768 [Q]; but far better known, and more to be distinguished hereafter, as a poet.

He was born at Newcastle upon Tyne, November 9, 1721. His parents, who were dissenters, sent him to receive the first rudiments of his education at the grammar-school of Newcastle. He was afterwards placed under the tuition of Mr. Wilfon, who kept a private academy. At the age of 18 he went to Edinburgh to qualify himself for the office of a dissenting minister, and obtained some assistance from the fund of the dissenters, which is established for such purposes. Having, however, relinquished his original intention, he resolved to study physic, and honourably repaid that contribution, which, being intended for the promotion of the ministry, he could not conscientiously retain.

In 1741 he went to Leyden, to complete his medical studies; and May 16, 1744, he took his doctor's degree in physic. On this occasion, he, according to custom of the university, published a Dissertation on the Origin and Growth of the Human Foetus.

In this his first medical production he is said to have displayed much sagacity and judgment, by attacking some opinions which were then generally adopted, and by proposing others, which have been since confirmed and received.

Akenside gave early indication of genius.—Several of his poems were the produce of his youth. His capital performance, *The Pleasures of Imagination*, was first published in 1744; and, like most extraordinary productions, it was not properly appreciated till time had matured the public judgment. I have, says our late eminent biographer, heard Doddsley, by whom it was published, say, that when the copy was offered him, the price demanded for it being such as he was not inclined to give precipitately, he carried the work to Pope, who having looked over it, advised him not to make a niggardly offer; for this was no every-day writer.

[Q] These pieces are, 1. "Observations upon Cancers." 2. "Of the use of Ipecacuanha in Asthma." 3. "A Method of treating white swellings in the joints."

He published also, when he commenced doctor of physic, "*Dissertationem Inauguralem de ortu et incremento foetus humani.*" Leida, 1744.

Upon

Upon the publication of his "Pleasures of Imagination," he gave offence to Warburton, by a note in the third book, in which he revived and maintained the notion of Shaftesbury, that ridicule is the test of truth. Warburton attacked him with severity in a preface; and Akenfide was warmly defended in "An Epistle to the Rev. Mr. Warburton." Though the pamphlet was anonymous, it was known to be the production of his friend Jeremiah Dyson.

In the revifal of his poems, which he left unfinished, he omitted the lines and the note to which Warburton had objected. In 1745 he published a collection of his Odes; and wrote a vehement invective against Pultney, earl of Bath, whom he stigmatizes under the name of Curio, as the betrayer of his country. He seems to have afterwards been dissatisfied with his epistle to Curio; for he expunged about half the lines, and changed it to the form of an ode. At different and long intervals some other poems of his appeared, which were, together with the rest, published after his decease.

As a physician, he commenced practice at Northampton soon after his return from Leyden. But not finding the success which he expected, or being desirous of moving in a more extensive sphere, he removed to Hampstead, where he resided more than two years, and then settled in London.

That he might be enabled to support the figure which was necessary for his introduction to practice in town, his generous friend Mr. Dyson allowed him 30*l.* a year. Whether any bond or acknowledgement was taken is uncertain; but it is known that after his death Mr. Dyson possessed his effects, particularly his books and prints, of which he was an assiduous collector.

Having commenced his career in medicine, our author distinguished himself by various publications in his profession; and having read the Gultonian lectures in anatomy, he began the Cronian lecture, in which he intended to give a history of the revival of learning; but soon desisted. He was admitted to a doctor's degree at Cambridge, after having taken it at Edinburgh and Leyden; was elected a fellow of the College of Physicians, and one of the physicians at St. Thomas's Hospital; and, upon the establishment of the queen's household, appointed one of the physicians to her majesty. His discourse on the Dysentery, 1764, was admired for its pure and elegant latinity, and he might probably have attained a still greater eminence in his profession if his studies had not been terminated with his life. He died of a putrid fever, June 23, 1770, in the 59th year of his age; and is buried in the parish church of St. James, Westminster.

His poems, published soon after his death in 4to and 8vo,

consist of the Pleasures of Imagination, two books of Odes, a Hymn to the Naiads, and some Inscriptions. The Pleasures of Imagination, as before observed, was first published in 1744; and a very extraordinary production it was, from a man who had not reached his 23d year. He was afterwards sensible, however, that it wanted revision and correction, and he went on revising and correcting it for several years; but finding this task to grow upon his hands, and despairing of ever executing it to his own satisfaction, he abandoned the purpose of correcting, and resolved to write the poem over anew upon a somewhat different and enlarged plan. He finished two books of his new poem, a few copies of which were printed for the use of the author and certain friends; of the first book in 1757, of the second in 1765. He finished also a good part of a third book, and an introduction to a fourth; but his most munificent and excellent friend, conceiving all that is executed of the new work, too inconsiderable to supply the place, and supersede the republication of the original poem, and yet too valuable to be withheld from the public, has caused them both to be inserted in the collection of his poems. Dr. Akenfide, in this work, has done for the noble author of the "Characteristics," what Lucretius did for Epicurus formerly; that is, he has displayed and embellished his philosophic system, that system which has the first-beautiful and the first-good for its foundation, with all the force of poetic colouring.

He had very uncommon parts and learning, a strong and enlarged way of thinking, and no inconsiderable portion of that stoical-enthusiasm, which his archetype Shaftesbury makes the ground-work of every thing that can be great and good in us. He was, in short, one of innumerable instances to prove, that very sublime qualities may spring from very low situations in life; for he had this in common with cardinal Wolsey, that he was the son of a butcher.

ALAIN (DE L'ISLE), in latin, ALANUS DE INSULIS, a learned divine of the university of Paris, surnamed the Universal Doctor, distinguished himself by his works, which were printed in 1653, in folio. He died in 1294.

ALAIN (NICHOLAS), a french poet of the beginning of the present century, is the author of several petty comedies, the best of which is l'Epreuve reciproque, in one act and in prose, and continues to be acted. La Motte, who was present at one of his representations, excited the laughter of the pit by a bon-mot: "Alain," said he, "thou hast not sufficiently eked out thy end." He was the son of a cobbler, and the catastrophe of his piece was not spun out to the extent of which it seemed susceptible.

ALAIN (CHARTIER), secretary to Charles VII. king of France,

France, born in the year 1386. He was the author of several works in prose and verse; but his most famous performance was his Chronicle of King Charles VII. Bernard de Girard, in his preface to the History of France, styles him "an excellent historian, who has given an account of all the affairs, particulars, ceremonies, speeches, answers, and circumstances at which he was present himself, or of which he had information." Giles Corozet tells us [x], that Margaret, daughter to the king of Scotland, and wife to the dauphin, passing once through a hall where Alain lay asleep, stopped and kissed him before all the company who attended: some of them telling her, that it was strange she should kiss a man who had so few charms in his person, she replied, "I did not kiss the man, but the mouth from whence proceed so many excellent sayings, so many wise discourses, and so many elegant expressions." Mr. Fontenelle, among his Dialogues of the Dead, has one upon this incident, between the princess Margaret and Plato. Mr. Pasquier compares Alain to Seneca, on account of the great number of beautiful sentences interspersed throughout his writings.

ALAMANNI (LEWIS), born at Florence, the 28th of October 1495, was of a noble family, of the party of the Paledchi, who were in the interest of the Medici, against the Poppoloni, or Assertors of Liberty [s]. He studied in his own country, and, as some authors assert, under James Diacridetto. The friendship which he contracted with him and Buondelmonte proved very nigh fatal to him, for he entered with them into a conspiracy against Julius de Medici, and the plot being discovered, Diacridetto was beheaded, but Alamanni and Buondelmonte saved themselves by flight [r]: however, they were proscribed, and a sum of money set upon their heads. They went by different roads to Venice, where they were very kindly entertained by Charles Capello, a gentleman of senatorian rank. Julius de Medici having been elected pope next year, under the name of Clement VII. they resolved to retire into France: as they passed through Brescia, they were arrested and thrown into prison; but Capello having used his interest in their favour, they were again set at liberty. Alamanni wandered from place to place, living sometimes in France, sometimes at Genoa, waiting for some happy change which might restore him to his native country: this change happened in the year 1527, when, Charles V.'s army having taken Rome, the pope was obliged to retire to the castle of St. Angelo. The Florentines seized this opportunity to restore the public liberty; and, having driven the

[x] His Collection of memorable expressions of noble and illustrious persons.

[s] Biblioth. Ital. tom. i. p. 263.
[r] Nicéron, tom. xiii. p. 53.

Medici out of the city, recalled Alamanni and Buondelmonte, with many others who had been exiled. But the emperor's army having been very successful in Italy, Nicholas Capponi, one of the chief magistrates of Florence, being apprehensive of some new misfortunes, proposed entering into an agreement with his imperial majesty. Several persons were of his opinion; and a council of the city being called, Alamanni made a long speech in support of Capponi's motion: but the opposite party having prevailed, Alamanni became suspicious to the abettors of liberty; so that now he appeared seldom at Florence, and lived mostly at Genoa. However, the commonwealth having raised an army in 1528, they appointed Alamanni commissary-general, and his commission was sent to him at Genoa [v]. The affairs of the French being reduced very low in Italy, he once more endeavoured to draw off the Florentines from the interest of France; but all his endeavours proved ineffectual, and rendered him odious to the people, so that he was again obliged to leave Florence.

A truce having been concluded betwixt the emperor and Francis I. the Florentines now thought proper to send deputies to solicit peace with his imperial majesty; but he refused to treat with them, unless they restored the sovereign power to the Medici; and, upon their refusal to comply with this demand, the emperor's and the pope's armies entered into Tuscany, took great part thereof, and besieged Florence. The Florentines applied to Francis I. but not finding him disposed to give them any relief, they had recourse to their citizens in exile. Alamanni, who had a true love for his country, forgetting the ill treatment he had received, raised all the money he possibly could, in order to assist his fellow-citizens: but it was too late; the Florentines were obliged to surrender their city on the 10th of August 1530, and Alexander de Medici was invested with the sovereign authority. The leading men of the popular party were put to death, and Alamanni, among others, was banished to Provence; but, not conforming to his sentence, was summoned to appear; and, upon his non-appearance, declared a rebel in 1532. He now went again to France, where Francis I. from a love to his genius and merit, became his patron. This prince employed him in several important affairs, and honoured him with the collar of the order of St. Michael. About the year 1540, he was admitted a member of the *Inflammati*, an academy newly erected at Padua, chiefly by Daniel Barbaro and Ugolin Martelli. Peace having been concluded in 1544, between the emperor and the king of France, Alamanni was sent ambassador to the imperial court. Among the several poems

which he had composed in the praise of Francis I. there was one pretty severe upon the emperor, wherein, amongst several other satirical strokes, there is the following, where the cock says to the eagle,

Aquila grifagna

Che per piu divorar due beechi porta.

Two crooked bills the ravenous eagle bears,
The better to devour.

The emperor had read this piece; and when Alamanni now appeared before him, and pronounced a fine speech in his praise, beginning every period with the word *Aquila*, he heard him with great attention, and at the conclusion thereof made no reply, but repeated

Aquila grifagna

Che per piu divorar due beechi porta.

This, however, did not disconcert Alamanni, who immediately made the following answer: "Sir, when I composed these lines, it was as a poet, who is permitted to use fictions; but now I speak as an ambassador, who is bound in honour to tell the truth. I spoke then as a youth, I speak now as a man advanced in years: I was then swayed by rage and passion, arising from the desolate condition of my country; but now I am calm and free from passion." The emperor was highly pleased with this answer, and treated Alamanni with great friendship and civility. After the death of Francis, Henry duke of Orleans, who succeeded him in 1537, shewed no less favour to Alamanni; and, in the year 1551, sent him as his ambassador to Genoa: this was his last journey to Italy; and being returned to France, he died at Amboise on the 18th of April 1566, being in the 66th year of his age. He left many beautiful poems, and other valuable performances in the Italian language [x].

ALAMOS (BALTHAZAR) a Spanish writer, born at Medina

[x] 1. "Opere Toscane, vol. i. Lyons, 1532." A second was published at the same place, the year following.—2. "La Coltivazione:" which went through various editions.—3. "Gyrone Cortese;" a translation in Italian verse from a French romance, then in great esteem.—4. "La Avarchide." The subject of this poem is taken from the ancient town of Avaricum, mentioned by Julius Cæsar: the author endeavours to imitate Homer's Iliad, and the incidents do indeed much resemble those in the Greek poem.—5. "Flora, a comedy."—6. "Epigrammi:" in the taste and spirit of Martial.—7. "Orazione et Sylva." A discourse which he made to the militia

of Florence, in 1529.—8. "Rime:" printed in several Italian collections.—9. "Littera alla Marchese de Pescara;" and "Lettera a Pietro Aretino."—10. "Orazione." This is inserted in Varchi's History, being the discourse which he had made to engage the Florentines to enter into an agreement with Charles V.—11. "Canzone." Printed in the Journal of Venice, tom. xxxii. p. 364.—12. We have also some notes of his upon Homer's Iliad and Odyssey, the former of which was printed in the Cambridge edition of Homer, in 1689; and Joshua Barnes has also inserted them in his fine edition of Homer, in 1711. Niceron.

del

del Campo in Castile. After having studied the law at Salamanca, he entered into the service of Anthony Perez, secretary of state under Philip II. He was in high esteem and confidence with his master, upon which account he was imprisoned after the disgrace of this minister; he was kept in confinement eleven years, when Philip III. coming to the throne, set him at liberty, according to the orders given by his father in his will. Alamos continued in a private capacity, till the duke of Olivarez, the favourite of Philip IV. called him to public employments. He was appointed advocate-general in the court of criminal causes, and in the council of war. He was afterwards chosen counselor of the council of the Indies, and then of the council of the king's patrimony, and a knight of the order of St. James. He was a man of wit as well as judgement, but his pen was superior to his tongue. He died in the 88th year of his age. His Spanish translation of Tacitus, and the aphorisms which he added in the margin, gained him great reputation: the aphorisms, however have been censured by some authors, particularly by Mr. Amelot, who says, "that they are quite different from what one would expect; that instead of being more concise and sententious than the text, the words of the text are always more so than the aphorism [y]." This work was published at Madrid in 1614; and was to have been followed, as mentioned in the king's privilege, with a commentary, which however has never yet appeared [z]. The author composed the whole during his imprisonment. He left several other works which have never yet been printed [A].

ALAN, ALLEN, ALLYN (WILLIAM), cardinal-priest of the Roman church, was born at Rossall in Lancashire, in 1532 [B]. In 1547, he was entered at Oriel college, Oxford, where he had for his tutor Philip Morgan, a very famous man, and a zealous papist, under whom he studied philosophy with such success, that he was unanimously elected fellow of his college in 1550; and the same year also took the degree of bachelor of arts [C]. In 1556, he was chosen principal of St. Mary's hall, and one of the proctors of the university, being then but 24 years of age. In 1558, he was made canon of York. But on queen Elizabeth's accession to the throne, he lost all hopes of preferment; and therefore, in 1560, he retired to Louvain in the Spanish

[Y] See his Disc. Critique, before his Translat. of Tacitus's Annals.

[Z] Bibl. Script. Hispanizæ, tom. i. p. 141.

[A] 1. "A advertimientos al gobierno;" addressed to the duke of Lerma, about the beginning of the reign of Philip III.

2. "El Conquistador;" containing instructions relating to the conquests to be

made in the new world.

3. "Pontos politicos ode estado." Don Garcias Tello de Sandoval, knight of Calatrava, son-in-law to Alamos, gave information of these manuscripts to don Nicholas Antonio.

[B] Wood's Athen. Ox. vol. i. col. 272.

[C] Ibid. col. 273.

Netherlands, where an english college was erected, of which he became the chief support. Here he began to write in defence of the catholic religion: and his first production was against a piece written by bishop Jewell, on the subject of purgatory and prayers for the dead. The great application he gave to his studies, soon brought him into a bad state of health; and the physicians being of opinion that nothing would recover him but his native air, though his going to England was attended with great danger, yet he embarked for it in 1565. He went first, as the doctors advised him, into Lancashire; and there, without any regard to his safety, he laboured to the utmost of his power to propagate the catholic religion. For this purpose he wrote and dispersed several little pieces; but so strict a search was made after him, that he was forced to retire from that county into the neighbourhood of Oxford, where he wrote an apology for his party, under the title of Brief Reasons concerning the Catholic Faith. He was obliged to fly from hence to London; and not long after, with some difficulty, made his escape to Flanders, in 1568 [D]. He went to Mechlin, in the duchy of Brabant, where he read lectures on divinity with great applause; thence he removed to Doway, where he was made doctor of divinity: he had also the canonry of Cambray bestowed upon him as a reward for his zeal in the service of the catholic church. Not long after, he was appointed canon of Rheims, through the interest of the Guises, and thither he removed the seminary which had been settled at Doway; for don Lewis de Requereens, governor of the Netherlands, had obliged the english fugitives to withdraw out of his government.

Dr. Alan having written various treatises in defence of the doctrines and practices of the romish church, was now esteemed the champion of his party. In his own country, however, he was reputed a capital enemy of the state; all correspondence with him was deemed treason, and Thomas Alfield was executed for bringing certain books of his into England [E]. It

was

[D] Fitzherbert in Vit. Card. Alani.

[E] There is still among the papers of the lord treasurer Burleigh, a brief of the treasonable expressions extracted out of Dr. Alan's books, in order to ground his indictment. These expressions are most of them contained in a treatise written by Dr. Alan, intituled, "The Defence of the Twelve Martyrs in one Year." In order to give the reader some notion of his style and manner of writing, we shall transcribe a paragraph or two from this indictment: "The bond and obligation we have entered into, for the service of Christ and the church, far exceedeth all

other duty which we owe to any human creature; and, therefore, where the obedience to the inferior hindereth the service of the other, which is superior, we must, by law and order, discharge ourselves of the inferior. The wife, if she cannot live with her own husband, being an infidel, or an heretic, without injury or dishonour to God, she may depart from him: or contrariwise, he from her for the like cause: neither oweth the innocent party, nor can the other lawfully claim any conjugal duty or debt in this case. The bond-slave, which is in another kind no less bound to his lord and master,

than

was thought to be owing to the instigation of Dr. Alan, and some fugitive English noblemen, that Philip II. undertook to invade and conquer England. In order to facilitate this, pope Sixtus V. was prevailed upon to renew the excommunication thundered against queen Elizabeth by Pius V. About this time, too, sir William Stanley basely betrayed the town of Darenter to the Spaniards, and went, with his whole regiment of 1200 men, into their service. Rowland York, who had been entrusted with a strong fort in the same country, acted in the like infamous manner. Yet Alan wrote a treatise in defence of this scandalous proceeding: it was printed in english, in form of a letter, and afterwards in latin, under the title of "*Epistola de Daventræ proditione.*" For this, and other services, he was created cardinal on the 28th of July 1587, by the title of St. Martin in montibus; and soon after the king of Spain gave him an abbey of great value in the kingdom of Naples.

In April 1586, Alan published the work which rendered him so infamous in his own country. It consisted of two parts, the first explaining the pope's bull for the excommunication and deprivation of queen Elizabeth; the second, exhorting the nobility and people of England to desert her, and take up arms in favour of the Spaniards. Many thousand copies were printed at Antwerp, to be put on board the armada, that they might be dispersed all over England; but on the failing of this enterprise, all these books were destroyed. One of them, as soon as printed, having been transmitted by some of the lord treasurer's spies to the english council, queen Elizabeth sent Dr. Dale into the Low Countries, to complain of the insult to the prince of Parma [F]. The prince received the complaint with indifference; and replied, that, as he knew not the book, he could not answer for its contents. After the armada was destroyed, Howard earl of Arundel, who had been three years in prison, under a charge of high treason, was brought to his trial; and it being proved that he held a correspondence with cardinal Alan, he was found guilty by his peers [G]. This same year the king of Spain promoted Alan to the archbishopric of Mechlin. The remainder of his life he spent at Rome. The english ministry

than the subject to his sovereign, may also, by the ancient imperial laws, depart, and refuse to obey or serve him, if he become a heretic; yea, ipso facto, he is made free. Finally, the parents that become heretics, lose the superiority and dominion they have, by the law of nature, over their own children; therefore let no man marvel, that, in case of heresy, the sovereign loseth the superiority over his people and kingdom." The indictment charges, that the author did hereby in-

tend, that queen Elizabeth, by reason of her heresy, had fallen from her sovereignty; and it charges Thomas Alfield with bringing the said traitorous books of William Alan into her majesty's dominions, and there publishing them, on the 10th of September, in the 26th year of her reign, that is, in 1584.

[F] Watfon's Quodlibets, octavo, p. 240. Camden's Annal. p. 114.

[G] Camden's Annal. p. 564.

had always spies upon him; for it appears by Burleigh's papers, that he had exact accounts of every step the cardinal took [H]. In the last years of his life, he is said to have altered his sentiments, and to have been extremely sorry for the pains he had taken to promote the invasion of England by the Spaniards. Mr. Watson tells us, that when he perceived the Jesuits intended nothing but the destruction of his native country, he wept bitterly; and this behaviour drew upon him the ill-will of that powerful society [1]. He died on the 26th of October 1594, in the 63d year of his age, and was buried in the english college at Rome, where a monument is erected to his memory, with an inscription preserved by Godwin. He is generally said to have died of a retention of urine; but it is shrewdly suspected that he was poisoned by the Jesuits, who, after his death, used to say, that he was well gone, and that God had taken him away in good time. Besides the works of his already mentioned, he wrote also several other pieces; one, in particular, "Of the Worship due to Saints, and their Relics; a true, sincere, and modest Defence of Christian Catholics, that suffered for their faith, at home and abroad, against a false, seditious, and slanderous libel, intituled, 'The Execution of Justice in England;' wherein it is declared how unjustly the Protestants do charge the Catholics with treason; how untruly they deny their persecution for religion; and how deceitfully they seek to abuse strangers about the cause, greatness, and manner of their sufferings: with divers other matters pertaining to this purpose."

The book to which this was an answer, was penned by lord Burleigh himself; and the original, under his own hand, as Strype tells us (*Annals*, vol. iii. p. 481.), is yet preserved.

ALAN (OF LYNN), in latin, *Alanus de Lynna*, a famous divine, who flourished about the year 1420, was born at Lynn, in Norfolk, and was particularly famous for the great pains he took in writing indexes to most of the books he read. He wrote several other works, particularly, *Moralia Bibliorum*, i. e. The Morality of the Scriptures.

ALAND (SIR JOHN FORTESCUE), LL.D. R.S.S. baron of the exchequer, puisne judge of both benches to king George the First, and a peer of Ireland in the subsequent reign, was born 7th March, A. D. 1670, being second son to Edmund Fortescue, of London, esq. by Sarah his wife.

Our judge was descended from Sir John Fortescue, lord chief justice, and lord high chancellor of England, under king Henry the Sixth [K]. Sir John Fortescue Aland added his latter name

[H] "Table of contents to Strype's 4th volume.

[1] *Quodlibets*, p. 240.

[K] See Greg. Pref. ap. Fortesc. de Laud. Leg. Angl. V. Hicckes' Pref. ap. Thesaur. XLVI.

of Aland in compliment to his lady, who was the eldest daughter to Henry Aland, Esq. of Waterford, in our sister kingdom; and sure it was a very great compliment indeed (whether the same was paid to mental accomplishments, personal charms, or large fortune) to suffer any name to supersede that of Fortescue, in the honour of his descent from which ancestor he seems to have gloried very much.

Whether our judge was educated at a public school, or privately at home, we have not been able to learn, but that he was at college, seems not to admit a doubt; because Oxford complimented him with the honorary degrees of doctor of laws, as a member of that university, if the following extract from the diploma (which may be seen prefixed to his volume of Reports) authorises us in the assertion, viz. “*mirâ semper in has mûsarum sedes benevolentia propendentem, nec minorem inde reportantem.*”

Sir John Fortescue Aland, as an Oxonian, greatly improved his natural endowments, and deservedly had the reputation of being a general scholar [L]; and as he was intended for the profession of the law, upon leaving the university, he became a member of the Inner Temple, where he was chosen reader in the year 1716, 2 Geo. I. as appears by a subscription to his arms, “*Azure, a bend engrailed Argent, cottised Or;*” crest “*a plain shield Argent;*” supporters “*two greyhounds Argent, collar and lined Gules;*” motto “*Forte scutum salus ducum;*” they are in the parliament chamber of that society, and in Guillim’s heraldry; in allusion to the connection between the family name “*Fortescue*” and the first two words of the motto “*Forte scutum.*” Sir Walter Raleigh has styled our judge’s ancestor, the *bulwark* of the law. See sir Walter’s preface to History of the World.

He was called to the bar about the happy æra of the glorious Revolution; this we assert from conjecture, made on the following calculation: Sir John Fortescue Aland was born in the year 1670, and the Revolution happened in 1690, so that our barrister was at that period twenty years old, the usual age at which young gentlemen are generally called to the bar. For his arguments as pleader in the courts of justice, the reader is referred to the following authorities, to take them in alphabetical order, viz. The Reports of Mr. Justice Fortescue Aland; Mr. Serjeant Carthew [M]; Mr. Recorder Comberbach [N]; Lord Chancellor (of Ireland) Freeman [O]; Lord Chief Baron

[L] See Greg. Pr. ap. Fortescue Laud.
Leg. Angl. V.

[M] See Wor. Bibl. Leg. Ang. ap. Br.
Cases concerning Settlements.

[N] See Wor. Bibl. Leg. Angl. ap. Br.
Lord Chief Baron Comyn.

[O] See Wor. Bib. Leg. Angl. ap. Br.
Mr. Thomas Farrelly, or VII. Mod. Rep.

Gilbert's Cafes; Mr. Juftice Levinz; Mr. Juftice Lutwyche [P]; Lord Chief Juftice Raymond [Q]; Mr. Serjeant Salkeld [R]; Mr. Serjeant Skinner, and Mr. Juftice Ventris.

We may prefume our barrifter fhone as an advocate with meridian luftre, fince the celebrated Pope hath recorded his name, by prefixing it to his Imitation of Horace, Sat. II. 1. and diftinguifhed his legal abilities, by asking his opinion, as to libels, in the following immortalizing lines :

“ Tim'rous by nature, of the rich in awe,
 “ I come to counfel learned in the law;
 “ You'll give me, like a friend both fage and free,
 “ Advice, and (as you ufe) without a fee.”

The reader is informed in a note on the firft line, that the delicacy of the addreis does not fo much lie in the ironical application to himfelf, as in ferioufly chara&terifing the perfon for whofe advice the poet applies.

On Friday 22 October 1714, 1 Geo. I. our barrifter was appointed folicitor-general to his royal highnefs the prince of Wales, afterwards king George the Second, and grandfather to his prefent majesty [S]; and on December 21, 1715, 2 Geo. I. or on December 16, 1716, 3 George I. he was conftituted folicitor-general to the king [T] in the room of Nicholas Lechmere, refigned; which arduous and important office he executed fo much to the fatisfaction of his majesty and the people, that he was thought deferving of an higher poft; and accordingly the king promoted him the very next year, viz. 24th January 1716-7, hilary term, 2 Geo. I. by appointing him one of the barons of his exchequer [U], in which court he fucceeded fir Samuel Dodd, the late lord chief baron there, deceased. In the office of folicitor general he was himfelf fucceeded by fir William Thompfon the recorder of London. The reader is referred to the reports of the lord chief baron Comyns, and of the lord chief baron Gilbert [X], fir John Strange and Bunbury, for our baron's refolutions and opinions while he fat in this court.

Though there does not feem to be any particular account now extant of our baron's call to the ftate of a ferjeant at law, yet he certainly was called, as that degree is neceffary to be conferred, previous to the party's being made a judge [Y].

Not being able to record any particular account of this call, we beg leave to refer the reader to a very learned treatife pub-

[P] Modern Reports, III. IV. V. VI. VII. VIII. X. XI. XII. See Wor. Bib.

Leg. Angl. ap. Br.

[Q] Reports tempore Holt, Chief Juftice.

[R] Sefſions Cafes.

[S] Lord Raym. Rep. II. 1318, 1319.

[T] Stra. Rep. Table of Barons, &c. at the end of Bunb. Rep.

[U] Bun. 7, 10.

[X] See Viner's preface to his Abridgment, vol. xviii.

[Y] See Comyns's preface to X. Rep.

lished by William Wynne, a serjeant at law, intituled "Observations on the Antiquity of the Degree of a Serjeant at Law," which was edited from a manuscript of the said serjeant by his son Edward Wynne, who did himself and profession great honour by his writings. The treatise alluded to was not intended for sale; the author having printed but very few copies for the use of his particular friends [z]. The above treatise gives a particular account of the ceremonies usual on such an occasion, among which are—leaving the society, present therefrom, speech thereto, procession to Westminster-hall, robing, counting, rings, and feast; most of which are now nearly abolished.

"Perhaps nobody now living can ascertain with exactness, when the persons omitted in the lists of serjeants at law were called, and consequently their proper places cannot be assigned them. Some very probably took their degree as serjeants, merely as a qualification for (which the serjeant considers as a turnpike to) the bench; and in those cases, their respective promotions will point out the times of their calls with tolerable precision." See the above Observations, &c. 150, 166. We may remark by the way, that it is somewhat surprising that a lawyer should make use of the word bench as a general description of courts of justice, when it peculiarly and emphatically denotes the court of common pleas [a].

"Our baron, on 15th May, 1718, easter term, 4 Geo. I. being within two years and an half after that promotion, constituted one of the justices of the court of king's bench, in the place of sir John Pratt (father of the late lord Camden), made lord chief justice, and was succeeded in the baronship of the exchequer by sir Francis Page."

The learned serjeant, William Wynne, seems to have mistaken the appointment of sir John Fortescue Aland, in the exchequer, for that in the king's bench, if we may presume to make the observation from the date (viz. 1718), which, by the concurrent testimony of respectable authorities, was the year our baron was promoted to the king's-bench, and not to the exchequer. For the resolutions and opinions of our judge, while he sat in this court, see lord Raymond's Reports, his own Reports, those of Lucas, [or X. Mod.] of sir John Strange, and Sessions Cases [b].

On Monday the 9th of June 1727, trinity term, 13 Geo. I. Mr. Justice Aland, in a very solemn speech, pronounced sentence for the execution of major Oneby, convicted on a special verdict, found at the Old Bailey, in February sessions, 12 Geo. I. for the murder of Mr. W. Gower; all the judges of England being unanimously of opinion that the prisoner was guilty of

[z] See Wor. Bib. Leg. Angl. ap. Br.

[a] See Wor. Bib. Leg. Ang. ap. Br.

[b] See Com. Pref. to VIII. Rep.

murder :

murder: because when the deceased said to him, "Though we have had hot words, and you was the aggressor, yet I think we may pass it over," and at the same time offered his hand to the major: to which he answered, "No, damn you, I will have your blood." Surely a sufficient caution not to make use of violent expressions, as many are apt to do, in heat, anger, vexation, and passion.

Upon the morning of Monday, July 3d, being the day appointed for the execution of major Oneby, he opened a vein and bled to death, to avoid the infamy of a public execution.

Upon the trial of an information, filed ex officio by the attorney-general, in the Court of king's-bench, against Edmund Curl, a noted bookseller, for infamous publications, Mr. Justice Aland differed from the other three judges, viz. sir Robert Raymond, chief justice, James Reynolds, Esq. and sir Edmund Probyn, on that prosecution.

The judge owned the charge against Curl (which was for printing and publishing "Venus in the Cloister, or the Nun in her Smock [κ]," to be a very great offence, but knew of no law by which the court could punish it; that common law is common usage, and where there is no law there can be no transgression: he observed, that at common law, drunkenness, or cursing and swearing were not punishable, and yet he did not find the spiritual court take notice of them; that Curl's offence was but a general sollicitation of chastity, and not indictable; that the lady Purbeck's case was for procuring men and women to meet at her house, and held not indictable, unless there had been particular facts to make it a bawdyhouse; that to make it indictable, there should be a breach of the peace, or something tending to it, of which there was nothing in Curl's case; that libel is a technical word at common law; and he owned he much doubted of the case of the King and Read, for there was a rule to arrest the judgment nisi; and in sir Charles Sidley's case, was a force in throwing out the bottles upon people's heads. He thought the book was rather published on purpose to expose the romish priests, the fathers confessors, and the popish religion.

Perhaps if our judge had risen to the fur previous to Pope's publication of his Imitations of Horace, the poet would not have paid that compliment to Aland's judicial capacity which he did to his legal, as we have observed of Pope in the former part of this article, especially when the reader is informed, that the poet was of the roman catholic persuasion.

After the accession of his late majesty king George the Second, all the judges had new patents [L], except Mr. Justice Fortescue Aland, whose commission was superseded [M].

[κ] Stra. Rep. ii. 788. [L] See Wynn, Serj. at Law, 102. [M] Ld. Raym. Rep. ii. 1510.

One Jewell was taken on an escape warrant, made by our judge, and the court of king's-bench was moved to discharge the defendant and the warrant, because he was taken on 6 Jan. 1727-8, and Sir John Fortescue Aland was removed from his office of judge of the said court of king's-bench in October 1727, his patent being determined on the demise of the late king George the First; and accordingly the prisoner was discharged, and the warrant also [N].

Sir Francis Page was removed out of the court of common pleas into that of the king's-bench, in the place of judge Aland.

Sir John Fortescue Aland was the only judge-removed, and the reason generally assigned was, his opinion on the following grand question, viz.

“ Whether the education and care of his majesty's (king George the First's) grandchildren in England, and of prince Frederick (father to his present majesty), eldest son of his royal highness the prince of Wales (grandfather to king George the Third) when his majesty should think fit to cause him to come into England, and the ordering the places of abode, and appointing their governors, governesses, and other instructors, attendants, and servants, and the care and approbation of their marriages, when grown up, belonged of right to his majesty, as king of the realm, or not ?”

Ten judges were of opinion (which, with the reasons at large, may be seen in our judge's Reports) that their education and the approbation of their marriages did belong to his majesty; but we very much doubt the authenticity of the said general assertion of the cause for removing sir John Fortescue Aland, because his majesty king George the Second shewed an inflexible adherence to justice in three memorable instances, viz. of major Oneby, above mentioned, Admiral Byng, and Earl Ferrers, names that will ever secure his majesty in full possession of that transcendent character; for though the king admired the valour of his army, honoured the bravery of his navy, and revered the exalted rank of the nobility, yet he at the same time abhorred the cruelty of a soldier, in the person of Major Oneby; detested a dastard seaman, in that of Admiral Byng; and execrated the baseness of a peer, in the person of Earl Ferrers; and, therefore, the first was to have been executed, had he not committed suicide; the next was shot for cowardice; and the third, though a baron of the realm, hanged for murder at Tyburn. But yet, though his majesty was pleased to execute the law with roman strictness, he did it also with roman justice, for he gave the two honourable delinquents an opportunity, not only to vindicate their innocence, but

also to avail themselves of every circumstance in point of law, and that too after trial, condemnation, and sentence; for he respited the execution of the admiral, in order that he might have the opinion, not only of the twelve judges, but also of the high court of parliament, which he had. The judges were unanimous in confirming the sentence of the court-martial, and the parliament declined impeaching it, or otherwise to interfere in their public capacity on his behalf.

Earl Ferrers being tried before the house of lords, where all the twelve judges attended during the whole trial, the justice, the integrity, the abilities, and the candour of the judicature, rendered it the most honourable and fairest trial that man could possibly have here on earth.

Nothing appearing on these very extraordinary proceedings in favour of either the illustrious prisoners, they were both executed in the manner above related; as to all private intercession, his majesty told the friends of the admiral, that he could shew him no mercy, as a king; and to the latter, none as a man; and asked, "Whether if the earl's steward had murdered his lordship, the servant would have found even a single friend at court?"

Could a prince thus eminent for his regard to public justice, remove a judge, merely for giving his opinion in his judicial capacity, for executing his office faithfully, impartially, honestly, and according to the best of his skill and knowledge, without fear or affection, prejudice or malice, because his opinion happened to counteract the wishes of the heir apparent? It is scarcely credible, especially since his predecessor, Sir William Gascoigne, chief justice of England, has been universally admired for his courage in committing such heir, in the time of king Henry the Fourth: besides, his royal highness well knew, that the point was a public matter, a national concern, and therefore that it would have been highly indecent in a judge to have suffered his own private personal satisfaction to have interfered; in that such conduct would militate against some of the most approved as well as ancient maxims of the law; such as, for instance, "*Salus populi suprema lex esto*;" "*Privatum commodum publico cedat, ne respub. periat, aut quid detrimenti capiat*;" "*Lex citius tolerare vult privatum damnum, quam publicum incommodum*," and the like: and this is not all, for the prince of Wales could not but consider, that in time he might himself become king, and a grandfather in the lifetime of the father; so that taking our judge's opinion in this point of view, it was really asserting and supporting the prince's future authority, in a business of the very like nature.

If the prince, when sovereign, did supersede the judge actually

for the reason assigned by the lord chief justice Raymond, he must, and deservedly too, have incurred the odium of an inconsistent and capricious monarch ; for it ought to be recollected, that sir John Fortescue Aland was the youngest of the twelve judges at the time the opinion in question was given, which was in the year 1717, and that the prince did not accede to the throne till the year 1727, ten years after the supposed displeasure, for no abuse of language, no misconstruction of actions, can torture this judge's opinion into an offence.

George the Second was pleased not only to continue sir Peter King (who was one of the ten judges that gave his opinion on the said question, which was called the grandest prerogative of the royal family, in favour of king George the First) in his office of chief justice of the bench, but also made him lord high chancellor.

So that George the Second must have conceived an insuperable personal antipathy to sir John Fortescue Aland, and that too for ten years together, "*tantæne animis cœlestibus iræ !*" and have acted therein in direct opposition to the great example of his royal sire, on the very same occasion of affront ; it cannot be ; for a king of the disposition of George the Second would, on the contrary, revere a judge of such roman fortitude, and blessed with all the cardinal virtues of his office, courage, integrity and abilities ; and who gave so convincing a proof of his being possessed of every qualification requisite for forming the complete character of a judge. But be our arguments well founded or not, and whether his late majesty did act from the unjust motive above suggested, he soon satisfied mankind and the judge that all resentment had subsided, and that he was resolved to pay to our judge the tribute due to his merit ; for, upon the death of Spencer Cowper (which happened the very next year after sir John Fortescue Aland's removal), his majesty was pleased to constitute him one of the justices of his court of common pleas, viz. 27 January 1728, Hilary term, 2 Geo. II. ; and what is rather a singular circumstance, he succeeded Spencer Cowper, who succeeded sir John, on being superseded in manner and for the cause above mentioned.

Viner has inscribed the nineteenth volume of his Abridgment to Mr. justice Fortescue Aland, and his name appears to the imprimatur, in the professional rank of a judge of the court of common pleas.

We by no means approve of holding up characters in derision, on account of natural or accidental corporeal defects, but the innocent humour of the bench and bar, in the story we are about to relate for the momentary smile of the reader, may be

easily forgiven. Sir John Fortescue Aland was remarkable for a very small, short, flat nose : a serjeant, who had the misfortune of having lost one of his arms, arguing a cause rather awkwardly before our judge, the former observed to the latter, that he seemed to handle the cause somewhat lamely ; whereupon the coifed advocate replied, " However lamely I may handle my client's cause, I trust I shall be able, by your lordship's patience, to convince you before I have done, that it is as plain as the nose on your lordship's face." Both these seemingly severe reflections, we have been assured, were made without any particular allusion, or malevolent intention, by either the one or the other.

The above personal deformity in our judge could not escape the notice of sir Godfrey Kneller, the painter of his portrait, nor consequently of Faber and Vertue, who engraved it after him ; but they have charitably corrected it : or perhaps it may be said, that painters, as well as the rest of mankind, think it their duty, when it becomes their interest, to misrepresent. Sir John Strange's Reports are the only judicial annals to which we can refer the reader for the resolutions and opinions of our judge while he sat in this court ; and we fear he will find very few (if any) of them there.

Sir John Fortescue Aland continued on the bench of the court of common pleas, from Michaelmas vacation, 2 Geo. II. 1728, until Trinity term 19 and 20, A. D. 1746, when he resigned the same [o], having sat in the superior court of Westminster for the long period of thirty years, and eighteen of them in the court alluded to ; and, within a few months after his death, sir John Fortescue Aland was succeeded in the last-mentioned court of common pleas by sir Thomas Birch.

His majesty, in further testimony of his conviction of the injustice he had done our judge, and in honour to his judicial integrity and abilities, was pleased to create him a peer of Ireland, by the style and title of John lord Fortescue Aland, baron Fortescue of Credan, in the kingdom of Ireland, by privy seal, dated at Kensington, 26 June 1746, 19 Geo. II. and by patent dated at Dublin, 15 August same year [p].

The university of Oxford, in their diploma, have declared to the world, that this judge always had the happiness of imitating in every respect his ancestor, sir John Fortescue, as well in commending and recommending the laws of England in his writings ; as in preferring a limited to an absolute monarchy ; as in being

[o] See Table of Judges, &c. prefixed to Wils. Rep. 1st vol. Collins's Peerage of England, and Beatf. Pol. Ind. l. 47. ll. 117.

[p] See Lodge's Peerage of Ireland,

a rare instance of possessing the cardinal virtues of a judge, patience to hear, knowledge to explain, and justice to determine : he equalled him in industry and application, and, perhaps, even exceeded him in learning ; neither was he excelled by him in love for his country, and in loyalty to his prince. He attained as much honour, in that he did not think it sufficient merely to maintain the glory and private virtues of his ancestors, but considered it also his duty to add to the dignity of his own family [Q].

The family and title of sir John Fortescue Aland being now extinct, we think it enough to refer to those editions of Lodge and Collins, that were published previous to the present reign.

Francis Gregor, esq. a late very able and professional writer, and the very learned Doctor George Hicks, have likewise declared, that our judge sat in the supreme courts of judicature with applause, and to general satisfaction ; that he deservedly had the name of one perfectly read in the northern and saxon literature [R]. The juridical writings of sir John Fortescue Aland, are : 1. The Difference between an absolute and limited Monarchy, as it more particularly regards the English constitution ; being a treatise written by sir John Fortescue, knight, lord chief justice, and lord high chancellor of England, under king Henry the Sixth ; faithfully transcribed from the MS. copy in the Bodleian library, and collated with three other MSS [s], published with some remarks by John Fortescue Aland, of the Inner Temple, esq. F. R. S. London, 1714. Four shillings, octavo. Reprinted, with amendments and an index, 1719. Six shillings, same size. This was published (both editions) under the inspection of the editor. 2. Reports of Select Cases in all the courts of Westminster Hall, tempore William the Third and Queen Anne ; also the opinion of all the judges of England relating to the grandest prerogative of the royal family, and some observations relating to the prerogatives of a queen-consort, London, 1784, one guinea, folio. This is a posthumous publication. 3. The preface above mentioned. This is prefixed to each of the above forensic works.

ALANKAVA, daughter of Gioubiré, son of Bolduz, king of the Mongouls of the dynasty of Kiát, the second of those who

[Q] See our judge's excellent and learned historical preface, prefixed to his Monarchy, and to his volume of Reports, in commendation of the laws and constitution of England ; and see the above extract from the diploma granted our judge by the university of Oxford.

[R] See Gregor's large Historical Pre-

face ap. Fortesc. de Laud. Leg. Ang. V. ; Hicks, Pref. ap. Thesaur. ; and also sir John Fortescue Aland's preface above mentioned, wherein the author shews the necessity of the profession being intimately connected with the saxon tongue.

[s] See the judge's preface, xxxvi.

reigned in northern Asia after the re-establishment of that nation. This princess married her cousin-german Doujoun, who was then king of the Mongouls; by whom she had two children named Belghedi and Bekgiedi. After the death of Doujoun, Alankava governed her territories, and brought up her children with great prudence. A miraculous history concerning the impregnation of this princess is received throughout all these countries. It was probably first invented to do honour to those great families of Turks, Mongouls and Tartars which have alternately reigned in Asia. Khondemir, who gives the narrative at large, adds, that the miracle which occasioned Alankava to conceive, is the same that caused the conception of Miriam the mother of Issa; which might lead one to believe that this tradition of the Mongouls is a proof that the northern nations formerly professed christianity.

ALARD, a priest, born at Amsterdam, died at Louvain in 1531. He is author of several works; among which that under the title of *Selectæ Similitudines, five Collationes ex Bibliis*, in 3 vols. 8vo, Paris, 1543, is in considerable esteem.

ALARIC, a famous general of the Goths [τ]. He entered Thrace at the head of 200,000 men, and laid waste all the country through which he passed. He marched next to Macedonia and Thessaly: the Thessalians met him near the mouth of the river Peneas, and killed about 3,000 of his army; nevertheless he advanced into Græce, and after having ravaged the whole country, returned to Epirus, loaded with immense spoils: after staying here five years, he resolved to turn his arms towards the west [υ]. He marched through Pannonia; and, finding little resistance, entered Italy, under the consulship of Stilicho and Aurelianus, A. D. 400, but did not perform any memorable exploit for two years. In 402, being encamped near Polenzo, Stilicho came against him with a powerful army, and made a sudden attack upon his troops on easter-day, being in hopes that the Goths would not defend themselves on that day: but he was disappointed; for though many of the Goths were slain in the beginning of the battle, yet at last they took to their arms; and Alaric made so vigorous an attack upon the roman army, that, according to Cassiodorus as well as Jornandes and Orosius, he routed them, took their camp, and got an immense booty: but Claudian and Prudentius say, on the contrary, that the Goths were defeated [x]. Certain it is, Alaric soon after engaged Stilicho; and it was not till after several defeats, and when

[τ] Joan. Magn. Hist. Goth. lrv. c. 8. ii. p. 112.

p 435.

[x] Claudian apud Sigon. col. 352.

[υ] Petav. Rat. Temp. tom. ii. part

many of his Goths had deserted, that he was obliged to retire into Pannonia.

Whilst Alaric was in Pannonia, Stilicho concluded a peace with him, on condition that he should retire into Epirus; which he accordingly did, expecting that Stilicho, pursuant to his promise, would endeavour to add Illyricum to the western empire. But finding that Stilicho did not keep his promise, he returned to Pannonia, and sent ambassadors to Stilicho at Ravenna, demanding money for the time he had lost in Epirus, and threatening to invade Italy again if he was not satisfied. Stilicho left the ambassadors at Ravenna, and went immediately to Rome, to consult what was proper to be done. The senate being assembled, the majority were of opinion not to comply with Alaric's demand, but to make war against him [v]. Stilicho and his dependants were of a different opinion, which prevailed; and accordingly it was resolved to give forty thousand pounds, and conclude a peace. Stilicho being killed soon after, the roman soldiers murdered all the wives and children of the Goths they could find. The Goths, upon this, went to Alaric, and pressed him to make war against the Romans; but being desirous to maintain peace, he sent ambassadors to the emperor Honorius, demanding some money and hostages, promising that he would also send some noblemen as hostages to the emperor, upon which conditions he would preserve the peace, and return with his army to Pannonia. The emperor refusing, he prepared to invade Italy again, and sent to Ataulphus, his wife's brother, who was in Upper Pannonia, to advance with all the Huns and Goths under his command. However, without staying for him, he marched with his own army as far as the Po, without meeting any obstruction; and after passing that river, he went directly towards Rome, taking all the forts and towns in the way. He besieged Rome very closely; and after having made himself master of the Tiber, prevented any provisions from being carried to the city. The inhabitants, though in want of the necessaries of life, resolved to stand out the siege, being in hopes that the emperor, who was then at Ravenna, would come to their relief; but finding that he neglected them, and being reduced to the last extremity, they sent ambassadors to the enemy. The ambassadors told Alaric, that the Romans were ready to submit, provided they could obtain tolerable terms; but that if once they took up arms, nothing could deter them from fighting. Alaric answered to these last words, that "the closer hay was pressed, the easier it would be cut;" intimating thereby, that when the Romans joined all in a body, they would fall an easier

[v] Zosimus, lib. v. p. 352, &c.

prey to him: and he treated the ambassadors in an insulting manner. He said, he would not raise the siege, unless the Romans delivered to him all their gold and silver, the household-goods, wearing apparel, and all the barbarian slaves they had: when the ambassadors asked, what he was resolved to leave them? he answered briskly, "their lives." The ambassadors having procured a cessation of arms, returned to Rome, and declared the terms which Alaric offered. The Romans sent back the ambassadors to Alaric, who at last consented to the following conditions: that the city should pay him five thousand pounds of gold, thirty thousand of silver, four thousand silk waistcoats, three thousand scarlet fleeces, three thousand pounds of pepper, and that some of the sons of persons of the first rank should be delivered up as hostages: on these conditions he promised to make peace with the Romans, and enter into an alliance with them against whoever should attack them. The Romans having acquainted Honorius with this, he submitted, and a peace was concluded. Alaric then withdrew his army to Tuscany, where he encamped.

Some time after, Ataulphus arrived at the head of his troops; of which Honorius being informed, and resolving to prevent his joining with Alaric, collected all the forces he could, and sent them to attack Ataulphus. Alaric looking upon this as a breach of the peace lately concluded, advanced within thirty miles of Ravenna, where Jovius met him, to hear the conditions he required, which were, that a certain sum of money should be paid him, and a certain quantity of provisions sent yearly; and that he should be permitted to settle with his Goths in Venetia, Dalmatia, and the country now called Bavaria. These conditions were rejected by the emperor. Alaric afterwards abated somewhat of his pretensions; he gave up the tribute he had asked, and would now be satisfied with that part of Bavaria which borders upon Istria: but this being also refused, he marched with all his troops against Rome, and having made himself master of the post upon the Tiber, he cut off the city from all necessary provisions; this obliged them at last to submit, and to receive him into the city. A peace was soon after concluded, the conditions of which, in regard to Alaric, were, that he should be in alliance with the emperor; that he should settle in Gaul with his Goths, and there make war against Honorius's enemies. But this peace did not last long; for one Sarus attacked the Goths unawares, the peace with them not being favourable to his ambitious projects [z]. Alaric, to revenge this injury, returned to Rome, took it by treachery, and permitted his soldiers to plunder it; this happened A. D. 409. Alaric,

[z] Sozomen Hist. Eccles. lib. ix. c. 9.

having laid waste great part of Italy, intended to pass into Sicily; but a storm obliging him to land again, he besieged the city of Cofenza; and having taken it, he died there in 411, eleven years after he first entered Italy.

ALAVA (DIEGO ESQUIEL D'), a famous Spanish bishop, born at Vittoria, a city in the country of Alava, in the province of Biscay in Spain. He assisted in the council of Trent, and wrote a learned work, intituled *De Consiliis Universalibus*, &c. i. e. Of General Councils, and the Regulations that seem necessary to reform the Religion and State of the Christians. He died March 17, 1562.

ALBAN (ST.) is said to have been the first person who suffered martyrdom for christianity in Britain; he is therefore usually styled the protomartyr of this island. He was born at Verulam [A], and flourished towards the end of the third century. In his youth he took a journey to Rome, in company with Amphibalus a monk of Caerleon, and served seven years as a soldier under the emperor Dioclesian. At his return home he settled in Verulam; and, through the example and instruction of Amphibalus, renounced the errors of paganism, in which he had been educated, and became a convert to the christian religion [A]. It is generally agreed that Alban suffered martyrdom during the great persecution under the reign of Diocletian; but authors differ as to the year when it happened: Bede and others fix it in 286, some refer it to 296, but Usher reckons it amongst the events of 303 [C]. Milton, in his history of England, speaks of St. Alban, "the story of whose martyrdom (he says) soiled and worse martyred with the fabling zeal of some idle fancies, more fond of miracles than apprehensive of the truth, deserves no longer digression." Between four and five hundred years after St. Alban's death, Offa, king of the Mercians, built a very large and stately monastery to his memory; and the town of St. Alban's in Hertfordshire takes its name from our protomartyr.

[A] This town was anciently called Werlamcester, or Watlingacester, the former name being derived from the river Warlame, which ran on the east side; the latter, from the roman highway called Watling-street, which lay to the west. (Mat. Westm. Flor. Hist. ann. 313.) Tacitus calls it Verulamium; and Ptolemy, Urolamium. The situation of this place was close by the town of St. Alban's in Hertfordshire. There is nothing now remaining of old Verulam but ruins of walls, chequered pavements, and roman coins, which are often dug up. It is conjectured, from the situation, that this was the town of Cassivelaunus, so well defended by woods and marshes, which was taken by Cæsar. In Nero's time it was esteemed a municipi-

um, or a town whose inhabitants enjoyed the rights and privileges of roman citizens. It was entirely ruined by the Britons, during the war between the Romans and Boadicea queen of the Iceni. Afterwards Verulam flourished again, and became a city of great note. About the middle of the fifth century, it fell into the hands of the Saxons; but Uther Pendragon, the Briton, recovered it with much difficulty, after a very long siege. After his death, Verulam fell again into the hands of the Saxons; but by frequent wars, it was at last entirely ruined. Camden's *Britannia*, by Bishop Gibson, vol. i. col. 355.

[B] Bede, Hist. Gent. Angl. lib. i. c. 7.
[C] Usher. Brit. Eccles. Ant. Lond. 1687. p. 77.

ALBANI (FRANCIS), a celebrated painter, born in Bologna, March 17, 1578. His father was a silk merchant, and intended to bring up his son to that business; but Albani having a strong inclination to painting, when his father died, devoted himself entirely to that art, though then but twelve years of age [D]. He first studied under Denys Calvert; Guido Rheni being at the same time under this master, with whom Albani contracted a very great friendship. Calvert drew but one profile for Albani, and afterwards left him entirely to the care of Guido; under whom he made great improvement, his fellow-disciple instructing him with the utmost humanity and good humour. He followed Guido to the school of the Caraches, but a little after their friendship for each other began to cool; which was owing perhaps to the pride of Albani, who could not bear to see Guido surpass him, or to the jealousy of Guido at finding Albani make so swift a progress. They certainly endeavoured to eclipse one another; for when Guido had set up a beautiful altar-piece, Albani would oppose to it some fine picture of his [E]: thus did they behave for some time, and yet spake of each other with the highest esteem. Albani, after having greatly improved himself under the Caraches, went to Rome, where he continued many years, and married in that city; but his wife dying in childbed, at the earnest request of his relations, he returned to Bologna, where he entered again into the state of matrimony. His second wife (Doralice) was well descended, but had very little fortune; which he perfectly disregarded, so strongly was he captivated with her beauty and good sense. Albani, besides the satisfaction of possessing an accomplished wife, reaped likewise the advantage of having a most beautiful model; so that he had now no occasion for any other woman to sit to him for Venus, the Graces, Nymphs, and other deities, whom he took a particular delight in representing. His wife answered this purpose admirably well; for besides her bloom of youth; and the beauty of her person, he discovered in her so much modesty, so many graces and perfections, so well adapted to painting, that it was impossible for him to find a more finished woman. She afterwards brought him several boys, all extremely beautiful and finely proportioned; so that she and her children were the originals of his most agreeable and graceful compositions. Doralice was so conformable to his intentions, that she took a pleasure in setting the children in different attitudes; holding them naked, and sometimes suspended by strings, when Albani would draw them in a thousand different ways [F]. It was from them too that the famous sculptors Flamand and Argaldi modelled their little Cupids.

[D] Frescoy's Art of Painting, englished p. 80. quarto edit.
by Dryden, p. 348.

[E] Felibien, tom. iii. p. 524.

[F] Painting illustrated, by Aglionby,

Albani was well versed in some branches of polite literature, but did not understand latin, much to his regret; he endeavoured to supply this defect by carefully perusing the italian translations of such books as could be serviceable to him in his profession. He excelled in all parts of painting, but was particularly admired for his small pieces; though he himself was much dissatisfied that his large pieces, many of which he painted for altars, were not equally applauded. He delighted much in drawing the fair sex, whom he has represented with wonderful beauty; but has been reckoned not so happy in his imitation of men. He sometimes represented divine stories, but his compositions on love subjects were most eagerly sought after [G]. "He did not," says Malvasia, "feign Cupid heavy and sleeping, as Guido did, but represented him seated majestically on a throne; now directing the sportive exercises of the little Loves shooting at a heart fixed on a trunk of a tree; now presiding over their sprightly dances, round the marble monument of Flora crowned with a chaplet of blooming flowers; and now surveying the conquest of the little winged boys over the rural satyrs and fauns. If he represented a dead Adonis, he always introduced a band of lovers, some of which, viewing the wound, drew back in the utmost horror; while others, exasperated, broke to pieces their bows and arrows, as being no longer of use to them since Adonis was no more; and others again, who, running behind the fierce wild boar, brandished their darts with an air of vengeance." Albani was of a happy temper and disposition, his paintings, says the same author, breathing nothing but content and joy; happy in a force of mind that conquered every uneasiness, his poetical pencil carried him through the most agreeable gardens to Paphos and Citherea: those delightful scenes brought him over the lofty Parnassus to the delicious abodes of Apollo and the Muses; whence what Du Fresnoy says of the famous Giulio Romano may be justly applied to Albani;

A puero Musarum edoctus in antris,
Aonias referavit opes, graphicaque poesi.
Quæ non visa prius, sed tantum audita poetis,
Ante oculos spectanda dedit sacraria Phœbi.

A boy instructed in the Muses' art,
Their wealth he opened, and its source revealed;
And by poetic painting could impart
The mytherics Apollo had concealed.

He died the 4th of October 1660, to the great grief of all his friends and the whole city of Bologna. Malvasia has preserved

some quibbling verses of Francisco de Lemene, intended for his monument, the sense whereof is, "That the mortal remains of the illustrious Albani, he who gave life to shade, lie interred in this tomb: the earth never produced so wonderful an artist, or a hand equal to his immortal one, which gave colours to a soul and a soul to colours. Prometheus animated dead clay, and gave life by means of the sun; but Albani animated merely by the assistance of shade." He was very famous in his life-time, and had been visited by the greatest painters [H]: several princes honoured him with letters, and amongst the rest king Charles I. who invited him to England, by a letter signed with his own hand.

ALBANI (JOHN JEROME) a learned civilian, well versed in the belles lettres, was born at Bergamo, and was made cardinal, after the death of his wife, in 1570. He wrote the following works, 1. *De Immunitate Ecclesiarum*. 2. *De Potestate Papæ & Concilij*. 3. *De Cardinalibus*, &c. and died in 1591.

ALBATEGNIUS, a famous and learned arabian astronomer, and a sabian by religion; made his observations in Mesopotamia about the year 882. There exists a treatise by him on the knowledge of the stars, printed at Nuremburg in 4to in 1537, and at Bologna 1545.

ALBEMARLE (ANNE CLARGES, DUCHESS OF); was the daughter of a blacksmith; who gave her an education suitable to the employment she was bred to, which was that of a milliner. As the manners are generally formed early in life, she retained something of the smith's daughter, even at her highest elevation. She was first the mistress, and afterwards the wife of general Monk; for when that general was confined in the Tower, his sempstress, Nan Clarges, was kind to him in a double capacity. It must be remembered he was then in want, and that she assisted him. Here she was got with child. She was not at all handsome nor cleanly: her mother was one of the five women barbers, and a woman of ill fame. A ballad was made on her and the other four: the burden of it was,

Did you ever hear the like,
Or ever hear the same,
Of five women barbers
That liv'd in Drury-Lane?

He had such an opinion of her understanding, that he often consulted her in the greatest emergencies. As she was a thorough royalist, it is probable she had no inconsiderable share in the restoration. She is supposed to have recommended several

of the privy-counsellors in the list which the general presented to the king soon after his landing. It is more than probable that she carried on a very lucrative trade in selling of offices, which were generally filled by such as gave her most money. She was an implacable enemy to lord Clarendon; and had so great an influence over her husband, as to prevail upon him to assist in the ruin of that great man, though he was one of his best friends. Indeed, the general was afraid to offend her, as she presently took fire; and her anger knew no bounds. She was a great mistress of all the low eloquence of abusive rage, and seldom failed to discharge a volley of curses against such as thoroughly provoked her. Nothing is more certain than that the intrepid commander, who was never afraid of bullets, was often terrified by the fury of his wife.

ALBERONI (JULIUS), cardinal, was the son of a gardener in the suburbs of Placentia, born May 15, 1664. From this low original, by his good fortune, his address and abilities, he rose to be the first minister of state to the king of Spain. The poet Campistron, a domestic of the duke of Vendome, happened to be robbed and stripped, as he was making a tour of pleasure through Italy, in a place near Parma, where Alberoni was curate. The stranger found relief in his distress from the charity of the priest, and received both cloaths and money to carry him to Rome. Campistron afterwards attended Vendome to the wars in Italy, as his secretary: and the duke wanting to be informed where the country people had concealed their corn, and being at this time near Alberoni's parish, the secretary took this opportunity of mentioning his benefactor to him. The curate was sent for and examined, and entirely answered the character which Campistron had given of him. The services he did the french army by his information, rendered his stay in his own country uneasy and insecure, any longer than the gentleman was there to protect him. When Vendome was recalled, he therefore followed. The cure of Anet, in the duke's nomination, soon became vacant, and was offered to Alberoni; who refused it, and chose rather to go in his train to Madrid. The great influence which the princess of Ursins had over Philip V. obliged the duke de Vendome to have great connections with her. He chose Alberoni to manage their correspondence while he was gone to command the army. The princess took a great liking to him, and he did every thing to ingratiate himself in her favour. After the death of Vendome, he devoted himself to her service, and had the greatest share of her confidence. By her recommendation he got to be agent for the duke of Parma at the court of Madrid. His sovereign had great reason to be pleased with his appointment, as by his management a princess of Parma was fixed upon for a second consort for the king of Spain.

The

The princefs of Urſins could do every thing in this important affair. He well knew the jealousy of this ambitious woman, and her fears that a new queen might leffen her influence. He therefore represented the princefs as young and artlefs, as incapable of attending to any thing but pleaſure and gaiety, and ſo far prevailed upon her as to ſecond his views, and to preſs the king to begin the negotiation. As there was reaſon to fear that the favourite might be undeceived with regard to the princefs, whoſe wit was equal to her beauty, and influence the king to change his reſolution, the duke and Alberoni made what diſpatch they could to bring the affair to a concluſion. But notwithstanding their diligence, the princefs of Urſins had like to have prevented it. A courier was ſent from Madrid to ſtop the negotiation, the evening before it was to have been concluded. When the courier came, Alberoni was not diſconcerted; he gave him his choice to die, or not to appear for a week. The treaty was finiſhed, the marriage concluded, and the courier never appeared; becauſe it was not for the honour of the king to let his diſpatches be ſeen. The new queen came to Madrid. By the advice of Alberoni, the firſt favour ſhe aſked of the king was, not to ſee the princefs of Urſins at court; and ſhe was gratified. Alberoni availed himſelf of the influence which her virtue and beauty gave her over the king. He was made privy counſellor, and afterwards prime miniſter, and raiſed to the purple. He roused that kingdom out of the lethargy it had been in for a century paſt, and awakened the attention, while he raiſed the aſtoniſhment of all Europe. He came with great willingneſs into the propoſal of ſetting the pretender on the throne of England. However, as he was but juſt come into the miniſtry, and Spain was to be ſettled before he could pretend to overthrow other kingdoms, there was no great likelihood of his being able to put a hand to the work for a great while; yet in leſs than two years he had done ſo much for Spain, that ſhe made quite another figure; and they ſay, that through him the Turks were engaged to fall upon the emperor, meaſures taken to depoſe the duke of Orleans from the regency of France, and George I. from the throne of Great Britain: ſuch danger there is, ſays Mr. Voltaire, in a ſingle man who has abſolute power in any country, and has likewiſe the ſenſe and ſpirit to make uſe of it [1]. He was afterwards, through the influence of a powerful prince, deprived of his dignity, and baniſhed to Rome; but ſtill preſerved his credit with the court of Spain, for the advantage of which he had formed ſeveral great projects. He died at Placentia, June 26, 1752, in the 89th year of his age. He left his eſtates in Lombardy to the college of St. Lazarus, and the revenues of

[1] *Hiſtory of Charles XII. of Sweden*, p. 301.

those in Romagne to his nephew during life, and afterwards to the same college. The "Testament politique" of cardinal Alberoni, collected from his memoirs and letters, was published at Lausanne, 1753.

ALBERIC, canon and warden of the church of Aix in Provence. Unable to accompany the first crusaders in their expedition, he undertook to write the history of it. It reaches from 1095 to 1120, under the title of *Chronicon Hierosolymitanum*, Helmstadii 1584, 2 vols. 4to, very scarce; and in the *Gesta Dei per Francos*, 1611. 2 vols. folio.

ALBERIC DE ROSATE, or ROXIATI, of Bergamo, a friend of Bartholus, and one of the most learned lawyers of the 14th century, wrote commentaries on the 6th book of the Decretals.

ALBERT (ERASMUS), was born near Frankfort. Luther was his preceptor in the academy of Wittemberg, where he was received doctor in divinity. It was he who collected from the book of the Conformities of St. Francis with Jesus Christ, the most remarkable absurdities and follies for making them into a work, known under the title of the Alcoran of the Cordeliers. He printed this collection in german in the year 1531, without name of place or printer, and again in latin at Wittemberg in 1542,-4, and called it the Alcoran, because the franciscans of his time paid as much veneration to the conformities, as the Turks do to their alcoran. Luther honoured the compilation of his disciple with a preface. Conrad Baudius augmented it with a second book, translated it into french, and published it in 1556, 1 vol. 12mo.; afterwards at Geneva in 1560, in 2 vols. 12mo. The last edition of this satirical work is that of Amsterdam in 1734, in 2 vols. 12mo. with copperplates. There is also of this Albert, *Judicium de Spongia Erasmi*, Roterodamii; and several other pieces in latin and german. Albert was preacher in ordinary to Joachim II. elector of Brandenburg. He was at Magdeburg during the siege of that city in 1551, and died at New Brandenburg in the territory of Mecklenburg.

ALBERT (JOSEPH d') of Luynes, prince of Grimberghen, was ambassador of the emperor Charles VII. in France, and died in 1758 at the age of 87. As a man of fashion he had cultivated a distinguished taste for letters contracted in his youth. We have of his a recueil of different pieces of literature, containing *Timandre instruit par son genie*, and *Le Songe d'Alcibiade*, 1759, 8vo.

ALBERTI-ARISTOTILE, otherwise called Ridolfe Fioravente, a celebrated mechanic, born at Bologna, lived in the 16th century. Astonishing performances are ascribed to this artist. He transported, at Bologna, the steeple of St. Mary del Tempis, with all its bells, to the distance of 35 paces. In the town of Cento

Cento he righted that of the church of St. Blaise, which was got five feet and a half out of its perpendicular. Being invited to Hungary, he constructed a bridge of extraordinary ingenuity, and built many other works, with which the reigning sovereign was so highly satisfied, that he created him a chevalier, and allowed him to coin money with the impress of his own bust. He was likewise employed by Ivan Vassilievitch, grand duke of Russia, in the construction of several churches.

ALBERTI (ANDREW), author of a Treatise on Perspective, printed in 1670, folio, in latin, at Nuremberg. This work was much esteemed in its day.

ALBERTI (JOHN), surnamed Widmanstadius, a german lawyer of the 16th century, deeply learned in the oriental languages, gave an abridgment of the Koran, with critical notes; a work which procured him the title of chancellor of Austria, and chevalier of St. James. He published in 4to, in 1556, a New Testament in Syriac, for the use of the Jacobites, at the expence of the emperor Ferdinand I. It contains neither the second epistle of Peter, nor the second and third of John, nor that of Jude, nor the Apocalypse. Only 1000 copies were printed, of which the emperor kept 500; and the rest were sent to the Levant. It is impossible for any thing to be more elegant, or better proportioned, says pere Simon, than the characters of this edition. He also composed a syriac grammar, to which is prefixed a very curious preface.

ALBERTI (LEANDER), of Bologna, was provincial of the dominicans, among whom he applied himself to learning and piety. He published, 1. A History of the Illustrious Persons of his Order, 1517, folio. 2. A Description of Italy, 1526, 4to, full of matter interspersed with tales. 3. Several particular Lives. 4. The History of Bologna, printed, with the five additional books of Caccianemici, Bologna, 4to. He died in 1552, aged 74. Kiriander has translated his description of Italy into latin.

ALBERTI (LEONE BATTISTA) was descended from a noble family in Florence, and was perfectly acquainted with painting, sculpture, and architecture. He wrote of all three in latin; but his studies did not permit him to leave any thing considerable behind him in painting. He was employed by Pope Nicholas V. in his buildings, which he executed in a beautiful manner; and his work on architecture, which consists of ten books, is much esteemed. He also wrote some treatises of morality, and a book on arithmetic. He died in 1485.

ALBERTINI (FRANCIS), a Calabrian, who resigned a rich abbey in order to become a jesuit. He died in 1619. There remain by him, 1. A System of Theology, 2 vols. folio, in which his design is to reconcile theology with philosophy. 2. A treatise

tise De Angelo Custode. In this he strives to prove that the brutes have their guardian angels.

ALBERTUS, archbishop of Mentz, was descended from a noble family in Lorrain, and was made chancellor, or at least secretary, to prince Henry, son of the emperor Henry IV. and became one of the chief promoters of that prince's revolt against his father. When Henry V. was seated on the throne, he was sent several times ambassador to the pope, and at length made archbishop of Mentz, in 1112; when, forgetting the innumerable favours he had received from Henry V. he, that very year, entered into a conspiracy against him, but being taken, was thrown into prison, where he remained four years; but the emperor being at Mentz, the inhabitants, who had a great love for Albertus, rose up in arms, and threatened to kill him if he did not restore them their bishop, which he was obliged to promise, and he was accordingly set at liberty. Albertus died June 23, 1137.

ALBERTUS (MAGNUS), a learned dominican friar, born at Lawingen on the Danube, in Suabia, in 1205, or, according to some, in 1193. He received his education at Lawingen, and thence was sent to Pavia; where having heard father Jourdain the dominican preach, he was so taken with him, that he put on the religious habit of his order in 1223. After the decease of Jourdain, he was vicar general, then provincial of the dominican order, and was sent to teach at Cologne, where he acquired great reputation, and had a vast number of scholars. In 1245 he made a journey to Paris, where he taught for three years; and, in 1248, was admitted a doctor of divinity. Soon after he returned to Cologne; but being sent for to Rome by pope Alexander IV. he taught there, and for some time had the office of master of the sacred palace; it was about this time too that he disputed with William de Saint Amour. In 1260, he was chosen bishop of Ratisbon; but so great was his love for solitude, that he soon resigned this dignity, to enter again into the monastic state. He is said to have acted as a man-midwife [κ]; and some have been highly offended, that one of his profession should follow such an employment. A book intituled "De Natura Rerum," of which he was reputed the author, gave rise to this report: in this treatise there are several instructions for midwives, and so much skill shewn in their art, that one would think the author could not have arrived at it without having himself practised; but the advocates for Albert say he was not the writer either of that or the other piece, "De Secretis Mulierum," in which there are many phrases and expressions unavoidable on such a subject, which gave great offence, and raised a clamour

[κ] Ravnaud Hopioth. sect. ii. serm. 3. cap. 10.

against the supposed author. It must be acknowledged, however, that there are, in his Comment upon the Master of Sentences, some questions concerning the practice of conjugal duty, in which he has used some words rather too gross for chaste and delicate ears: but they allege what he himself used to say in his own vindication, that he came to the knowledge of so many monstrous things at confession, that it was impossible to avoid touching upon such questions. Albert was certainly a man of a most curious and inquisitive turn of mind, which gave rise to other accusations brought against him: they say, that he laboured to find out the philosopher's stone; that he was a magician; and that he made a machine in the shape of a man, which was an oracle to him, and explained all the difficulties he proposed. He had great knowledge in the mathematics, and by his skill in that science might probably have formed a head, with springs, capable of articulate sounds [L]; like to the machines of Boetius, of which Cassiodorus has said, "Metals lowe, the birds of Diomedes trumpet in brass, the brazen serpent hisses, counterfeited swallows chatter, and such as have no proper note, from brass send forth harmonious music." John Matthæus de Luna, in his treatise "*De Rerum Inventoribus*," has attributed the invention of fire-arms to Albert; but in this he is confuted by Naudé, in his "*Apologie des Grands Hommes* [M]." Albert died at Cologne, November 15, 1280, being about 87, or, according to some, 75 years of age. He wrote such a number of books, that they make 21 volumes in folio, in the Lyons edition of 1615.

ALBI (HENRY), born at Bolene in the comtat Venaissin, took the habit of jesuit in 1606. He was well skilled in the philosophy and theology of the times. He died at Arles in 1659, after having published, 1. *The History of the Illustrious Cardinals who have been employed in State Affairs*, 1653, 4to. a book written in a clumsy style, and does not compensate for its want of elegance by the exactitude of its contents. 2. *Several lives*

[L] Lib. i. Var. epist. 47.

[M] We are told, that Albert was naturally very dull, and so incapable of instruction, as to be upon the point of quitting the cloister, from despair of learning what his habit required; but that the holy virgin appeared to him, and asked him in which he chose to excel, philosophy or divinity? that having chosen the former, she assured him he should become incomparable therein; but that, as a punishment for not preferring divinity, he should sink, before he died, into his former stupidity. It is added, that after this apparition he had an infinite deal of wit, and that he advanced in all the sciences with so quick a progress,

as utterly astonished his masters; but that three years before his death, he stopped short when reading a divinity-lecture at Cologne, and having in vain endeavoured to recal his ideas, he found that the virgin's prediction was accomplished. "It would be very unnecessary," says Bayle, after relating these particulars, "to observe that they are fables: those who would believe me, need not be told this, since they would judge in the same manner of their own accord; and as for such as think otherwise, they would not alter their opinion by reading here, that I am of a different way of thinking."

of particular persons which deserve the same censure. 3. *L'Anti-Theophile Paroissial*, in 12mo, a work full of invective, in opposition to the *Parochial Theophilus*. Dupuys, curate of St. Nicholas at Lyons, replied to him with equal acrimony.

ALBICUS, archbishop of Prague, raised to that dignity by Sigismond king of Bohemia. A man of great liberality of sentiment. His memory has been grossly insulted by the papists on account of the indulgence he shewed to John Hufs and the other disciples of Wickliff. He composed three medical treatises under the following titles: *Praxis Medendi*; *Regimen Sanitatis*; *Regimen Pestilentia*; printed at Leipsic in 1484, 8vo, long after the death of the author.

ALBINOVANUS, a latin poet, contemporary with Ovid, who gave him the title of Divine. Nothing now remains of him but two elegies which Jean le Clerc published in 1703 in 8vo, and in 1715 in 12mo, at Amsterdam, under the name of Theodore Goralle, with a commentary rather prolix.

ALBINUS (BERNARD) whose true name was Weifs, Anglicé White, born in 1653 at Dessau, in the principality of Anhalt, was one of the most celebrated physicians of his time. After being admitted M. D. in the university of Leyden, he travelled into the Low Countries, into France and Lorrain. On his return he was named professor at Frankfort on the Oder in 1680: then in 1702 in the university of Leyden, where he died the 7th of December 1721, at the age of nearly 69. He was a great favourite of Frederic elector of Brandenburg, who gave him a canonry at Magdebourg; but our honest physician, unable to reconcile his place of professor with that of canon, resigned the latter to another, with the approbation of the elector. He composed a great number of treatises on divers maladies, the list whereof may be seen in the *bibliotheque de la medicine ancienne & moderne*, by M. Carrere.

ALBINUS (BERNARD SIGFRED), son of the former, professor of medicine at Leyden, born in 1683, died in 1721. At the age of 73 he married a young girl. He was incontestibly one of the greatest masters in the science of anatomy the world has ever seen. Having applied early in life to dissection, he formed the design of giving plates of the muscles, imagined various methods of determining more precisely their ligaments, caused them to be drawn by the best artists, and far surpassed all that had been done before him. The fruits of his sagacity were three volumes, ornamented with masterly engravings. The first is an explication of the anatomical tables of Bartholomew Eustachius at Leyden, 1744, folio. The second presents the figures of the muscles of the human body, London, 1749, in folio; and the third exhibits the bones, Leyden, 1753, in folio. The explanations are in latin. His younger brother was Christian Bernard Albinus,

Albinus, who no less distinguished himself in an uncommon proficiency in the study of medicine at the university of Utrecht, where he was made professor. He has given the world, 1. *The Natural History of Spiders and other Insects*, London, 1736, in 4to, with engravings. 2. *The Natural History of the Insects of England*, London, 1749, in 4to.

ALBINUS (ELEAZAR), published a natural history of birds, with 306 plates, coloured, translated into French by Derham; Hague, 1750, 3 vols. 4to, less esteemed than that of Edwards. Albinus also gave a history of insects, London, 1736, 4 tomes, in 2 vols. 4to.

ALBINUS (PETER), a celebrated historian and good poet of the 16th century, was born at Sneeberg in Misnia. His family name was Weifs, which in German signifies White, but he changed it to that of Albinus. He was professor of poetry and mathematics in the academy of Wittemberg, and then secretary to the elector at Dresden, where he published a second edition, much enlarged, of the *Chronicles of Misnia*, which he had printed at Wittemberg, in 1580. He wrote several other works, most of which are historical, and much esteemed.

ALBIS (THOMAS D'), his name in English was Thomas White. He was born in Essex, and bred a roman catholic. He was a secular priest, and one of the most noted philosophers of his time. He was intimate with Hobbs of Malmesbury, and often differed in opinion from that philosopher. The scholars who assisted at their conferences held that White carried the laurel. He died, aged 94 years, in 1676.

ALBIZI, or ALBIZIS (BARTHOLOMEW), a famous cordelier of the 14th century, called Bartholomew de Pifa, from his having made a profession of that order at Pifa. He was born at Rivano, in Tuscany, and distinguished himself by his preaching and several works, the most famous of which is his book in latin of the *Conformity of St. Francis with Jesus Christ*: he composed it in 1389, and presented it in 1399, to a general chapter of his order, assembled at Assise; it was received with great applause, the author was loaded with praises, and rewarded with a present of a complete habit which St. Francis wore when living. This work is, however, a very bad and impious performance; for Albizi's zeal made him not only raise the actions of St. Francis above those of the other saints, but he even equals them to those of the Son of God. He died at Pifa, in the convent of cordeliers, in 1401, in a very advanced age.

ALBON (JAMES D'), more known by the name of Marechal de St. André, was marquis of Fronsac, lord of St. André, marechal of France, and one of the greatest generals of the 16th century. He served under Henry II. and had the command of the army in the campaigns of 1552 and 1554; he contributed greatly

to the taking of Marienburgh ; he demolished the castle of Cambresis, and acquired great glory by the retreat of Quefnoy ; he was afterwards at the battle of Renty, and was made prisoner at that of St. Quintin, in 1557. At length, he embraced the party of the Guises, and was shot by Bobigni de Mezieres, with a pistol, at the battle of Dreux, in 1562. This celebrated general was a calvinist, and had some concern in all the great affairs transacted in France during his time.

ALBORNOS (GILES ALVAREZ CARILLO), archbishop of Toledo, cardinal, and one of the greatest men Spain has produced ; was born at Suença, a city of New Castille. He resigned his archbishopric as soon as he was made cardinal, and taking up arms, reduced all Italy to the obedience of the pope : recalled Urban V. from Avignon to Rome, and at length retired to Viterbo, where he died, in 1367, after having founded the magnificent spanish college at Barcelona. It is said, that Urban V. asking him what he had done with the large sums that had been sent him for the conquest of Italy, he ordered a waggon, loaded with keys, locks, and bars, to be driven to the pope's palace, and then desiring his holiness to look out of the window, told him, that he had laid out the money in making him master of all those cities, to which the locks and keys in the waggon belonged. At these words the pope embraced him, and never after called him to an account.

ALBRICUS, who was born in London during the 11th century, after studying some years at Oxford, travelled into foreign parts to make a further progress in learning. He was a great philosopher, a learned and able physician, and very well versed in all the branches of polite literature. He had a happy genius, born for the sciences, as appears by the excellent books he wrote, of which Bayle has given us a catalogue, but none of them were ever printed.

ALBUCASA or ALBUCASSIS, an arabian physician of the 11th century. He wrote several excellent tracts which are still extant ; and amongst others, a method of curing diseases, in three books. It is ornamented with cuts of chirurgical instruments. Whatever its merit may be when it was wrote, it is not of much service now. Those who wish to see more of this writer are referred to Vander Linden de Script. Medic.

ALBUMAZAR, a philosopher, physician and astrologer of the 9th century. Arab by nation, but brought up in Africa. His works were printed in latin at Venice, 1586, in 8vo. That of the revolution of the years caused him to be regarded as a great astronomer in his time.

ALBUQUERQUE (ALPHONSO), a native of Portugal.— Little is known of this great commander before he was appointed by his king, Emanuel, to the command of a squadron destined for

for India, where by his exploits he raised the arms of his country to the highest pitch of glory.

Emanuel, A. D. 1503, dispatched six ships to India, under the command of Albuquerque, and the same year three more under his brother, Francis Albuquerque. The latter arrived in India some time before the other, with two ships only, the other having perished by the way. Arriving at the islands of Anchedive, he found some portuguese officers, from whom he learned the distressed situation of their ally Trimumpar, king of Cochin, and failed to Vipian, where the king then was. The arrival of the Portuguese so alarmed the garrison that then had possession of Cochin, that they precipitately left it. Here one of the ships that had sailed from Portugal with Alphonso, joined him. Francis restored Trimumpar to his capital, and subdued some islands near it.

Having rendered the king such essential service, he desired leave to build a fort as a mutual defence against their enemies; this was granted, and the fort immediately begun. Four days after it began, Alphonso joined him, and with the additional number of hands he brought with him it was soon completed.

A consultation was then held among the Portuguese officers, when it was resolved to attack some towns belonging to the prince of Repelsin, about twenty miles distant from Cochin. The Portuguese set out in boats, and surprised the towns, but were soon after attacked by a large army, and obliged to retreat. They returned to Cochin, and the same night made an attack on some other villages. When Alphonso being advanced with a fresh party, was attacked by some of the enemy who lay in ambush, and in this dangerous situation signalized himself by his courage, having fought with great intrepidity till break of day, when his brother Francis came to his assistance. The Portuguese then put the enemy to flight, pursued, and slew a great number of them.

The fame of the Portuguese being spread every where, Alphonso Albuquerque failed to Coulon to load three ships, which he completed without opposition, made an alliance with the people, and returned to Cochin. On his return, he found the Zamorin ready to enter into a treaty of peace with him, which was concluded.

The two brothers soon after failed to Cananor, and thence proceeded for Portugal. Alphonso arrived safe at Lisbon; but it is most probable Francis perished at sea, as he was never more heard of.

In 1508, Alphonso was appointed to succeed to the government of India, and dispatched with five ships; he failed in company with Cugna, another portuguese officer. Having plundered and taken some towns on the coast of Arabia, they failed

to Zocatora, and made themselves masters of the fort there. After which Cugna returned to Portugal, and Albuquerque began to act alone.

He immediately formed the design of attacking Ormuz island, situated at the mouth of the persian gulph, and subject to a king of its own, who had extended his dominions over several cities in Arabia. With a small army of 470 men, he proceeded along the arabian coast, took many towns, and proceeded to the island itself. He found several ships fitted for war in the harbour; these it was determined to burn. However, he first offered peace to the king, who entered into a treaty, with a view to gain time until a reinforcement arrived. The expected force came, and an engagement ensued, in which the portuguese were victorious. Albuquerque then pressed the city, and the king finding no resource, solicited peace, on condition of becoming tributary to the king of Portugal. This was agreed to. Albuquerque went on shore, had an interview with the king; and, knowing the perfidy of the Arabians, began to build a fortress. While this was carrying on, some deputies arrived from the king of Persia to demand tribute of the king of Ormuz. The latter consulted Albuquerque, who with great spirit told the deputies that his master paid no tribute, but arms. Albuquerque was, however, forced to desist by the perfidy of his officers, and to repair on board his fleet. He then renewed the war; but receiving a letter from the governor (Almeida) blaming his conduct, he proceeded for India. When, after some hesitation, Almeida resigned the government to him, and sailed to Europe.

Being now invested with the supreme command, he prepared a fleet and sailed against Calicut; where, in a desperate and imprudent attack, he was dangerously wounded and forced to retreat.

Albuquerque being recovered, went to sea with twenty-three ships, two thousand Portuguese, and several Indian auxiliaries, designed for Ormuz; but, by the persuasion of Timoja, a piratical prince, changed his intention, and proceeded to attack Goa. The forts near it on the continent were taken and destroyed; and learning that the city was in the greatest consternation, he sent deputies to offer the people his protection, and the enjoyment of their religion. The citizens accepted the conditions, and Albuquerque entered Goa the following day, being the 16th of Feb. 1510. This city has long been the head of the portuguese dominions in India. Here Albuquerque fixed his winter quarters, and behaved himself in such a manner as to merit the esteem of every one. But, while he was thus employed, some of the chief Portuguese began to murmur against him. However, by seizing and imprisoning the leaders,

he quieted the disturbance. The enemy being informed of the dissensions among the Portuguese, made an attack upon the island; and landing men, laid siege to the city, pressing it hard. The situation of Albuquerque became now truly distressing, an enemy vastly superior without, discontent among his officers within, and his troops greatly diminished. These circumstances determined him to embark on board his ships, and evacuate the city; which he effected after a fierce combat, having first set fire to the magazines.

He then steered to a place called Rapander to winter; but the enemy soon obliged him to remove, and take shelter between the continent and the island of Divar, where he was informed his enemies were also preparing to make an attack upon him. In this extremity, being also very scarce of provisions, he determined to make a desperate effort on a strong castle, called Pangin. Accordingly, having stationed a force to prevent succours being sent to it, he proceeded under cover of the night, and succeeded in surprising both the fort and camp of the enemy, both which were taken without much resistance.

Such an unexpected turn of good fortune determined him not only to object to offers of peace, but also to make an attack on Goa. In this he succeeded, having in the attack killed 3000 of the enemy.

Such success induced him to aim at greater enterprizes. Having collected his forces, he sailed from Goa for the island of Sumatra, and in every voyage made many captures; there having concluded a treaty with the princes of this island, he proceeded to the city of Malacca, and made himself master of it. Having settled affairs there, he returned to Goa, laid siege to the city of Benastar, and having been unsuccessful, consented to a peace with the Zamorin. He then built a fort at Calicut, and sailed to Aden, in hopes of making himself master of it, but was disappointed, and obliged to return. Soon after he fell sick and died, having first had the mortification to hear of his being recalled by the king.

To this great man the Portuguese owe the foundation of the immense power they once possessed in India; and, had they pursued the maxims he laid down, might possibly have enjoyed to this day. He was a man of great humanity, dreaded for his bravery, and beloved for his benevolent disposition. His death was most sincerely felt by all the people of Goa, where he was buried with great funeral honours.

ALBUQUERQUE (BLAISE D') son of the former, born in the year 1500; he was raised to the first dignities in the kingdom of Portugal; and, after the death of his father, took the name of Alphonso, at the instance of Emanuel king of Portugal, who greatly regretted the celebrated viceroy of that name. Blaise
published,

published, in the portuguese tongue, memoirs of the transactions of his father. These memoirs were printed at Lisbon in 1576.

ALBUQUERQUE COELHO, (EDWARD D') marquis of Baf-to, count of Fernambouc in the Brazils, chevalier of the order of Christ, in Portugal, and gentleman of the chamber to Philip IV. wrote a journal of the war of the Brazils, begun in 1630. He died at Madrid in 1658.

ALCASAR (LOUIS D') a spanish jesuit, born at Seville in 1554, who composed a large commentary on the Apocalypse, and other works. He died in 1613.

ALCÆUS, a famous ancient lyric poet, born at Mitylene, in the island of Lesbos. Horace seems to think he was the author of lyric poetry.

He flourished in the 44th Olympiad, at the same time with Sappho, who was likewise of Mitylene [N]. In Aristotle's Rhetoric, Alcæus is introduced, requesting a favour of that lady, in these words :

Οἴλω τὴν εἰπεῖν, ἀλλὰ με κωλύει
Αἰδώς.

Fain would I speak, but must, through shame, conceal
The thought my eager tongue would soon reveal.

Sappho thus answers :

Αἱ δῖκε ἰσλῶν, &c.

Were your request, o bard ! on honour built,
Your cheeks would not have worn these marks of guilt ;
But in prompt words the ready thoughts had flown,
And your heart's honest meaning quickly shewn [O].

In the time of Alcæus, Mitylene suffered under the oppression of Pittacus. He headed a strong party for the deliverance of his country ; but in this proved unsuccessful, and was taken prisoner by Pittacus, who gave him his liberty, although he had been treated by him in a most abusive manner : for he had inveighed against Pittacus in very coarse terms, having called him, as Suidas tells us, Splay-foot, Fat-guts, and other opprobrious names. But, notwithstanding this clemency, still caballing and railing at him, he was no longer used with favour.

Alcæus was present at an engagement, wherein the Athenians gained a victory over the Lesbians ; and here, as he himself is said to have confessed, he threw down his arms, and saved himself by flight. It was some comfort to him, however, in his

[N] Eusebius in Chronic.

[O] Aristot. in Rhetor. lib. i. cap. 9.

disgrace,

disgrace, that the conquerors ordered his arms to be hung up in the temple of Minerva at Sigæum. Horace, who, of all the latin poets, most resembled Alcæus, has made the like confession.

Alceus was so amorous, says Scipio Gentilis, that he compares himself to a hog, who, whilst he is eating one acorn, devours another with his eyes: "So it is with me, says he, whilst I enjoy one girl, I am wishing for another[p]."

The poetical abilities of Alcæus are indisputed; and though his writings were chiefly in the lyric strain, yet his muse was capable of treating the sublimest subjects with a suitable dignity[q]. Nothing but small fragments remain of his writings.

ALCENDI (JAMES), Alchindus, an arabian physician, was in great reputation about the year 1145. Perhaps he is the same with the famous peripatetic of that name, who lived in the reign of Almanzor, king of Morocco; but he is certainly different from that Alchindus, likewise an arabian physician and astrologer, who lived after the 12th century, since Averroes makes mention of him as being strongly suspected of magic. Divers works are attributed to them both; as may be seen, with their titles, in the Biblioth. de la Medecine, anc. et mod. de M. Carrere.

ALCHINDUS, an arabian astrologer and physician, mentioned by Averroes, is supposed to have flourished before the 12th century. He was in high esteem with Jerome Cardan, who reckoned him among the 12 sublime geniuses he looked upon as the first rate men in learning. Gab. Naudé, from whom this article is borrowed, in his *Apologie des Grands Hommes accusés de Magie*, says, that superstition and scepticism are the characteristics of his works; that they are strangely blended together, may be seen by his two books which have been printed, intitled, *De Temporum Mutationibus, et De Gradibus Medicinarum compositarum investigandis*. There are several other tracts of his frequently cited; as, *De Ratione sex Quantitatum*; *De Quinque Essentiis*; *De Motu Diurno*; *De Vegetabilibus*; et *De Theorica Magicarum Artium*.

ALCIAT (ANDREW), a great lawyer, was the son of a rich merchant of Milan, according to Pancirolus, and born in that city in 1492 [r]. After having studied the liberal sciences under Janus Parrhasius at Milan, he attended the law-lectures of Jason at Pavia, and those of Charles Ruinus at Bologna. Then taking a degree in law, he followed his profession at the bar, in the city of Milan, till he was called to the law-chair by the university of Avignon [s]. He discharged his office with so much capacity, that Francis I. thought he would be a very proper person to promote the knowledge of the law in the university of Bourges, and

[p] Notes on the Apology of Apuleius, p. 62.

[q] Horat. Ode. xlii. lib. 2.

[r] De claris Leg. Interp. cap. 169.

[s] Mines, in Vit. Alciati.

accordingly

accordingly prevailed on him to remove thither in 1529: and the next year he doubled his salary, which before was six hundred crowns. Alciat acquired here great fame and reputation: he interspersed much polite learning in his explication of the law, and abolished that barbarous language, which had hitherto prevailed in the lectures and writings of the lawyers. Francis Sforza, duke of Milan, thought himself obliged to bring back to his native country a man, who could do it so much honour; and this he compassed at last, by giving him a large salary and the dignity of a senator. Alciat accordingly went to teach the law at Pavia, but soon after removed to the university of Bologna, where he continued four years, and then returned to Pavia; from whence he went to Ferrara, being solicited thither by duke Hercules d'Este, who was desirous to render his university famous. It resumed its reputation under a professor so much followed; but at the end of four years Alciat left it, and returned to Pavia. Paul III. gave him an honourable reception as he passed by Ferrara, and offered him ecclesiastical preferment; but Alciat was contented with that of prothonotary, and would not give up his profession of the law. He seems to rejoice that he had refused Paul's offers, in a letter to Paulus Jovius, whom the pope had a long time amused with fallacious promises[r]: "I am very glad (says he) that I did not suffer myself to be deceived by this pope's offers, who, under the promise of a great recompense, wanted to draw me to Rome." The emperor created Alciat a count-palatin and a senator; and Philip, afterwards king of Spain, presented him with a golden chain as he passed by Pavia.

Alciat died at Pavia, on the 12th of January, 1550, being then in his 58th year. After the death of his mother, who died in a very advanced age, he intended to have employed his wealth in the foundation of a college; but having received an affront from some insolent scholars, he dropt that design, and chose for his heir Francis Alciat, a very distant relation, though a promising youth, and one whom he himself had brought up at his house. Mr. Teissier says, that Andrew Alciat passed his life in celibacy[v]; but this is a mistake, as may be seen from a passage of a letter he wrote to his friend Francis Calvus, after he had withdrawn from Milan to Avignon. He published many law-books, and some notes upon Tacitus: his emblems have been much esteemed, and many learned men have thought them worthy to be adorned with their commentaries. Scaliger the elder, who was not lavish of praises, speaks thus of them: "I have not happened (says he) to see any thing of Alciat but his emblems, and they are such as may be compared with any work

[r] *Epist. ad P. Jov. Oñ. 7. 1549.* [v] *A Letter written in 1522.*

of genius; they are sweet, they are pure, they are elegant, and not without strength, and the sentiments such as may be of use in life [x]." These emblems have been translated into french, italian, and spanish. In his *Parerga*, a work he published in his latter days, he retracted many things which the fire of youth had made him utter precipitately; and when his "*Disputationes*" were reprinted in 1529, he signified, that in retouching that book, he had not pretended to give his approbation to all he had inserted there in his younger years. In 1695 they printed at Leyden a letter, which Alciat did not intend for the public; it was addressed to his colleague Bernard Mattius, and contained a strong description of the abuses of the monastic life.

Francis Alciat succeeded to the chair as well as fortune of Andrew, and soon made himself famous for his law-lectures at Pavia. Cardinal Borromeo, who had been his scholar, sent for him to Rome, and brought him into such favour with pope Pius IV. that he procured him a bishopric, the office of datary or chancellor of Rome, and a cardinal's hat. There are some treatises of cardinal Alciat, who died at Rome in April 1580, aged about 50.

ALCIBIADES, in elevation of birth, yielded to none of the Greeks; he was the son of Clinias, nephew of Pericles, and lineally descended from Ajax; in his person, while a youth, he was beautiful, and when a man, remarkable for his comeliness: his fortune was large beyond most of the nobility of Athens. His abilities were so great, that an antient author (C. Nepos) has asserted that nature in him had exerted her utmost force, since, whether we consider his virtues or his vices, he was distinguished from all his fellow-citizens; he was learned, eloquent, indefatigable, liberal, magnificent, affable, and knew exactly how to comply with the times; that is, he could assume all those virtues when he thought proper; for, when he gave a loose to his passions, he was indolent, luxurious, dissolute, addicted to women, intemperate, and even inclined to profaneness. Socrates had a great friendship for him, corrected in some degree his manners, and brought him to the knowledge of many things of which he would otherwise have remained ignorant; he also prevented the Athenians from resenting many of those wanton acts of pride and vanity which he committed when a lad. His family had always been on good terms with the Lacedemonians; Clinias, his father, indeed, disclaimed their friendship, but Alcibiades renewed it, and affected to shew great respect to people of that country, until he observed the ambassadors of Lacedemon applied themselves wholly to Nicias, his rival, and his dependants; he then resented it very much, and used every in-

fluence to work on the minds of the Athenians to the prejudice of that people.

The first public affair of any material consequence in which he embarked, was soon after the peace for fifty years was concluded between the Athenians and Lacedemonians. Some discontents still prevailed: the people of Athens had complied with the terms of the peace, but the Lacedemonians having taken and demolished the town of Panæctus, made them very uneasy; these discontents were heightened by Alcibiades, now beginning to rival Nicias, who, with his party, at that time ruled in Athens. Alcibiades declaimed, that the Spartans were now taking measures for humbling Argos, that they might afterwards attack the Athenians; he artfully put them in mind of Nicias having declined making a descent on Spæsteria, and drew conclusions from thence very much against him. When the ambassadors from Sparta arrived, and were introduced into the senate by Nicias, as they retired, Alcibiades, as the old friend of their nation, invited them to his house, assured them of his friendship, and persuaded them to declare that they were not vested with full powers (although they had in the senate declared they were), to avoid making unreasonable concessions. When, therefore, they first appeared in the forum, Alcibiades addressed himself to the people, saying, "You see, my countrymen, what credit ought to be given to these Lacedemonians, who deny to you to-day what they affirmed yesterday." The people actually refused to hear them.

Alcibiades next promoted a league with the Argives, in order to keep the war at a distance, in case the feuds between Sparta and Athens were revived. This happened in the twelfth year of the Peloponnesian war. The next summer he was invested with the command of a considerable army, passed into the territory of Argos and to Patræ; at both places, he laboured to persuade them to build walls towards the sea, to enable them to receive succours from Athens; but jealousy of the athenian power prevented them. No action took place this year.

Two years after, some dissensions taking place at Argos, Alcibiades sailed with a fleet of twenty ships into their territories, to assist his friends, and put an end to their disputes. To effect this, he caused three hundred of the inhabitants, who were suspected of favouring the Lacedemonians, to be seized and carried away. After this, he sailed to the island of Melos, which, although small and of inconsiderable force, had always acted with inflexible obstinacy against the Athenians. Alcibiades laid siege to it; but finding the siege attended with difficulties, he turned it into a blockade, and leaving a considerable body of forces there, returned to Athens; the place afterwards surrendered at discretion.

The

The Athenians, in the sixteenth year of the war, determined to send a fleet into Sicily, to the assistance of the Egistines; Nicias was appointed to command, Alcibiades and Lamachus as his colleagues. During the preparations for this expedition, an accident happened which put the whole city of Athens into confusion: the *Hermæ*, or statues of Mercury, of which there were a multitude in the city and neighbourhood, were all defaced in one night, nor could the author of this fact be discovered, notwithstanding a proclamation was issued, offering impunity and a reward for the informer; yet, in consequence of a clause therein, inviting any person of what condition soever to discover any former sacrileges, some servants and slaves deposed, that a long time before, certain young men, heated by wine, had ridiculed some religious mystery, and that Alcibiades was among them: his enemies caught at this, and commenced a prosecution against him; to which Alcibiades offered to answer, asserting his innocence, and protesting against accusations brought against him while he should be absent. His enemies, determined to attempt his destruction, procured others to move that he should have liberty to depart on his command, and that, after his return, a day of trial should be assigned him; to this proposition he was unwillingly obliged to consent.

The fleet failed; but they had not been long in Sicily before orders from Athens arrived, directing Alcibiades to return and take his trial; the whole city being in a confusion on the old affair of defacing the *Hermæ*. This was a state trick played by the enemies of Alcibiades, to ruin his mighty interest, which his birth, fortune, and accomplishments had gained him in Athens: to effect their purpose, they also reported that he had entered into a conspiracy to betray the city to the Lacedæmonians, and that he had persuaded the Argives to undertake something to their prejudice. It was therefore determined to put him to death on his return; but it being apprehended, that the attempt to arrest him in sight of the army might produce great commotions, those who were sent to bring him home, were ordered to treat him with great decency, and not to discover by any means the severe resolution taken against him. They executed their commission very exactly, so that neither he nor his army, who were likewise accused, had any suspicion: but, in the course of the voyage, gathering from the seamen something of what was intended, and being informed that a person, out of fear of death, had acknowledged himself guilty, and impeached them, they wisely determined not to trust an enraged and superstitious multitude, but to provide for their own safety by withdrawing as soon as they had an opportunity: this offered quickly after; they gave their convoy the slip, and retired to such parts of Greece

Greece as, out of hatred to Athens, were most likely to give them shelter.

Alcibiades went to Sparta, where he was well received. In the spring, when Agis king of Sparta invaded Attica, he gave him advice to seize and fortify Dicelea. This was a severe stroke on the Athenians; but their misfortunes fell much heavier on them in Sicily, and their allies began to waver. They afterwards had some slight successes at sea, which discouraged the Peloponnesians; but Alcibiades exerted his eloquence to persuade them to continue the war; he advised them to send a small fleet to Ionia, promising to engage the cities to revolt from the Athenians, and to negotiate a league between Sparta and the king of Persia, the advantages of which he pointed out to them. The Lacedemonians entering into his measures, he passed over into Ionia, and there actually effected what he had promised. He also found means to draw Tissaphernes, the king of Persia's lieutenant, into a league with them. The Spartans, however, were displeased with the terms of it, and seeking to have them altered, the Persians likewise grew displeased. Alcibiades did not long continue in favour with the Spartans; and having debauched the wife of Agis, that prince conceived the most inveterate hatred against him, and persuaded the Lacedemonians to send orders to their general in Ionia to put the Athenian to death. Alcibiades gained some intelligence of this, retired to Tissaphernes, and laying aside the Lacedemonian, as he had before done the Athenian, became a perfect Persian. By the politeness of his address, he gained so much on Tissaphernes, although a professed enemy to all Greeks, that he gave his name to his gardens of pleasure, after he had spent immense sums in adorning them; they were afterwards called Alcibiades. When the Athenian saw that Tissaphernes placed a confidence in him, he gave him great information respecting the affairs of Greece; told him that it was not the interest of the persian monarch that Athens should be destroyed, but that she and Sparta should be supported as rivals to each other, and that then the Greeks would never have an opportunity to turn their united arms against his master; but added, that if it should become necessary to rely on one of them, he advised him to trust to Athens, because she would be content with the dominion of the sea; but that the pride of the Spartans would always stimulate them to new conquests, and excite in them a desire of setting the greek cities in Asia at liberty.

Tissaphernes approving of these counsels, Alcibiades wrote privately to some officers of the athenian army at Samos, intimating that he was treating with the persian on their behalf; but would not return to his native country until the democratical form of government was abolished. The reasons he advanced

ted for this measure were, that the persian king hated a democracy, but would immediately assist Athens, if the government was put into the hands of a few. These fickle people, the Athenians, prone to novelty, dissolved the democracy, and sent deputies to treat with Alcibiades and Tissaphernes; and, in case the terms offered by the Persian were reasonable, they were to declare that the Athenians would vest the sovereignty in the hands of a few. Before the deputies arrived, Alcibiades had discovered that Tissaphernes did not incline to keep the Athenians on any terms; therefore, he set up such high conditions in the name of the Persians, that the Athenians themselves broke off the treaty. The democracy of Athens was, however, destroyed, and a new form of government was set up. This did not give general satisfaction; the army at Samos declared for the democracy; and, at the request of their general Thrasybulus, recalled Alcibiades.

On his return, he made a most eloquent speech to the army, shewing them the true source of his misfortunes, the injustice of his countrymen, and the danger attending the state. The soldiers, pleased with his harangue, created him general, with full power, and proposed sailing immediately to Athens to restore the antient form of government. Alcibiades opposed this extravagant measure; and told them, that since they had chosen him general, he must return to Tissaphernes to prepare things to make a speedy end of the war: accordingly, with the consent of the army, he departed. When he came to Tissaphernes, he extolled the great power of the Athenians; and, by this means, made himself formidable to the one party, and necessary to the other.

On his return to the army, the deputies from Athens were, by his request, received. The army declared to them they would not acknowledge the present government, but would sail to Athens and restore the democracy: this he opposed, and persuaded them to remain where they were; and told the deputies to return and demand of the tyrants to resign their authority. On their return, every thing was in confusion at Athens; a new form of government was proposed, and Alcibiades recalled, and the favourers of an oligarchy withdrew to the enemy. Alcibiades mean time sailed with thirteen galleys to Arpendus, where he had frequent conferences with the persian lieutenant. In his return, he took nine galleys belonging to the peloponnesian fleet: with this addition to his own squadron, he constrained the Halicarnassians to pay a large sum of money, and fortified Cos. An engagement soon after took place between the athenian and peloponnesian fleets; and, while the event was doubtful, Alcibiades came in sight with twenty galleys, and secured the victory.

The Athenians, after this, dividing their fleet into three parts, Alcibiades, with his squadron, fell in with the enemy's fleet under Mindarus, and fled from them, till he came in sight of the other divisions, and then pursued them in his turn towards Claros, sinking and taking their ships. When the enemy approached the shore, they were joined by the Persians; a second battle ensued, and a second victory was obtained. Thus, to his immortal honour, Alcibiades gained two victories in one day.

His fame now rose high among his countrymen; they sent 1000 foot, 300 horse, and 30 galleys, to reinforce him. He sailed and did good service in the Hellespont; afterwards sat down before Byzantium, then well fortified and defended by a lacedemonian garrison. Some of the inhabitants betrayed the city, and let in Alcibiades and his army; the garrison made so brave a defence, that he was on the point of being driven out; but, making a proclamation that the Byzantines should be safe in their persons and effects, they joined him; the garrison was almost all put to the sword.

Alcibiades, and his colleague Theramenes, returned in triumph to Athens; they brought with them such immense spoils as had not been seen at Athens since the persian war. The people almost deserted the city to behold Alcibiades when he landed. After he had made his harangue in the assembly, they directed the record of his banishment to be thrown into the sea, ordered him to be absolved from the curses he lay under, created him general, and conferred many other favours upon him. The sweetness of his temper, his complacence, and his applying the riches he brought home to the discharge of taxes, made the most virtuous of the citizens confess he deserved the honours that were paid him. He did not long remain in a state of inactivity, but put to sea again with a fleet of one hundred ships for the Hellespont, to assist some cities which still kept firm to the Athenians: he left part of his fleet under Antiochus, with strict orders not to engage; but the latter disregarded his instructions, and was defeated. On this news, Alcibiades returned; but met with another stroke of ill fortune; for his enemies had found means to persuade the Athenians that the defeat was owing to his inattention, and that he held a correspondence with the Lacedemonians; they instantly deprived him of his command, and appointed ten new generals. To Conon, one of the ten, he delivered the fleet; but refused to return to Athens, and in his own ship passed into Thrace, built a castle there for his own security, and founded a little principality in the sight of his many and powerful enemies.

Alcibiades, though an exile, endeavoured to restore the power of his country; of which the Spartans having intelligence, procured him to be assassinated. He was a man of admirable

mirable accomplishments, but indifferently principled; of great parts; and of an amazing versatility of genius.

ALCIDAMAS, philosopher and rhetorician, native of the city of Elea in Greece, lived about the year 424 before J. C. To him is ascribed the *Liber Contradicendi Magistros*, in the *Oratorum Collectio et Rhetorum*, in greek, at Venice, 1513, in three vols. folio. This orator, the disciple of Gorgias, did not content himself with a servile imitation of his master; he had the ambition to surpass him, by a manner of speaking more bombastic and more embarrassed with ornaments, which has given rise to a doubt whether the harangue attributed to Alcidas was really by him, because it contains nothing of what should characterise the elucution of a disciple of Gorgias.

ALCIMUS (LATINUS ALCIMUS ALETHIUS), historian, orator, and poet, native of Agen, in the 4th century, wrote the history of Julian surnamed the apostate, and that of Sallust, consul and præfect of the Gauls, under that emperor, which no longer exists; for we have nothing of him but an epigram on Homer and Virgil, in the *Corpus Poëtarum* of Maittaire, London, 1714, 2 vols. folio.

ALCMAN, a lyric poet, who flourished in the 27th olympiad. Some say that he was of Lacedæmon; others that he was born at Sardis, a city in Lydia. He composed several poems, none of which are remaining, but fragments quoted by Athenæus and other ancient writers. He was a man of a very amorous constitution, is accounted the father of love-verses, and said to have first introduced the custom of singing them in public [r]. Megalostрата was one of his mistresses, who likewise wrote some poetical pieces. Alcman is reported to have been one of the greatest eaters of his age; upon which Mr. Bayle remarks, that such a quality would have been extremely inconvenient, if poetry had been then upon such a footing as it has been often since, not able to procure the poet bread. He is said to have died a very singular death, viz. to have been eaten up with lice [z].

ALCMEON, a native of Crotona, and disciple of Pythagoras, was thought to be the first who wrote upon natural philosophy. He lived about the year of the world 3520.

ALCOCK (JOHN), doctor of laws and bishop of Ely in the reign of king Henry VII. born at Beverly in Yorkshire, and educated at Cambridge. He was first made dean of Westminster, and afterwards master of the rolls. In 1471 he was consecrated bishop of Rochester; in 1476 translated to the see of Worcester; and in 1486, to that of Ely in the room of Dr. John Morton, preferred to the see of Canterbury [A]. He was a prelate of

[r] Athen. lib. xiii. p. 660.

[z] Plutarch. in Sylla, p. 474.

[A] Godwin, de Præsul. Ang. inter Episc. Eliens. anno 1486.

great learning and piety, and so highly esteemed by king Henry, that he appointed him lord president of Wales, and afterwards lord chancellor of England. Alcock founded a school at Kingston upon Hull, and built the spacious hall belonging to the episcopal palace at Ely. He was also the founder of Jesus college in Cambridge, for a master, six fellows, and as many scholars. This house was formerly a nunnery, dedicated to St. Radegund; and, as Godwin tells, the building being greatly decayed, and the revenues reduced almost to nothing, the nuns had all forsaken it except two; whereupon bishop Alcock procured a grant from the crown, and converted it into a college. But Camden and others tell us, that the nuns of that house were so notorious for their incontinence, that king Henry VII. and pope Julius II. consented to its dissolution [a]: Bayle accordingly calls this nunnery "spiritualium meretricum cœnobium, a community of spiritual harlots [c]." Bishop Alcock wrote several pieces, amongst which are the following four: 1. *Mons perfectionis*. 2. *In Psalms penitentiales*. 3. *Homiliæ vulgares*. 4. *Meditationes piæ*. He died October 1, 1500, and was buried in the chapel he built at Kingston upon Hull.

ALCUINUS, or ALBINUS (FLACCUS), a famous english writer of the eighth century, born in Yorkshire, or, as others tell us, not far from London. He had his education first under venerable Bede, and was afterwards under the tuition of Egbert, archbishop of York, who made him keeper of the library which he founded in that city. Alcuinus flourished about the year 780, was deacon of the church of York, and at last abbot of the monastery of Canterbury. In 793 he went to France, being invited thither by Charlemagne, to confute the notions of Felix bishop of Urgel. He was highly esteemed by that prince, who not only honoured him with his friendship and confidence, but became his pupil, and was instructed by him in rhetoric, logic, mathematics, and divinity. The year following he attended Charlemagne to the council of Francfort, and upon his recommendation was admitted a member; this prince gave him likewise the abbies of Ferrara, St. Jodocus, and St. Lupus. In 796 he desired leave to retire from secular affairs, but his request was not granted. In 798 he wrote against the bishop of Urgel, and confuted his errors in seven books. In 799, he was invited by Charlemagne to accompany him in his journey to Rome, but excused himself on account of old age and infirmities. In 801, Charlemagne being returned from Italy, and newly declared emperor, Alcuinus went to congratulate him on this occasion; and he importuned him so warmly for leave to retire from court, that he at length obtained his request, and went to the abbey of

[a] Britannia, vol. i. col. 483. [c] Bæus de Script. Brit. cent. viii. cap. 57.

St. Martin at Tours, which the emperor had lately given him: Here he spent the remainder of his life in devotion and study; and instructed the youth in the school which he had founded in that city, though the emperor in vain endeavoured to recall him to court by repeated letters [D]. He died at Tours on Whitfun-day 804, and was buried in the church of St. Martin, where a latin epitaph, of twenty-four verses, of his own composition, was inscribed upon his tomb. This epitaph is preserved by father Labbe, in his *Thesaurus Epitaphiorum*, printed at Paris 1686. He understood the latin, greek, and hebrew languages extremely well; was an excellent orator, philosopher, mathematician, and, according to William of Malmesbury, the best english divine after Bede and Adhelme. France was greatly indebted to him for her flourishing state of learning in that and the following ages, as we learn from a german poet, cited by Camden, in his *Britannia*:

Quid non Alcuino, facunda Lutetia, debes?
Instaurare bonas ibi qui feliciter artes,
Barbariemque procul solus depellere cœpit.

He wrote a great number of books, most of which are extant. His style is elegant and sprightly, and his language very pure, considering the age in which he lived. His works were collected and published in one volume folio, by Andrew du Chesne, at Paris, in 1617. They are divided into three parts: the first contains his tracts upon scripture; the second, those upon doctrine, discipline, and morality; and the third, his historical treatises, letters, and poems.

ALCYONIUS (PETER), a learned Italian, who flourished in the 16th century. He was well versed in the greek and latin tongues, and wrote some pieces of eloquence which met with great approbation. He was corrector of the press a considerable time for Aldus Manutius, and is entitled to a share in the praises given to the editions of that learned printer. He translated into latin several treatises of Aristotle: Sepulveda wrote against these versions, and pointed out so many errors in them, that Alcyonius had no other remedy, but buying up as many copies as he could get of Sepulveda's work, and burning them. The treatise which Alcyonius published concerning Banishment contained so many fine passages, with others quite the reverse, that it was thought he had interwoven with somewhat of his own several fragments of Cicero's treatise *De Gloria*; and that afterwards, in order to save himself from being detected in this theft, he burnt the manuscript of Cicero, the only one extant [E]. Paulus Manutius, in his commentary upon these words

[D] Cave's *Hist. Literaria*, sæc. viii. ad ann. 780.

[E] Jovius *Elog. cap. 123.*

of Cicero, "*Librum tibi celeriter mittam de gloria*," has the following passage relating to this affair: "He means, says he, his two books on Glory, which were handed down to the age of our fathers; for Bernard Justinian, in the index of his books, mentions Cicero De Gloria. This treatise however, when Bernard had left his whole library to a nunnery, could not be found, though sought after with great care: nobody doubted but Peter Alcyonius, who, being physician to the nunnery, was intrusted with the library, had basely stolen it. And truly, in his treatise of Banishment, some things are found interspersed here and there, which seem not to favour of Alcyonius, but of some higher author." The two orations he made after the taking of Rome, in which he represented very strongly the injustice of Charles V. and the barbarity of his soldiers, were excellent pieces. There is another oration ascribed to him, on the knights who died at the siege of Rhodes.

Alcyonius was professor at Florence in the pontificate of Adrian VI. and, besides his salary, had ten ducats a month from the cardinal de Medicis, to translate Galen "*De partibus animalium*." As soon as he understood that this cardinal was created pope, he asked leave of the Florentines to depart; and though he was refused, he went nevertheless to Rome, in great hopes of raising himself there. He lost all his fortune during the troubles the Columnas raised in Rome; and some time after, when the emperor's troops took the city, in 1527, he received a wound when flying for shelter to the castle of St. Angelo: he got thither notwithstanding he was pursued by the soldiers, and joined Clement VII. He was afterwards guilty of base ingratitude towards this pope; for, as soon as the siege was raised, he deserted him, and went over to cardinal Pompeius Columna, at whose house he fell sick and died a few months after [F]. Alcyonius might have made greater advances in learning had he not been too much puffed up with vanity and self-conceit, which hindered him from taking the advice of his friends. He was likewise too much addicted to detraction and abuse, which raised him many enemies: yet there have been learned men, who have highly praised Alcyonius and his translations.

ALDEGRAEF (ALBERT), an eminent painter and engraver, was born in the city of Zouft, in Westphalia, where he painted many things for the churches; and, among others, a Nativity worthy the admiration of the curious. He, however, principally employed himself in engraving; this appears from the vast number of his prints, which shew that he was a correct designer, and that his expression is graceful.

ALDERETTE (BERNARD and JOSEPH), spanish jesuits, na-

[F] Pierius Valerianus, de liter. infelic. p. 63.

tives of Malaga, flourished at the commencement of the 17th century. They published, 1. *Origines Linguæ Castellanicæ*, 1606, 4to. 2. *The Antiquities of Spain*, 1614, 4to. a book containing much learning and information.

ALDINI (TOBIAS) of Cesena, physician to the cardinal Odoard Farneſe, is the author of the *Descriptio Plantarum Horti Farneſiani*, Romæ, 1525, in folio.

ALDHELM, or ADELM (ST.), an english divine, who was biſhop of Shireburn in the time of the ſaxon heptarchy. William of Malmesbury ſays that he was the ſon of Kenred, or Kenter, brother of Ina king of the Weſt-ſaxons. He was born at Caer Bladon, now Malmesbury, in Wiltſhire. He had part of his education abroad in France and Italy, and part at home under Maildolphus an iriſh Scot, who had built a little monaſtery where Malmesbury now ſtands [G]. Upon the death of Maildolphus, Aldhelm, by the help of Eleutherius biſhop of Wincheſter, built a ſtately monaſtery there, and was himſelf the firſt abbot. When Hedda, biſhop of the Weſt-ſaxons, died, the kingdom was divided into two dioceſes, viz. Wincheſter and Shireburn, and king Ina promoted Aldhelm to the latter, comprehending Dorſetſhire, Wiltſhire, Devonſhire, and Cornwall: he was conſecrated at Rome by pope Sergius I. and Godwin tells us that he had the courage to reprove his holineſs for having a baſtard [H]. Aldhelm, by the directions of a dioceſan ſynod, wrote a book againſt the miſtake of the Britons concerning the celebration of Eaſter, which brought over many of them to the catholic uſage in that point. He likewiſe wrote a piece, partly in proſe and partly in hexameter verſe, in praiſe of virginity, dedicated to Ethelburga abbeſs of Barking, and published amongſt Bede's *Opuscula*, beſides ſeveral other treatiſes, which are mentioned by Bale and William of Malmesbury, the latter of whom gives him the following character as a writer: "The language of the Greeks," ſays he, "is cloſe and concise, that of the Romans ſplendid, and that of the Engliſh pompous and ſwelling: as for Aldhelm, he is moderate in his ſtyle; ſeldom makes uſe of foreign terms, and never without neceſſity; his catholic meaning is clothed with eloquence, and his moſt vehement aſſertions adorned with the colours of rhetoric: if you read him with attention, you would take him for a Grecian by his acuteness, a Roman by his elegance, and an Engliſhman by the pomp of his language [I]." He is ſaid to have been the firſt Engliſhman who ever wrote in latin; and, as he himſelf tells us in one of his

[G] W. Malmesb. de Vit. S. Alohemi.

[H] Inter Epiſc. Sherbornienſ. 715.

[I] The monkish authors, according to cuſtom, have aſcribed ſeveral miracles to Aldhelm; and they tell us, that, in order

to put his virtue to trial, he uſed frequently to lie all night with a young woman, and yet without violating his chaſtity.

treatises on metre, the first who introduced poetry into England: "These things," says he, "have I written concerning the kinds and measures of verse, collected with much labour, but whether useful I know not; though I am conscious to myself I have a right to boast as Virgil did [κ]:"

I first, returning to my native plains
Will bring the aonian choir, if life remains.

William of Malmesbury tells us, that the people in Aldhelm's time were half-barbarians, and little attentive to religious discourses: wherefore the holy man, placing himself upon a bridge, used often to stop them, and sing ballads of his own composition; he thereby gained the favour and attention of the populace, and insensibly mixing grave and religious things with those of a jocular kind, he by this means succeeded better than he could have done by austere gravity. Aldhelm lived in great esteem till his death, which happened May the 25th, 709.

ALDRED, abbot of Tavistock, was promoted to the bishopric of Worcester in the year 1046. He was so much in favour with king Edward the confessor, and had so much power over his mind, that he obliged him to be reconciled with the worst of his enemies, particularly with Swane son of the earl Godwin, who had revolted against him, and came with an army to invade the kingdom. Aldred also restored the union and friendship between king Edward and Griffith king of Wales. He took afterwards a journey to Rome; and being returned into England in the year 1054, he was sent ambassador to the emperor Henry II: he staid a whole year in Germany, and was very honourably entertained by Herman archbishop of Cologne, from whom he learned many things relative to ecclesiastical discipline, which on his return he established in his own diocese. In the year 1058, he went to Jerusalem, which no archbishop or bishop of England had ever done before him. Two years after, he returned to England; and Kinsus archbishop of York dying the 22d of December, 1060, Aldred was elected in his stead on christmas day following, and thought fit to keep his bishopric of Worcester with the archbishopric of Canterbury, as some of his predecessors had done. Aldred went soon after to Rome, in order to receive the pallium from the pope: he was attended by Toston earl of Northumberland, Giso bishop of Wells, and Walter bishop of Hereford. The pope received Toston very honourably, and

[κ] Hæc de metrorum generibus et lesta, quamvis mihi conscius sum me illud schematibus pro utilitate ingenii mei habere, Virgilianum posse jactare, multum laboriosè, nescio si fructuosè, col-

Primus ego in patriam mecum, modo vita superfit,
Aonio rediens deducam vertice Mulas.

CUL. MALMESS. *ibid.*
made

made him sit by him in the synod which he held against the simonists. He granted to Giso and Walter their request, because they were tolerably well learned, and not accused of simony. But Aldred being by his answers found ignorant, and guilty of simony, the pope deprived him very severely of all honours and dignities; so that he was obliged to return without the pallium. On his way home, he and his fellow-travellers were attacked by some robbers, who took from them all that they had, though they did not offer to kill them. This obliged them to return to Rome; and the pope, either out of compassion, or by the threatenings of the earl of Northumberland, gave Aldred the pallium; but he was obliged to resign his bishopric of Worcester. However, as the archbishop of York had been almost entirely ruined by the many invasions of foreigners, king Edward gave the new archbishop leave to keep twelve villages or manors which belonged to the bishopric of Worcester. Edward the confessor dying in 1066, Aldred crowned Harold his successor. He also crowned William the conqueror, after he had made him take the following oath, viz. That he would protect the holy church of God and its leaders: that he would establish and observe righteous laws: that he would entirely prohibit and suppress all rapines and unjust judgments. He was so much in favour with the conqueror, that this prince looked upon him as a father; and, though imperious in regard to every body else, he yet submitted to obey this archbishop; John Bromton gives us an instance of the king's submission, which at the same time shews the prelate's haughtiness. It happened one day, as the archbishop was at York, that the deputy-governor or lord-lieutenant going out of the city with a great number of people, met the archbishop's servants, who came to town with several carts and horses loaded with provisions. The governor asked to whom they belonged; and they having answered they were Aldred's servants, the governor ordered that all these provisions should be carried to the king's store-house. The archbishop sent immediately some of his clergy to the governor, commanding him to deliver the provisions, and to make satisfaction to St. Peter, and to him the saint's vicar, for the injury he had done them; adding, that if he refused to comply, the archbishop would make use of his apostolic authority against him, (intimating thereby that he would excommunicate him.) The governor, offended at this proud message, used the persons whom the archbishop had sent him very ill, and returned an answer as haughty as the message was. Aldred thereupon went to London to make his complaint to the king; but in this very complaint he acted with his wonted insolence; for meeting the king in the church of St. Peter at Westminster, he spoke to him in these words: "Hearken, o William! when thou wast but a foreigner, and
God,

God, to punish the sins of this nation, permitted thee to become master of it, after having shed a great deal of blood, I consecrated thee, and put the crown upon thy head with blessings; but now, because thou hast deserved it, I pronounce a curse over thee, instead of a blessing, since thou art become the persecutor of God's church, and of his ministers, and hast broken the promises and oaths which thou madest to me before St. Peter's altar." The king, terrified at this discourse, fell upon his knees, and humbly begged the prelate to tell him, by what crime he had deserved so severe a sentence. The noblemen, who were present, were enraged against the archbishop, and loudly cried out, he deserved death, or at least banishment, for having offered such an injury to his sovereign; and they pressed him with threatenings to raise the king from the ground. But the prelate, unmoved at all this, answered calmly, "Good men, let him lie there, for he is not at Aldred's but at St. Peter's feet; let him feel St. Peter's power, since he dared to injure his vicerent." Having thus reproved the nobles by his episcopal authority, he vouchsafed to take the king by the hand, and to tell him the ground of his complaint. The king humbly excused himself, by saying he had been ignorant of the whole matter; and begged of the noblemen to entreat the prelate, that he might take off the curse he had pronounced, and to change it into a blessing. Aldred was at last prevailed upon to favour the king thus far; but not without the promise of several presents and favours, and only after the king had granted him to take such a revenge on the governor as he thought fit. Since that time (adds the historian) none of the noblemen ever dared to offer the least injury. It may be questioned, which was more surprising here, whether the archbishop's haughtiness, who dared to treat his sovereign after so unbecoming a manner; or the king's stupidity, who suffered such insolence and audaciousness from a priest?—The Danes having made an invasion in the north of England in the year 1068, under the command of Harold and Canute the sons of king Swane, Aldred was so much afflicted at it, that he died of grief on the 11th of September in that same year, having besought God that he might not see the desolation of his church and country.

ALDRIC (Sr.), bishop of Mans, was of royal extraction, and distinguished himself by his knowledge and piety. He wrote an excellent collection of the decrees of the popes and the canons of councils, and died in 856.

ALDRICH (ROBERT), bishop of Carlisle in the reigns of Henry VIII. Edward VI. and queen Mary, was born at Burnham in Buckinghamshire; was educated at Eton, and elected a scholar of King's college, Cambridge, in 1507, where he took the degree of M. A. afterwards became proctor of the university, school-

schoolmaster of Eton, fellow of the college, and at length provost. In 1529 he retired to Oxford, where he was incorporated B. D. About the same time he was made archdeacon of Colchester. In 1534 he was installed canon of Windsor, and the same year he was appointed register of the most noble order of the garter. July 18, 1537, he was consecrated bishop of Carlisle. He wrote several pieces, particularly, 1. *Epistola ad Gulielmum Hormannum*. 2. *Epigrammata varia*. 3. Several Resolutions concerning the Sacraments. 4. Answers to certain Queries concerning the Abuses of the Mass. Leland was his familiar acquaintance, and gives him a high character for parts and learning. The prelate died March 25, 1555, at Horncastle, in Lincolnshire, which was a house belonging to the bishops of Carlisle.

ALDRICH (HENRY), an eminent scholar and divine, was son of Henry Aldrich of Westminster, gentleman, and born there in 1647. He was educated at Westminster under Busby, and admitted of Christ Church, Oxford, in 1662. Having been elected student, he took the degree of M. A. in April 1669; and, entering soon after into orders, he became an eminent tutor in his college. Feb. 1681, he was installed canon of Christ Church; and in May accumulated the degrees of B. and D. D. In the controversy with the papists, under James II. he bore a considerable part; and Burnet ranks him among those eminent clergymen, who "examined all the points of popery with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing, far beyond any thing which had before that time appeared in our language." In short, he had rendered himself so conspicuous, that, at the revolution, when Masséy, the popish dean of Christ Church, fled beyond sea, the deanry was conferred upon him, and he was installed in it June 17, 1689. In this station he behaved in a most exemplary manner, zealously promoting learning, religion, and virtue in the college where he presided. In imitation of his predecessor bp. Fell, he published generally every year some greek classic, or portion of one, as a gift to the students of his house. He wrote also a system of logic intitled, "*Artis Logicæ Compendium*;" and many other things. The publication of Clarendon's History was committed to him and bp. Sprat; and they were charged by Oldmixon with having altered and interpolated that work; but the charge was sufficiently refuted by Atterbury. Besides attainments in letters, he possessed also great skill in architecture and music; so great, that, as the connoisseurs say, his excellence in either would alone have made him famous to posterity. The three sides of the quadrangle of Christ Church, Oxford, called Peckwater-square, were designed by him; as was also the elegant chapel of Trinity college, and the church of All-Saints in
the

the High-street; to the erection of which Dr. Ratcliff, at his solicitation, was a liberal contributor. He cultivated also music, that branch of it particularly which related both to his profession and his office. To this end he made a noble collection of church music, and formed also a design of writing a history of the science; having collected materials, which are still extant in the library of his own college. In truth, his abilities as a musician have caused him to be ranked among the greatest masters of the science: he composed many services for the church, which are well known; as are also his anthems, to the number of near 25. In the "Pleasant Musical Companion," printed 1726, are two catches of his; the one, "Hark the bonny Christ Church Bells," the other intituled, "A Smoking Catch;" for he himself was, it seems, a great smoker. Besides the preferments already mentioned, he was rector of Wem in Shropshire. He was elected prolocutor of the convocation in February 1702, on the death of Dr. Woodward, dean of Sarum. He died at Christ Church, December 14, 1710. The tracts he published in the Popish controversy were two, "Upon the Adoration of our Saviour in the Eucharist," printed in 1687, and 1688, 4to. We have not been able to get an account of the greek authors he published, except these following: 1. Xenophontis Memorabilium, lib. 4, 1690, 8vo. 2. Xenophontis Sermo de Agesilao, 1691, 8vo. 3. Aristæ Historia 72 Interpretum, 1692, 8vo. 4. Xenophon, de re equestri, 1693, 8vo. 5. Epictetus et Theophrastus, 1707, 8vo. 6. Platonis, Xenophontis, Plutarchi, Luciani, Symposia, 1711, 8vo. This last was published in greek only, the rest in greek and latin, and all printed at Oxford. His Logic is already mentioned. He printed also Elements of Architecture in latin. He had a hand in Gregory's greek testament, printed at Oxford in 1703, folio; and some of his notes are printed in Havercamp's edition of Josephus.

ALDRINGER, a famous general under the emperor Ferdinand II. was born of an obscure family, in the country of Luxembourg, and, from being a common soldier, raised himself entirely by his merit. He behaved with great bravery and resolution on several occasions; and particularly contributed, in 1633, to the raising the siege of the city of Constance. He had a very lively and penetrating genius, a refined understanding, and great courage; but these excellent qualifications were accompanied with excessive avarice and cruelty. He was slain in 1634, at Landshut, in Bavaria; but it was never certainly known, whether his own soldiers or the Swedes gave the blow.

ALDROVANDUS (ULYSSES), professor of philosophy and physic at Bologna, the place of his nativity, was a most curious enquirer into natural history, and travelled into the most distant countries on purpose to inform himself of their natural productions.

ductions. Minerals, metals, plants, and animals, were the objects of his curious researches; but he applied himself chiefly to birds, and was at great expence in having figures of them drawn from the life. Aubert le Mire says, that he gave a certain painter, famous in that art, a yearly salary of 200 crowns, for 30 years and upwards; and that he employed at his own expence Lorenzo Bennini and Cornelius Swintus, as well as the famous engraver Christopher Coriolanus. These expences ruined his fortune, and at length reduced him to the utmost necessity; and it is said that he died blind in an hospital at Bologna, at a great age, in 1605. Mr. Bayle observes, that antiquity does not furnish us with an instance of a design so extensive and so laborious as that of Aldrovandus, with regard to natural history; that Pliny indeed has treated of more subjects, but only touches them lightly, whereas Aldrovandus has collected all he could find.

His compilation, or, what at least was compiled upon his plan, consists of several volumes in folio, some of which were printed after his death. He himself published his Ornithology, or History of Birds, in three folio volumes, in 1599; and his seven books of Insects, which make another volume of the same size. The volume of Serpents, three of Quadrupeds, one of Fishes, that of exsanguineous Animals, the history of Monsters, with the Supplement to that of Animals, the treatise on Metals and the Dendrology or History of Trees, were published at several times after his death, by the care of different persons.

The volume "of Serpents" was put in order, and sent to the press by Bartholomæus Ambrosinus; that "of Quadrupeds which divide the Hoof" was first digested by John Cornelius Uterverius, and afterwards by Thomas Demster, and published by Marcus Antonius Bernia and Jerome Tamburini; that "of Quadrupeds which do not divide the Hoof," and that "of Fishes," were digested by Uterverius, and published by Tamburini; that "of Quadrupeds with Toes or Claws," was compiled by Ambrosinus; the "History of Monsters," and the Supplements, were collected by the same author, and published at the charge of Marcus Antonius Bernia; the "Dendrology" is the work of Ovidius Montalbanus. Mercklinus, in *Lindeno renovato*, p. 1047.—"Aldrovandus," says l'abbé Gallois, "is not the author of several books published under his name; but it has happened to the collection of natural history, of which those books are part, as it does to those great rivers which retain during their whole course the name they bore at their first rise, though in the end the greatest part of the water which they carry into the sea does not belong to them, but to other rivers which they receive: for as the first six volumes of this great work were by Aldrovandus, although the others were composed since his death by different authors, they have still been attributed to him, either because

because they were a continuance of his design, or because the writers of them used his memoirs, or because his method was followed, or perhaps that these last volumes might be the better received under so celebrated a name." *Journal des Sçavans*, Nov. 12, 1668, p. 425.

ALDUS (MANUTIUS), a famous printer, by birth an Italian, of the city of Bassano, restorer of the greek and latin languages, and to whom we are indebted for the invention of the italic letter, for which he had a privilege from the pope that none but he should use it. He was a very learned and laborious man, and was the first who printed greek correctly, and with few contractions. He died at Venice, very aged, in 1516. We have a greek grammar of his; some notes on Horace, Homer, and other authors. All his editions are much respected, both for their beauty and correctness. For the life of his son Paul, and grandson Aldus, vid. MANUTIUS.

ALEANDER (JEROME), archbishop of Brindisi and a cardinal, was born at a little village on the confines of Istria, the 13th of February, 1480. His father, Francis Aleander, a physician, educated him with great care, and sent him to Venice, where he made considerable proficiency in all branches of learning: he studied the mathematics, natural philosophy, and physic. He also applied with great assiduity to the greek and hebrew languages; in which he made so great a progress, with the assistance of an excellent memory, that he spoke and wrote them with fluency. Pope Alexander VI. being informed of his great abilities, intended to have made him secretary to his son, and had afterwards some thoughts of sending him his nuncio to Hungary: but Aleander, being taken ill, could not at that time leave Venice. In 1508, at the invitation of Lewis XII. he went to France, where he taught the belles lettres in the university of Paris. He entered afterwards into the service of Everard de la Mark bishop of Liege, who sent him to Rome, to facilitate his promotion to a cardinal's hat. Leo X. found him a man of such capacity, that he was desirous to retain him in his service; to which the bishop of Liege consented. His holiness sent him nuncio to Germany, in 1519; and in 1520, though absent, he was appointed librarian of the Vatican, upon the death of Acciaïoli. He gained a considerable character as nuncio, and made a great figure for his eloquence in the diet of Worms, where he harangued three hours against the doctrine of Luther [L]: he could not, however, prevent Luther from being heard in that diet; and though he refused to dispute with him, he obtained an order that his books should be burnt, and his person proscribed: and he himself drew up the edict against him.

Upon his return to Rome, Clement VIII. made him arch-

[L] Pallavicini Hist. Conc. Trident.

bishop

bishop of Brindisi, and appointed him nuncio to France; and he was in this capacity with Francis I. when he besieged Pavia, where he fell into the hands of some soldiers, who used him pretty roughly. He was sent nuncio a second time into Germany in 1531, where he found a great change in affairs: the people in the protestant cities, as he says, were no longer animated against the holy see as formerly; the reason of which was, that having hoped for greater liberty by shaking off the papal yoke, they now found by experience that that of the secular power, under which they were obliged to live, proved no less heavy. Aleander exerted his utmost endeavours, but without success, to hinder Charles V. from making a truce with the protestants in Germany. In 1536 he went to Rome, where he was created a cardinal by Paul III. and was intended to be president at the council of Trent; but his death, which happened the 1st of February 1542, prevented this: some say that he died by a mistake of his physician.

Luther and his followers have thrown great reproaches against Aleander: they have also asserted that he was a Jew; but this we believe to be a mistake, especially as Ulric Hutten, who published an invective against him, speaks as if there was no truth in this matter. Erasmus has frequently made mention of him, and in several places to his disadvantage: in one he says, that he was not only of a warm and simple, but also of a credulous disposition; in another he gives him the title of bull carrier, *Διπλωματοφορος*: he says also, that he was not a man too much addicted to truth.

ALEANDER (JEROME), a learned man of the seventeenth century, born in the principality of Friuli, of the same family with the preceding. When he went to Rome, he was employed as secretary under cardinal Octavio Bandini, and discharged this office with great honour for almost 20 years. He began betimes to venture his reputation as an author; for no sooner had he received his degrees in law, than he published "A Commentary on the Institutions of Caius." He was one of the first members of the Academy of Humourists, and he wrote a learned treatise in Italian on the device of the society. He displayed his genius on many different subjects. He published a treatise on two antiques [M]: he wrote also on the question of the suburban churches; and he was the author of a piece against an anonymous writer on that subject in favour

[M] These were two marbles, a table and a statue, the former containing the figure and the symbols of the sun, the latter a girl with a zone full of sculptures. The title of Aleander's work is as follows, "Explicatio antiquæ tabulæ marmoreæ,

solis effigie symbolisque exsculptæ: explicatio vicillorum zone veterem statuum mar, moream cingentis." It was printed in quarto at Rome in 1616, and at Paris in 1617.

of the protestants [N]. He printed also a volume of verses, which was followed with a vindication of the Adonis of the cavalier Marino, against the violent attacks of the cavalier Stiliani.

Urban VIII. had a great esteem for Aleander, and took all imaginable pains to draw him from the service of cardinal Bandinì, and to engage him with the Barberini; in which he at length succeeded, and Aleander became secretary to cardinal Francis Barberini. He accompanied him to Rome, when he went there in the character of legate à latere; and bore the fatigues of this long journey with great alacrity, notwithstanding his delicate constitution and infirm state of health. He did not escape so well from good cheer: he had entered into an agreement with some of his intimate friends [o], that they should treat one another by turns every three days; and at one of these entertainments he indulged to an excess, which threw him into a disorder, of which he died. Cardinal Barberini gave him a magnificent funeral, at the Academy of Humourists: the academists carried his corpse to the grave: and Gaspar de Simeonibus made his funeral oration there the 31st of December 1631. Aleander had so neat and easy a manner of writing, that the compliment which Nicus Erythæus often paid him on this account, may not improperly be mentioned: "When I read your works," said he, "I think myself a learned man; but when I read those of some others who affect to be eloquent, I think myself very ignorant, for I understand not what they write."

ALEGAMBE (PHILIP), a Flemish Jesuit, born at Brussels the 22d of January 1592, was trained in polite literature in his own country. He went afterwards to Spain, and entered into the service of the duke of Ossuna, whom he attended to Sicily, when the duke went there as viceroy. Alegambe, being inclined to a religious life, took the habit of a Jesuit at Palermo, the 7th of September 1613, where he went through his probation, and read his course of philosophy. He pursued his study of divinity at Rome, whence he was sent to Austria, to teach philosophy in the university of Gratz. Having discharged the duties of this function to the satisfaction of his superiors, he was chosen professor of school-divinity, and promoted in form to the doctorship in 1629. About this time the prince of Eggenberg, who was in high favour with the emperor Ferdinand II. having resolved that his son should travel, and being desirous he should be attended by some learned and prudent Jesuit, Alegambe was judged a proper person; and he ac-

[N] Nicus Erythæus, Piancoth. I.

[o] Baillet, Jugement sur les Poetes, num. 1426.

ordingly travelled with him five years, visiting Germany, France, Spain, Portugal, and Italy. In 1638, the young prince with whom he travelled, being appointed by the emperor Ferdinand III. ambassador of obedience to the pope, invited Alegambe to go with him, who accordingly accompanied him to Rome, in quality of his confessor. After he had discharged this office, the general of the Jesuits retained him as secretary of the latin dispatches for Germany. Alegambe, having spent four years in the discharge of this laborious office, was obliged to resign it, the continual application to writing having considerably weakened his sight [P]. He was now appointed president of spiritual affairs in the professed house, and had the office also of hearing confessions in the church, in which capacity he acquitted himself with great honour. He died of the dropsy, at Rome, the 6th of September 1652. He was reputed an excellent writer, though he wrote but few books [Q].

ALEGRINUS (JOHN), cardinal and patriarch of Constantinople; was a native of Abbeville in Picardy, where his family were of noble extraction. He was legate à latere in Spain and Portugal, and died in 1240. His works were esteemed about five centuries past, but are now seldom looked into.

ALEMAN (LEWIS AUGUSTINE), a lawyer of Grenoble, at which place he was born in 1653, printed in 1690, the posthumous remarks of Vaugelas enlarged with a preface, and some observations not always just. He wrote 2 vols of a Journal Historique de l'Europe, on the plan of the Mercure, and the Journal des Scavans, and some other works.

ALEMBERT (JOHN LE ROND D'), an eminent french philosopher, was born at Paris in 1717. He derived the name of John le Rond from that of the church near which, after his birth, he was exposed as a foundling. His father, informed of this circumstance, listened to the voice of nature and duty, took measures for the proper education of his child, and for his future subsistence in a state of ease and independence.

He received his first education in the college of the Four Nations, among the Jansenists, where he gave early marks of capacity and genius. In the first year of his philosophical studies, he composed a Commentary on the Epistle of St. Paul to the Romans. The Jansenists considered this production as an omen that portended to the party of Port-Royal a restoration to some

[P] Sotuel. Biblioth. Script. Soc. Jesu, Romæ 1675, folio. p. 706, &c.

[Q] All the Jesuit Sotuel allows to be his, are these. 1. "Bibliotheca scriptorum societatis Jesu, Antwerpæ, 1643," in folio. 2. "Vita P. Joannis Cardin. Lusitani, ex societate Jesu, Romæ 1649, in

12mo. 3. "Heroes et victimæ charitatis societatis Jesu, Romæ 1558," in 4to. 4. "Mortes illustres et gesta eorum de societate Jesu, qui in odium fidei ab hæreticis vel aliis occisi sunt, Romæ 1657," in folio.

part of their ancient splendor, and hoped to find one day in M. d'Alembert a second Pascal. To render this resemblance more complete, they engaged their rising pupil in the study of mathematics; but they soon perceived that his growing attachment to this science was likely to disappoint the hopes they had formed with respect to his future destination: they, therefore, endeavoured to divert him from this line; but their endeavours were fruitless.

At his leaving the college, he found himself alone and unconnected in the world; and sought an asylum in the house of his nurse. He comforted himself with the hope, that his fortune, though not ample, would better the condition and subsistence of that family, which was the only one that he could consider as his own: here, therefore, he took up his residence, resolving to apply himself entirely to the study of geometry. And here he lived, during the space of 40 years, with the greatest simplicity, discovering the augmentation of his means only by increasing displays of his beneficence, concealing his growing reputation and celebrity from these honest people, and making their plain and uncouth manners the subject of good-natured pleasantry and philosophical observation. His good nurse perceived his ardent activity; heard him mentioned as the writer of many books; but never took it into her head that he was a great man, and rather beheld him with a kind of compassion. "You will never," said she to him one day, "be any thing but a philosopher—and what is a philosopher?—a fool, who toils and plagues himself during his life, that people may talk of him when he is no more."

As M. d'Alembert's fortune did not far exceed the demands of necessity, his friends advised him to think of a profession that might enable him to augment it. He accordingly turned his views to the law, and took his degrees in that line; but soon abandoned this plan, and applied to the study of medicine. Geometry, however, was always drawing him back to his former pursuits, and after many ineffectual efforts to resist its attractions, he renounced all views of a lucrative profession, and gave himself over entirely to mathematics and poverty.

In the year 1741, he was admitted member of the academy of sciences; for which distinguished literary promotion, at such an early age, he had prepared the way by correcting the errors of a celebrated work, which was deemed classical in France in the line of geometry. He afterwards set himself to examine, with deep attention and assiduity, what must be the motion of a body which passes from one fluid into another more dense, in a direction not perpendicular to the surface separating the two fluids. Every one knows the phenomenon which happens in this case, and which amuses children under the denomination
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of ducks and drakes; but M. d'Alembert was the first who explained it in a satisfactory and philosophical manner.

Two years after his election to a place in the academy, he published his Treatise on Dynamics. The new principle developed in this treatise consisted in establishing equality, at each instant, between the changes that the motion of a body has undergone, and the forces or powers which have been employed to produce them; or to express them otherwise, in separating into two parts the action of the moving powers, and considering the one as producing alone the motion of the body, in the second instant, and the other as employed to destroy that which it had in the first.

So early as the year 1744, M. d'Alembert had applied this principle to the theory of the equilibrium, and the motion of fluids; and all the problems before solved by geometers became, in some measure, its corollaries. The discovery of this new principle was followed by that of a new calculus, the first trials of which were published in a Discourse on the general Theory of the Winds; to which the prize-medal was adjudged by the academy of Berlin in the year 1746, and which was a new and brilliant addition to the fame of M. d'Alembert. This new calculus of partial differences he applied, the year following, to the problem of vibrating chords, whose solution, as well as the theory of the oscillations of the air and the propagation of sound, had been given but incompletely by the geometers who preceded him, and these were his masters or his rivals.

In the year 1749, he furnished a method of applying his principle to the motion of any body of a given figure; and he solved the problem of the precession of the equinoxes, determined its quantity, and explained the phenomenon of the nutation of the terrestrial axis discovered by Dr. Bradley.

In 1752, M. d'Alembert published a treatise on the Resistance of Fluids, to which he gave the modest title of an Essay; but which contains a multitude of original ideas and new observations. About the same time, he published, in the Memoirs of the Academy of Berlin, Researches concerning the Integral Calculus, which is greatly indebted to him for the rapid progress it has made in the present century.

While the studies of M. d'Alembert were confined to geometry, he was little known or celebrated in his native country. His connections were limited to a small society of select friends: he had never seen any man in high office except Messrs. d'Argenson. Satisfied with an income which furnished him with the necessaries of life, he did not aspire after opulence or honours; nor had they been hitherto bestowed upon him, as it is easier to confer them on those who solicit them, than to look

out for men who deserve them. His cheerful conversation, his smart and lively sallies, a happy knack at telling a story, a singular mixture of malice of speech with goodness of heart, and of delicacy of wit with simplicity of manners, rendered him a pleasing and interesting companion, and his company consequently was much sought after in the fashionable circles. His reputation, at length, made its way to the throne, and rendered him the object of royal attention and beneficence. He received also a pension from government, which he owed to the friendship of count d'Argenson.

The tranquillity of M. d'Alembert was abated when his fame grew more extensive, and when it was known beyond the circle of his friends, that a fine and enlightened turn for literature and philosophy accompanied his mathematical genius. Our author's eulogist ascribes to envy, detraction, and to other motives nearly as ungenerous, all the disapprobation, opposition, and censure that M. d'Alembert met with on account of the publication of the famous Encyclopedical Dictionary of Arts and Sciences, in conjunction with Diderot. None surely will refuse the just tribute of applause to the eminent displays of genius, judgment, and true literary taste, with which M. d'Alembert has enriched the great work now mentioned. Among others, the Preliminary Discourse he has affixed to it, concerning the rise, progress, connections, and affinities of all the branches of human knowledge, is perhaps one of the most capital productions of which the philosophy of the present age can boast. Nor will it be disputed, that the master-builders of this new and stupendous temple of science, for the worship of nature, had also really in view the advancement of human knowledge, and the improvement of the arts and sciences. This, no true, no candid philosopher, will call in question. But that in the inner court of this temple there was a confederacy formed against all those who looked higher than nature, for the principal object of their veneration and confidence, is a fact too palpable, nay too boldly avowed, to stand in need of any proof.

Some time after this, d'Alembert published his Philosophical, Historical, and Philological Miscellanies: these were followed by the Memoirs of Christina Queen of Sweden; in which M. d'Alembert shewed that he was acquainted with the natural rights of mankind, and was bold enough to assert them. His Essay on the Intercourse of Men of Letters with Persons high in Rank and Office, wounded the former to the quick, as it exposed to the eyes of the public the ignominy of those servile chains, which they feared to shake off, or were proud to wear. A lady of the court hearing one day the author accused of
having

having exaggerated the despotism of the great, and the submission they require, answered slyly, "If he had consulted me, I would have told him still more of the matter."

M. d'Alembert gave very elegant specimens of his literary abilities in his translations of some select pieces of Tacitus. But these occupations did not divert him from his mathematical studies; for about the same time he enriched the *Encyclopédie* with a multitude of excellent articles in that line, and composed his *Researches on several important Points of the System of the World*, in which he carried to a higher degree of perfection the solution of the problem of the perturbations of the planets, that had several years before been presented to the academy.

In 1759, he published his *Elements of Philosophy*; a work extolled as remarkable for its precision and perspicuity; in which, however, are some tenets relative both to metaphysics and moral science, that are far from being admissible.

The resentment that was kindled (and the disputes that followed it) by the article *Geneva*, inserted in the *Encyclopédie*, are well known. M. d'Alembert did not leave this field of controversy with flying colours. Voltaire was an auxiliary in the contest; but as, in point of candour and decency, he had no reputation to lose; and as he weakened the blows of his enemies, by throwing both them and the spectators into fits of laughter, the issue of the war gave him little uneasiness. It fell more heavily on d'Alembert; and exposed him, even at home, to much contradiction and opposition.

It was on this occasion that the King of Prussia offered him an honourable asylum at his court, and the place of president of his academy; and was not offended at his refusal of these distinctions, but cultivated an intimate friendship with him during the rest of his life. He had refused, some time before this, a proposal made by the empress of Russia to intrust him with the education of the grand duke; a proposal accompanied with all the flattering offers that could tempt a man, ambitious of titles, or desirous of making an ample fortune; but the objects of his ambition were tranquillity and study.

In the year 1765, he published his *Dissertation on the Destruction of the Jesuits*. This piece drew upon him a swarm of adversaries; who confirmed the merit and credit of his work by their manner of attacking it.

Beside the works already mentioned, he published nine volumes of memoirs and treatises, under the title of *Opuscules*; in which he has solved a multitude of problems relative to astronomy, mathematics, and natural philosophy; of which our panegyrist gives a particular account, more especially of those which exhibit new subjects, or new methods of investigation.

He published also *Elements of Music*; and rendered, at length, the system of Rameau intelligible; but he did not think the mathematical theory of the sonorous body sufficient to account for the rules of that art. He was always fond of music; which, on the one hand, is connected with the most subtle and learned researches of rational mechanics; while, on the other, its power over the senses and the soul exhibits to philosophers phenomena no less singular, and still more inexplicable.

In the year 1772, he was chosen secretary to the French academy. He formed, soon after this preferment, the design of writing the lives of all the deceased academicians, from 1700 to 1772; and in the space of three years he executed this design, by composing 70 eulogies.

M. d'Alembert died on the 29th of October 1783. There were many amiable lines of candour, modesty, disinterestedness, and beneficence, in his moral character; which are described, with a diffusive detail, in his eulogium, by M. Condorcet, Hist. de l'Acad. Royale des Sciences, 1783.

ALENIO (JULIUS), a jesuit, born in Brescia, in the republic of Venice. He travelled into the eastern countries, and arrived at Maca in 1610, where he taught mathematics. From thence he went to the empire of China, where he continued to propagate the christian religion for 36 years [R]. He was the first who planted the faith in the province of Xansi, and he built several churches in the province of Fokien. He died in August 1649 [s].

ALEOTTI (JEAN BAPTIST), an italian architect, died in 1630, was born of parents so poor that in his youth he was obliged to carry bricks and mortar to the workmen; but being born with such happy dispositions to architecture, that, only by hearing others talk, he learned all the rules of it, as well as those of geometry; and was even able to publish works in those sciences. He took great part in those famous controversies that arose concerning the three provinces, Ferrara, Bologna, and the Romagna, which are much exposed to inundations.

ALES, or HALES (ALEXANDER D'), derived his name from a village in England. He taught philosophy and theology at Paris, with high reputation in the school of the Minorites, among whom he took the habit in 1222. He died there in

[2] See 'ue'. Biblioth. Script. Soc. Jesu.
[3] He left several works in the chinese language: 1. "The Life of Jesus Christ," in eight volumes. 2. "The Incarnation of Jesus Christ." 3. "Of the Sacrifice of the Mass." 4. "The Sacrament of Penitence." 5. "The Original of the World." 6. "Proof of the Existence of a Deity." 7. "Dialogues." 8. "The

Dialogue of St. Bernard betwixt the Soul and Body, in chinese verse." 9. "A Treatise on the Sciences of Europe."—10. "Practical Geometry, in four books." 11. "The Life of P. Matthew Ricci." 12. "The Life of Dr. Michael Yam, a chinese convert." 13. "The Theatre of the World, or Cosmography."

1245. His contemporaries, who were lavish of pompous titles; bestowed upon him those of the irrefragable doctor, and the fountain of life. Those who take the pains to read his *Sum of Theology*, printed at Nuremberg in 1484, and at Venice in 1575, in four enormous volumes in folio, will find it to be only a fountain of dullness. In it he advances several strange propositions, such as, that the subjects of an apostate prince are absolved from their oath of allegiance; and that the temporal power is subordinate to the spiritual: with many others no less extraordinary.

ALES (ALEXANDER), a celebrated divine of the confession of Augsburg, was born at Edinburgh, April 23, 1500. He soon made a considerable progress in school-divinity, and entered the lists very early against Luther; this being then the great controversy in fashion, and the grand field in which all authors, young and old, used to display their abilities. Soon after he had a share in the dispute, which Patrick Hamilton maintained against the ecclesiastics, in favour of the new faith he had imbibed at Marpurg: he endeavoured to bring him back to the catholic religion; but this he could not effect, and even began himself to doubt about his own religion, being much affected by the discourse of this gentleman, and more still by the constancy he shewed at the stake, where David Beaton, archbishop of St. Andrew's, caused him to be burnt. The doubts of Ales would perhaps have been carried no further, if he had been left unmolested to enjoy his canonry in the metropolitan church of St. Andrew's; but he was persecuted with so much violence [T], that he was obliged to retire into Germany, where he became at length a perfect convert to the protestant religion, and persevered therein till his death. In the different parties which were formed, he sometimes joined with those that were least orthodox; for, in 1560, he maintained the doctrine of George Major, concerning the necessity of good works. The change of religion, which happened in England after the marriage of Henry VIII. with Anna Boleyn, induced Ales to go to London, in 1535: he was highly esteemed by Cranmer, archbishop of Canterbury, Latimer, and Thomas Cromwel, who

[T] This persecution was raised against him, because he had preached before the provincial synod, in 1529, a very severe sermon against priests who were guilty of fornication. The provost of St. Andrew's, whose lewd intrigues were known to every body, knew that he himself was lashed in this discourse, and imagined that it was on purpose to expose him to the audience; he therefore resolved to avenge himself the first opportunity, and being informed that the

chapter was assembled to send complaints against him to king James V. he repaired thither with a body of armed men, and ordered them to seize Ales, who, with the other canons, was thrown into prison. All the rest however were discharged; but Ales was confined in a dungeon for 20 days, and the provost represented him to the bishop as a man who had broached his heretical notions before the synod. Jacob. Thomaeus in *Oratione de Aleſio*.

were at that time in high favour with the king. Upon the fall of these favourites, he was obliged to return to Germany, where the elector of Brandenburg appointed him professor of divinity at Francfort upon the Oder, in 1540. Two years afterwards he had a dispute there upon the question, "Whether the magistrate can and ought to punish fornication?" and he maintained the affirmative with Melancthon. He was greatly offended at their not deciding this dispute; and perhaps his discontent was the reason of his quitting Francfort in a hurry; and it is certain that the court of Brandenburg complained of him, and wrote to the university of Wittemberg to have him punished. He retired to Leipzig; and while he was there, he refused a professor's chair, which Albert duke of Prussia intended to erect at Koningberg, and which was erected the year following. Soon after, he was chosen professor of divinity at Leipzig, and enjoyed it till his death, which happened on the 17th of March 1565 [U].

ALESIO (MATTHEW PEREZ D'), born at Rome, died in 1600, was not less skilful in the exercise of the pencil than that of the graver. Of all his productions the most curious is the St. Christopher, which he painted in fresco in the great church of Seville, in Spain. The calf of each leg in this colossal figure is an ell in thickness; whence we may judge of the proportions of the other parts of the body. Simple and modest in his character, this artist was always the first to do justice to his competitors for fame.

ALESSI (GALEAS), the most celebrated architect of his time, born at Perugia in 1500, died in 1572. His reputation was spread over almost all Europe. He furnished France, Spain, and Germany with plans, not only for palaces and churches, but also for public fountains and baths, in which he displayed the fertility of his genius. The plan that brought him the most honour was that of the monastery and the church of the Escorial, which was adopted in preference to all that had been presented by the most able architects of Europe. Several cities and towns of Italy are also decorated by edifices of his construction; but there is not one where so many of them are seen as at Genoa; and it is doubtless on account of the number of these magnificent monuments, that that city has merited the name of Genoa the superb. It is said, that Alessi was likewise very learned, and had a capacity for managing concerns of the utmost importance.

[U] The following are the titles of his principal works: 1. "De necessitate et merito bonorum operum, disputatio proposita, in celebri academia Lipsica ad 29 Nov. 1560." 2. "Commentarii in evangelium Joannis, et in utramque epistolam ad Timotheum." 3. "Expositio in Psalmos Davidis." 4. "De justificatione, contra Osiandrum." 5. "De Sancta Trinitate, cum confutatione erroris Valentini." 6. "Responsio ad triginta et duos articulos theologorum Lovaniensium."

ALETINO

ALETINO (BENEDETTO), the fictitious name of a public professor of philosophy in the Jesuits College at Naples, who in 1688 published 4 vols of Peripatetic Philosophy, in which he undertook to establish the principles of Aristotle, in opposition to the Cartesian system, which was then daily gaining ground in Italy; and refuted Descartes' opinions, because they were repugnant to the mysteries of the catholic faith. His work, though written in a polite and elegant style, failed of the expected success, and reason prevailed over words; on which he wrote a virulent libel intitled *Lettere Apologetiche*, &c. abusing in the most outrageous manner all who were of a contrary opinion. F. de Benedictis was a great champion for scholastic divinity, and drew upon himself a shower of pamphlets, the best of which was Const. Grimaldi's, who published it after the death of Benedictus, which happened suddenly in 1719. Historical, Theological, and Philosophical Enquiries on this subject, in 3 vols. 4to, Lucca, 1725.

ALEXANDER the GREAT, king of Macedon, has Quintus Curtius, and Arian, Plutarch, and Diodorus, for his historians; and if what they have said of him be true, he may be deemed, as Bayle expresses it, "of all mankind the greatest prodigy [x]:" but it is both reasonable and necessary to make some abatements in their accounts. His extraction was as illustrious as it could be; his father Philip having been descended from Hercules, and his mother Olympias from Achilles. He was born at Pella the first year of the 106th Olympiad, the 398th from the building of Rome, and the 356th before the birth of Christ [y]. On the night of his birth, the temple of Diana at Ephesus was set on fire, and burnt to the ground: which latter circumstance, said Timæus an historian, "was not to be wondered at, since the goddess was so engaged at Olympias's labour, that she could not be present at Ephesus to extinguish the flames." This Cicero praises as an acute and elegant saying [z]; but in our opinion, Plutarch and Longinus condemn it, with better reason, as quaint and frigid.

At fifteen years of age, Alexander was delivered to the tuition of Aristotle. He discovered very early a mighty spirit, and symptoms of that vast and immoderate ambition, which was afterwards to make him the scourge of mankind, and the pest of the world. One day, when it was told him that Philip had gained a battle, instead of rejoicing he looked much chagrined; and said, that "if his father went on at this rate, there would be nothing left for him to do [a]." Upon Philip's shewing some little wonder, that Alexander did not engage in the Olympic

[x] Bayle's Dict. Art. Macedon.

[y] Petavii Rationar. Tempor.

[z] De Nat. Deor. lib. 2.

[a] Plutarch in Vit. Alexandri.

games, "Give me," said the youth, "kings for my antagonists, and I will present myself at once." The taming and managing of the famous Bucephalus is always mentioned among the exploits of his early age. This remarkable horse was brought from Thessaly, and purchased at a very great price; but upon trial he was found so wild and vicious, that neither Philip nor any of his courtiers could mount or manage him. In short, he was upon the point of being sent back as an intractable and useless beast, when Alexander, expressing his grief that so noble a creature should be rejected and set at nought, merely because nobody had the dexterity to manage him, was at length permitted to try what he could do. Now Alexander had perceived, that the frolicsome spirit and wildness of Bucephalus proceeded solely from the fright which the animal had taken at his own shadow: whereupon, turning his head directly to the sun, and gently approaching him with address and skill, he threw himself at length upon him; and though Philip at first was extremely distressed and alarmed for his son, yet when he saw him safe, and perfectly master of his steed, received him with tears of joy, saying, "O, my son! thou must seek elsewhere a kingdom, for Macedonia cannot contain thee." One more instance of this very high spirit shall suffice. When Philip had repudiated Olympias for infidelity to his bed, the young prince felt a most lively resentment on the occasion; yet, being invited by his father to the nuptials with his new wife, he did not refuse to go. In the midst of the entertainment, Attalus, a favourite of Philip, had the imprudence to say, that the Macedonians must implore the gods to grant the king a lawful successor. "What, you scoundrel! do you then take me for a bastard?" says Alexander; and threw a cup that instant at his head. Philip, intoxicated with wine, and believing his son to be the author of the quarrel, rushed violently towards him with his sword; but, slipping with his foot, fell prostrate upon the floor. Upon which, said Alexander insulting, "See, Macedonians, what a general you have for the conquest of Asia, who cannot take a single step without falling;" for Philip had just before been named for this expedition in a common assembly of the Greeks, and was preparing for it; when he was murdered by Pausanius at a feast [B].

Alexander, now 20 years of age, succeeded his father as king of Macedon: he was also chosen, in room of his father, generalissimo in the projected expedition against the Persians; but the Greeks, agreeably to their usual fickleness, deserted from him, taking the advantage of his absence in Thrace and Illyricum, where he began his military enterprises. He hastened

[B] Plutarch, *ibid.*

immediately to Greece, when the Athenians and other states returned to him at once; but the Thebans resisting, he directed his arms against them, slew a prodigious number of them, and destroyed their city; sparing nothing but the descendants and the house of Pindar, out of respect to the memory of that poet. This happened in the second year of the third olympiad. It was about this time that he went to consult the oracle at Delphi; when, the priestess pretending that it was not on some account lawful for her to enter the temple, he being impatient, hauled her along, and occasioned her to cry out, "Ah, my son, there is no resisting thee;" upon which Alexander, seizing the words as ominous, replied, "I desire nothing farther: this oracle suffices." It was also probably at this time that the remarkable interview passed between our hero and Diogenes the cynic. Alexander had the curiosity to visit this philosopher in his tub, and complimented him with asking, "if he could do any thing to serve him?" "Nothing" said the brute, "but to stand from betwixt me and the sun." The attendants were expecting what resentment would be shewn to this savage behaviour; when Alexander surprised them by saying, "Positively, if I was not Alexander, I would be Diogenes [c]."

Having settled the affairs of Greece, and left Antipater as his viceroy in Macedonia, he passed the Hellespont, in the third year of his reign, with an army of no more than 30,000 foot, and 4,500 horse; and with these forces, brave and veteran it is true, he overturned the persian empire [D]. His first battle was at the Granicus, a river of Phrygia, in which the Persians were routed. His second was at Issus, a city of Cilicia, where he was also victorious in an eminent degree: for the camp of Darius, with his mother, wife, and children, fell into his hands; and the humane and generous treatment which he shewed them, is justly reckoned the noblest and most amiable passage of his life. While he was in this country, he caught a violent fever by bathing when hot, in the cold waters of the river Cydnus; and this fever was made more violent from his impatience at being detained by it. The army was under the utmost consternation; and no physician durst undertake the cure. At length one Philip of Acarnania desired time to prepare a potion, which he was sure would cure him; and while the potion was preparing, Alexander received a letter from his most intimate confident Parmenio, informing him, that his physician was a traitor, and employed by Darius to poison him, at the price of a thousand talents and his sister in marriage. What a situation for a sick prince! The same greatness of soul,

[c] Diog. Laert. in vit.

[D] Petavius, as above.

however,

however, which accompanied him upon all occasions, did not forsake him here. He did not seem to his physician under any apprehensions; but, after receiving the cup into his hands, delivered the letter to the Acarnanian, and with eyes fixed upon him drank it off [E]. The medicine at first acted so powerfully, as to deprive him of his senses, and then without doubt all concluded him poisoned: however, he soon recovered; and, by a cure so speedy that it might almost be deemed miraculous, was restored to his army safe and sound.

It was at Anchyala, a town of Cilicia, that he was shewn a monument of Sardanapalus, with this inscription: "Sardanapalus built Anchyala and Tarsus in a day: Passenger, eat, drink, and enjoy thyself: all else is nothing." This no doubt would move his contempt very strongly, by being compared with what he projected.—From Cilicia he marched forwards to Phœnicia, which all surrendered to him, except Tyre; and it cost him a siege of seven months to reduce this city. The vexation of Alexander, at being unseasonably detained by this obstinacy of the Tyrians, occasioned a mighty destruction and carnage; and the cruelty he exercised here is quite inexcusable [F]. After besieging and taking Gaza, he went to Jerusalem, where he was received by the high priest; and, making many presents to the Jews, sacrificed in their temple. He told Jadduas (for that was the priest's name), that he had seen in Macedonia a god, in appearance exactly resembling him, who had exhorted him to this expedition against the Persians, and given him the firmest assurance of success [G]. Afterwards, entering Ægypt, he went to the oracle of Jupiter Ammon, and upon his return built the city of Alexandria. It was now that he took it into his head to assume divinity, and to pretend himself the son of the said Jupiter Ammon, for which his mother Olympias would sometimes rally him not unpleasantly, "Pray," she would say, "cease to be called the son of Jupiter; thou wilt certainly embroil me in quarrels with Juno." Policy, however, was at the bottom of this: it was impossible that any such belief should be really rooted in his breast; but he found by experience that this opinion inclined the barbarous nations to submit to him; and therefore he was content to pass for a god, and to admit, as he did, of divine adoration. So far, indeed, was he from believing this of himself, that he used among his friends to make a jest of it. Thus afterwards, when he was bleeding from a wound he had received, "See here," says he, "this is your true genuine blood, and not that *ixûp*, or thin fine liquor, which issues, according to Homer, from the wounds of the im-

[x] Curtius, lib. iii. c. 5, 6.
[y] Diod. Arr. Curt. Plut.

[e] Josephus, lib. ii. c. 8.

mortals." Nay, even his friends did sometimes make free with this opinion, which shews that he did not hold it sacred: for once, when it thundered horridly loud, and somewhat terrified the company, the philosopher Anaxarchus, who was present, said to Alexander, "And when wilt thou, son of Jupiter, do the like?" "Oh," says Alexander, "I would not frighten my friends."

His object now was to overtake and attack Darius in another battle; and this battle was fought at Arbela, when victory, granting every thing to Alexander, put an end to the persian empire. Darius had offered his daughter in marriage, and part of his dominions to Alexander, and Parmenio advised him to accept the terms: "I would," says he, "if I were Alexander;" "and so would I, replied the conqueror, "if I were Parmenio." The same Parmenio, counselling the prince to take the advantage of the night in attacking Darius, "No," said Alexander, "I would not steal a victory." Darius owed his escape from Arbela to the swiftness of his horse; and while he was collecting forces to renew the war, was insidiously slain by Bessus, governor of the Bactrians. Alexander wept at the fate of Darius; and afterwards procuring Bessus to be given up to him, punished the inhuman governor according to his deserts. From Arbela Alexander pursued his conquests eastward; and every thing fell into his hands, even to the Indies. Here he had some trouble with king Porus, whom however he subdued and took. Porus was a man of spirit, and his spirit was not destroyed even by his defeat; for, when Alexander asked him, "how he would be treated," he answered very intrepidly, "like a king;" which, it is said, so pleased the conqueror, that he ordered the greatest attention to be paid him, and afterwards restored him to his kingdom. Having ranged over all the east, and made even the Indies provinces of his empire, he returned to Babylon; where he died in the 33d year of his age, some say by poison, others by drinking.

The character of this hero is so familiar to every body, that it is almost needless to draw it. All the world knows, says Mr. Bayle, that it was equally composed of very great virtues and very great vices [H]. He had no mediocrity in any thing but his stature: in his other properties, whether good or bad, he was all extremes. His ambition rose even to madness. His father was not at all mistaken in supposing the bounds of Macedon too small for his son: for how could Macedon bound the ambition of a man, who reckoned the whole world too small a dominion? He wept at hearing the philosopher Anaxarchus say, that there was an infinite number of worlds: his tears were

[H] Dict. Art. Macedon.

owing to his despair of conquering them all, since he had not yet been able to conquer one [1]. Livy, in a short digression, has attempted to enquire into the events which might have happened, if Alexander, after the conquest of Asia, had brought his arms into Italy [κ]? Doubtless things might have taken a very different turn with him; and all the grand projects, which succeeded so well against an effeminate persian monarch, might easily have miscarried if he had had to do with rough hardy roman armies. And yet the vast aims of this mighty conqueror, if seen under another point of view, may appear to have been confined within a very narrow compass; since, as we are told, the utmost wish of that great heart, for which the whole earth was not big enough, was, after all, to be praised by the Athenians; for it is related, that the difficulties which he encountered in order to pass the Hydaspes, forced him to cry out, "O, Athenians, could you believe to what dangers I expose myself for the sake of being celebrated by you [L]?" But Bayle affirms, that this was quite consistent with the vast unbounded extent of his ambition, as he wanted to make all future time his own, and be an object of admiration to the latest posterity; yet did not expect this from the conquest of worlds, but from books. He was perfectly in the right, continues that author, "for if Greece had not furnished him with good writers, he would long ago have been as much forgotten as the kings who reigned in Macedon before Amphitryon."

Alexander has been praised upon the score of continency, yet his life could not surely be quite regular in that respect. Indeed, the temperament of his early youth appeared so cold towards women, that his mother suspected him to be impotent; and, to satisfy herself in this point, procured, with the consent of Philip, a very handsome courtesan to lie with him; whose caresses, however, were all to no purpose. His behaviour afterwards to the persian captives shews him to have had a great command over himself in this particular. The wife of Darius was a finished beauty; her daughters likewise were all beauties; yet this young prince, who had them in his power, not only bestowed on them all the honours due to their high rank, but managed their reputation with the utmost delicacy. They were kept as in a cloister, concealed from the world, and secured from the reach not only of every dishonourable attack, but even from imputation. He gave not the least occasion to scandal, either by his visits, his looks, or his words [M]: and for other persian dames his prisoners, equally beautiful in face and shape, he contented himself with

[1] Plutarch. de tranquillitate animi.
[κ] Lib. ix. c. 16.

[L] Plutarch.
[M] Plutarch.

laying gaily, that they gave indeed much pain to his eyes. In the mean time, what are we to conclude from his causing his favourite mistress Campaspe to be drawn naked by Apelles; though it is true he gave her to the painter, who fell in love with her? What of those preposterous amours, which Athenæus relates of him? What of that prodigious number of wives and concubines which he kept [N]?

His excesses with regard to wine were notorious, and beyond all imagination; and he committed, when drunk, a thousand extravagances. It was owing to wine, that he killed Clytus who saved his life, and burnt Persopolis, one of the most beautiful cities of the east: he did this last indeed at the instigation of the courtesan Thais; but this circumstance made it only the more heinous [O]. It is generally believed, that he died by drinking immoderately; and even Plutarch, who affects to contradict it, owns that he did nothing but drink the whole day he was taken ill [P].

In short, to sum up the character of this prince, we cannot be of opinion, that his good qualities did in any wise compensate for his bad ones. Heroes make a noise: their actions are brilliant, and strike the senses forcibly; while the infinite destruction and misery they occasion lies more in the shade, and out of sight. One good legislator is worth all the heroes that ever did or will exist.

After his death, his conquests were broken into a great many pieces; but the fragments were valuable: they converted those of his generals into kings, to whose lot they fell in the division; and made the greek nation a long time renowned and powerful in Asia.

ALEXANDER (NECKHAM), an eminent english writer in the xijth and xiiith centuries, born at St. Alban's, in Hertfordshire. After having finished his studies in his native country, he went abroad to the universities of France and Italy, where he applied with great assiduity [Q]. He resided chiefly at Paris, at that time the most celebrated university of Europe, where he greatly distinguished himself for his genius and learning; being considered as an excellent philosopher, a profound divine, and a good rhetorician and poet, for the age wherein he lived [R]. In the year 1180, he read lectures at Paris with great applause. About the year 1186, he returned to England; and the year following, at his desire, Guarinus abbot of St. Alban's entrusted him with the care of the schools belonging to that abbey. He was afterwards made canon of Chichester, whence he soon

[N] Deipnos. lib. xiii.
[O] Q. Curtius, lib. viii.
[P] Diod. Sic. lib. 17. Seneca, Epist. 83.

[Q] Cave's Hist. Lit.
[R] Oudin. Comment. de Script. Eccl.

after removed to Exeter, and there became a canon regular of the order of St. Augustin. In 1215, he was made abbot of Exeter; and died in 1227. He wrote several works, which have never been printed[s]; but they are to be found in manuscript in the libraries of England and other countries.

ALEXANDER AB ALEXANDRO, a neapolitan lawyer of great learning, who flourished towards the end of the xvth and beginning of the xvth century. He followed the profession of the law, first at Naples, afterwards at Rome; but devoted all the time he could spare to the study of polite literature, and at length entirely left the bar, that he might lead a more easy and agreeable life with the muses. "When I saw, says he, "that the counsellors could not defend nor assist any one against the power or favour of the mighty, I said it was in vain we took so much pains, and fatigued ourselves with so much study in controversies of law; and with learning such a variety of cases so exactly reported, when I saw the judgements passed according to the temerity of every remiss and corrupt person who presided over the laws, and gave determinations not according to equity, but favour and affection[r]. The particulars of his life are to be gathered from his work intituled *Genialium Dierum*: we are there informed that he lodged at Rome in a house that was haunted; and he relates many surprising particulars about the ghost[u]. He says also, that when he was very young, he went to the lectures of Philadelphus, who explained at Rome the *Tusculan Questions* of Cicero; he was there also when Nicholas Perot and Domitius Calderinus read their public lectures upon Martial. Some say that he acted as prothonotary of the kingdom of Naples, and that he discharged the office with great honour; but this is not mentioned in his work. The particular time when he died is not known; but he was buried in the monastery of the Olivets. Tiraqueau wrote a learned commentary upon his work, which was printed at Lyons in 1587, and reprinted at Leyden in 1673, with the notes of Denis Godfrey, Christopher Colerus, and Nicholas Mercerus.

[s] They are as follow: 1. "*Commentaria supra quatuor evangelia*." 2. "*Expositio super Ecclesiasten*." 3. "*Expositio super Cantica*." 4. "*Laudes divine sapientie*." This work is the same with that "*De naturis rerum*," as Oudin assures us from his own reading (*Comment. de Script. Eccles. tom. iii.*) It is a large poetical work, and treats of various subjects, as well profane as sacred; of angels, the heavens, of natural things, particularly birds, beasts, trees, and plants, which are discoursed of in a physical and moral way. It was intituled "*Of the Nature of Things*," because it treats for the most part of the

nature of created things; it was likewise called "*The Praises of Divine Wisdom*," because the explication of the natural world shews the infinite wisdom of the Deity. This (says Mr. Bayle) consists of a great many verses, which have no small share of elegance and harmony, if we consider the barbarous and gothic age in which they were written. In this piece, the author gives a large account of the three cities which were most eminent for learning, Athens, Rome, and Paris.

[r] *Alexand. ab Alex. Gen. Dierum*, lib. ii. cap. 1.

[u] *Ibid. lib. vi. cap. 7.*

ALEXANDER

ALEXANDER (NOEL), [x] in latin NATALIS, an indefatigable writer of the 17th century, born at Roan in Normandy, 1639. After finishing his studies at Roan, he entered into the order of dominican friars, and was professed there in 1655. Soon after he went to Paris, to go through a course of philosophy and divinity in the great convent, where he so distinguished himself, that he was appointed to teach philosophy there; which he did for twelve years. This however did not so much engage his attention as to make him neglect preaching, which is the chief business of the order he professed. His sermons were elegant and solid: but as he had not that ease and fluency of speech requisite in a preacher, he soon forsook the pulpit; and his superiors being of opinion that he should apply himself wholly to the study of the scriptures and ecclesiastical history, he followed their advice, and was created a doctor of the Sorbonne in 1675. Mr. Colbert shewed him many marks of his esteem; and being determined to omit nothing to complete the education of his son, afterwards archbishop of Roan, he formed an assembly of the most learned persons, whose conferences upon ecclesiastical history might be of advantage to him. Father Alexander was invited to this assembly, where he exerted himself with so much genius and ability, that he gained the particular friendship of young Colbert, who shewed him the utmost regard as long as he lived. These conferences gave rise to Alexander's design of writing an ecclesiastical history; for, being desired to reduce what was material in these conferences to writing, he did it with so much accuracy, that the learned men who composed this assembly advised him to undertake a complete body of church-history. This he executed with great assiduity, collecting and digesting the materials himself, and writing even the tables with his own hand. His first work is that wherein he endeavours to prove, against M. de Launoi, that St. Thomas Aquinas is the real author of the Sum, ascribed to him: it was printed in Paris 1675, in 8vo. The year following he published the first volume of a large work in latin, upon the principal points of ecclesiastical history: this contains 26 volumes in 8vo. The first volume treats of the history of the first ages of the church, and relates the persecutions which it suffered, the succession of popes, the heresies which arose, the councils which condemned them, the writers in favour of christianity, and the kings and emperors who reigned during the first century: to this are subjoined dissertations upon such points as have been the occasion of dispute in history, chronology, criticism, or doctrine [y]. The history of the second century, with some dissertations, was published in two volumes in the year 1677. The third century came out

[x] *Memoires pour servir à l'Histoire des Hommes illustres*, tom. iii.

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[y] *Du Pin, Biblioth. des Auteurs Ecclesi.* tom. xix.

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in 1678; in this he treats largely of public penance, and examines into the origin and progress of the famous dispute between pope Stephen and St. Cyprian, concerning the rebaptizing of those who had been baptized by heretics; and he has added three dissertations, wherein he has collected what relates to the life, manners, errors, and defenders of St. Cyprian. The history of the fourth century is so very extensive, that Alexander has found matter for three volumes, and forty-five dissertations; they were printed at Paris in 1679. In the three following years he published his history of the fifth, sixth, seventh, eighth, ninth, and tenth centuries; and that of the eleventh and twelfth centuries in 1683; in these volumes are several dissertations against Mr. Daillé; and in some of them he treats of the disputes between the princes and popes in such a manner, that a decree from Rome was issued out against his writings in 1684. However, he published the same year the history of the thirteenth and fourteenth centuries, in which he continued to defend the rights of kings against the pretensions of that court. He at last completed his work in 1686, by publishing four volumes, which contained the history of the fifteenth and sixteenth centuries. In 1689 he published a work, in the same method, upon the Old Testament, in six volumes 8vo. In 1678 he published three dissertations: the first concerning the superiority of bishops over presbyters, against Blondel; the second concerning the celibacy of the clergy, and reconciling the history of Paphnutius with the canon of the council of Nice; and the third concerning the Vulgate. The same year he printed a dissertation concerning sacramental confession, against Mr. Daillé, in 8vo. In 1682 he wrote an apology for his dissertation upon the Vulgate, against Claudius Frassen. He published likewise about this time, or some time before, three dissertations in defence of St. Thomas Aquinas; the first against Henschenius and Papebroch, to shew that the office of the holy sacrament was written by him; the second was in form of a dialogue between a Dominican and a Franciscan, to confute the common opinion that Alexander of Hales was St. Thomas Aquinas's master; and that the latter borrowed his "*Secunda Secundæ*" from the former: the third is a panegyric upon Aquinas. In 1693 he published his "*Theologia dogmatica*," in five books, or "*Positive and Moral Divinity*, according to the order of the catechism of the council of Trent." This latin work, consisting of ten octavo volumes, was printed at Paris and at Venice in 1698; in 1701 he added another volume; and they were all printed together at Paris, in two volumes folio, in 1703, with a collection of latin letters, which had been printed separately. In 1703 he published "*A commentary upon the four Gospels*," in folio; and in 1710, he published another at Roan upon St. Paul's and the

the seven canonical epistles. He wrote also a commentary upon the prophets Isaiah, Jeremiah, and Baruch, which was never printed: we shall mention the rest of his works in a note [z]. In 1706 he was made a provincial for the province of Paris. Towards the latter part of his life, he was afflicted with the loss of his sight; a most inexpressible misfortune to one whose whole pleasure was in study, yet he bore it with great patience and resignation. He died merely of a decay of nature 1724, in the 86th year of his age.

ALEXANDER (WILLIAM), an eminent statesman and poet of Scotland, was born in 1580, and lived in the reigns of James I. and Charles I. After having received a liberal education, he travelled with the duke of Argyle as his tutor or companion. Upon his return from foreign parts he went to Scotland, and betook himself for some time to a rural retirement, where he finished his *Aurora*, a poetical complaint on the unsuccessful address he had made to his mistress; for, before he went abroad, when he was but 15 years of age, some beauty had smitten him so deeply, that neither amusement of travelling, nor the sight of so many fair foreigners, as he calls the river Loire to witness he had there met with, could remove his affection [A]. Upon his return, he renewed his courtship, and wrote above 100 love-sonnets, till matrimony disposing of his mistress to another person, he also married, as a remedy for his passion. The lady who proved so cruel to him, was, it seems, married to an old man; for Alexander tells us that she had matched her morning to one in the evening of his age: that he himself would now change the myrtle tree for the laurel, and the bird of Venus for that of Juno: that the torch of Hymen had burnt out the darts of Cupid;

[z] 1. *Statuta facultatis artium Thomisticae collegio Parisiensi fratrum prædicatorum instituta*, Paris. 1683. in 12mo. 2. *Institutio concipiatorum tripartita, seu præcepta et regula ad prædicatorum informandos, cum ideis seu rudimentis concionum per totum annum*. 3. *Abrégé de la foy et de la morale de l'église, tirée de l'écriture sainte*, Paris, 1676, in 12mo. 4. *Eclaircissement des prétendues difficultés proposées a mons. l'archevêque de Rouen, sur plusieurs points importants de la morale de Jesus Christ*, 1697, in 12mo. 5. A Letter to a Doctor of Sorbonne, upon the dispute concerning Probability, and the Errors of a Thesis in Divinity maintained by the Jesuits in their college at Lyons, the 26th of August, printed at Mons, 1677, in 12mo. 6. A second letter upon the same subject, 1697, in 12mo. 7. An apology for the Dominican Missionaries in China, or an Answer to a book of Father Tellier the Jesuit, intitled a Defence of the new

Christians; and to an Explanation published by Father Gobien of the same Society, concerning the honours which the Chinese pay to Confucius and to the dead, printed at Cologne, 1699, in 12mo. 8. *Documenta controversiarum missionariorum apostolicorum imperii Sinici de cultu præsertim Confucii philosophi et progenitorum defunctorum spectantia, ac apologiam Dominicanorum missionum Sinicæ ministrorum adversus RR. PP. le Tellier et le Gobien societatis Jesu confirmantia*. 9. A Treatise on the conformity between the Chinese ceremonies and the greek and roman idolatry, in order to contrain the apology of the Dominican Missionaries in China, 1700, in 12mo. Translated into Italian and printed at Cologne, in 8vo. He wrote likewise seven letters to the Jesuits Le Comte and Dez, upon the same subject.

[A] See his *Aurora*, printed in quarto at Lond. 1604. Sonnet ii.

and that he had thus spent the spring of his age, which his summer must redeem. He now removed to the court of king James VI. where he applied himself to the more solid and useful species of poetry: he endeavoured to form himself upon the plan of the ancient greek and roman tragedies; and accordingly we find a tragedy of his published upon the story of Darius, at Edinburgh, in 1603. The year following it was reprinted at London, with some verses prefixed in praise of the author, by T. Murray and Walter Quin: at the end of this edition are also added two poems of his, one congratulating his majesty upon his entry into England, the other upon the inundation of Doven, where the king used to recreate himself with the diversion of hawking. The same year his *Aurora* was printed in London, dedicated to Agnes Douglas countess of Argyle; and his *Parænesis* to prince Henry. In this last piece he gives many excellent instructions, and shews that the happiness of a prince depends on choosing truly worthy, disinterested, and public-spirited counsellors: he explains how the lives of eminent men are to be read to the greatest advantage: he exposes the characters of vicious kings, displays the glory of martial achievements, and hopes, if the prince should ever make an expedition to Spain, that he might attend him, and be his Homer to sing his acts there.

In 1607, his dramatic performances, intituled, *The Monarchic Tragedies*, were published; containing besides Darius already mentioned, *Cræsus*, the *Alexandræan*, and *Julius Cæsar*: they are dedicated to king James, in a poem of 13 stanzas; and his majesty is said to have been pleased with them, and to have called him his philosophical poet [B]. John Davies of Hereford, in his book of *Epigrams*, published in 1611, has one to our author, in praise of his tragedies; in this he says, that Alexander the Great had not gained more glory with his sword, than this Alexander had acquired by his pen. Michael Drayton speaks of him too with great affection and esteem. Not long after Alexander is said to have wrote a supplement to complete the third part of sir Philip Sidney's *Arcadia*. In 1613 he wrote a poem called *Doom's Day*, or the great Day of Judgement; it is divided into twelve hours, as the author calls them, or books. This same year he was sworn in one of the gentlemen-ushers of the presence to prince Charles; and the king appointed him master of the requests, and conferred upon him the honour of knighthood; so that he now appeared more in the character of a statesman than a poet. He projected the settlement of a colony at Nova Scotia, to be carried on at the expence of himself, and of such adventurers as would be engaged in the undertaking. His majesty gave him a grant of that country in 1621, and did intend to have

[B] Crawford's *Peerage of Scotland*, p. 463.

created an order of baronets, for encouraging and supporting so grand a work, but died before this was put in execution. His son Charles I. was so fond of the scheme, that soon after his accession to the throne, he appointed sir William Alexander lieutenant of Nova Scotia, and founded the order of knights baronet in Scotland, who were to contribute their aid to the said plantation and settlement, upon the consideration of each having a liberal portion of land allotted him there. The number of these baronets were not to exceed 150, and they were to be endowed with ample privileges and pre-eminence to all knights called Equites Aurati : but none of them were to be created baronets, either of Scotland or Nova Scotia, till they had fulfilled the conditions designed by his majesty, and till the same were confirmed to the king by his lieutenant there. The patents were ratified in parliament ; but after sir William sold Nova Scotia to the French, they were made shorter, and granted in general terms, with all the privileges of former baronets ; and it is now an honourable title in Scotland, conferred at the king's pleasure, without limitation of numbers. This scheme and enterprise of sir William Alexander's was inveighed against by many persons : sir Thomas Urquhart, his own countryman, has particularly censured him upon this account [c]. The king, however, still continued his favour to sir William, and in 1626 appointed him secretary of state for Scotland ; created him a peer of that kingdom in 1630, by the title of viscount Stirling ; and in less than three years after made him earl of Stirling, by his letters patent bearing date the 14th of June, 1633. He discharged the office of secretary of state with great reputation near 15 years, to the time of his death, which happened on the 12th of February 1640 [d].

ALEXANDER, bishop of Lincoln in the reigns of Henry I, and Stephen, was a Norman by birth, and nephew of the famous Roger, bishop of Salisbury, who first made him archdeacon of Salisbury, and afterwards, by his interest with the king, raised

[c] "It did not satisfy his ambition," says he, "to have a laurel from the Muses, and be esteemed a king among poets ; but he must be a king of some new-foundland ; and, like another Alexander indeed, searching after new worlds, have the sovereignty of Nova Scotia ! He was born a poet, and aimed to be a king ; therefore would he have his royal title from king James, who was born a king, and aimed to be a poet : had he stopped there, it had been well ; but the flame of his honour must have some oil wherewith to nourish it ; like another king Arthur, he must have his knights, though nothing limited to so small a number." "The discovery of a

most exquisite jewel, &c. found in the kennel of Worcester-streets, the day after the fight, 8vo," 1682, p. 207.

[d] About three years before Mr. Alexander's decease, a new edition of his poetical works, or the greatest part of them, was published, containing the four Monarchic Tragedies.—2. *Doomsday* with some verses prefixed by William Drummond.—3. *The Parænesis*, to prince Henry.—4. *Jonathan*, an heroic poem intended, the first book, now first published. The author's style and versification are much polished in this edition, especially of the plays.

him to the mitre. Alexander was consecrated at Canterbury July 22, 1123. Having received his education under his uncle the bishop of Salisbury, and been accustomed to a splendid way of living, he affected show and state more than was suitable to his character, or consistent with his fortunes. This failing excepted, he was a man of worth and honour, and every way qualified for his station. The year after his consecration, his cathedral church at Lincoln having been accidentally burnt down, he rebuilt it, and secured it against the like accident for the future by a stone roof. This prelate increased the number of prebends in his church, and augmented its revenues with several manors and estates. In imitation of the barons and some of the bishops, particularly his uncle the bishop of Salisbury, he built three castles; one at Banbury, another at Sleaford, and a third at Newark. He likewise founded two monasteries; one at Haverholm, for regular canons and nuns together, the other at Tame, for White-friars. He went twice to Rome in the years 1142 and 1144. The first time, he came back in quality of the pope's legate, for the calling a synod, in which he published several wholesome and necessary canons. In August 1147 he took a third journey to the pope, who was then in France; where he fell sick through the excessive heat of the weather, and returning with great difficulty to England, he died in the 24th year of his prelacy.

ALEXANDER (SEVERUS), emperor of Rome, succeeded Heliogabalus in 208. He conquered the Germans and Persians, and was murdered by order of Maximinus, at Sichlengen, near Mentz, in 235. He was a just and amiable prince, a lover of the arts and sciences, and of all the employments that contribute to the happiness of a people. One Turinus, who had a share in his confidence, collected sums of money by making people believe that he would advance them, by representing them in a favourable light to the emperor. Alexander ordered him to be put to death, by being fastened to a stake surrounded with lighted straw and wet wood, while a herald cried, "The seller of smoke is punished with smoke." This prince had a great inclination to the christian religion, and would never permit the pompous titles to be given him that were bestowed on his predecessors.

ALEXANDER (POLYHISTOR), born at Miletum 85 years before Christ, wrote 42 treatises of grammar, of philosophy, and of history, of which nothing is come down to us except some fragments in Athenæus, Plutarch, Eusebius and Pliny.

ALEXANDER, a saint, born in Asia Minor, of a noble family, retired from the world, after having filled a post in the palace of the emperor. He is the founder of the Acemetes, an appellation derived from the greek, and signifies, *people who do not sleep*; because, of the six choirs of recluses, whereof his community

munity was composed, there was always one awake to sing lauds. He died about the year 430, on the borders of the Euxine.

ALEXANDER (TRALLIANUS), a celebrated physician and philosopher of the 4th century. Peter du Chatel, bishop of Macon, grand-almoner of France, published such of his works as are come down to us. Paris, 1548, folio. The notes are translated from greek into latin. Baron de Haller gave an edition of this version, at Laufanne, 1748, in 2 vols. 8vo.

ALEXANDER DE ST. ELPIDE, general of the hermits of St. Augustin, archbishop of Amalfi, is author of a treatise of the jurisdiction of the empire, and the authority of the pope, printed at Rimini in 1624. It was composed at the request of John XXII. and consequently is defective in impartiality. He was living at the commencement of the 14th century.

ALEXANDER of Paris, a poet of the 12th century, in his poem of Alexander the Great, employed verses of 12 syllables; which, from that time, have been denominated Alexandrines. This romanefque rhythmus was passable for that age. An edition in gothic characters was printed at Paris in 4to.

ALEXANDER (DOM JAMES), a benedictine of the congregation of St. Maur, left behind him a treatise on elementary clocks, in 8vo. 1734, the year of the author's death, at the age of 82. He was a native of Orleans, and remarkable for a sedate, gentle, and consistent character.

ALEXANDER (NICHOLAS), a benedictine of the congregation of St. Maur, born at Paris, and died at an advanced age at St. Denys in 1728, is known by two useful works: 1. *Physic and Surgery for the poor*, Paris, in 12mo. 1738. This book contains remedies, choice, cheap, and easily prepared, for both inward and outward ailments. 2. *A Botanical and Pharmaceutical Dictionary*, in 8vo. several times reprinted; in which are found the principal properties of such minerals, vegetables, and animals as are used in medicine. A great number of remedies are pointed out, but not always with sufficient care in the selection. Dr. Alexander had a pretty extensive knowledge in simples. Equally pious and charitable, he employed it to the relief of his brethren, and especially the poor. See Hist. Litt. de la Congreg. de St. Maur.

ALEXANDER (NEYSKOI), grand duke of Russia, and a saint of the russian church, so often mentioned on account of the order of knighthood instituted to his honour by Peter the Great, and yet is so little known out of Russia, that an article may well be allowed him here. He was born in the year 1218, and seems to have been a man of strong character, of personal courage, and bodily strength. The almost incessant wars in which his father Yaroslaf was engaged with Tthingis khan and the neighbouring

hordes of Mongoles, inspired him early in life with a passion for conquest. Probably too, an unhappy conceit entertained by the princes of those times and those countries, might have contributed somewhat to prepare Alexander for the part of the hero he afterwards performed. This was the custom of conferring on young princes particular provinces as apanages or viceroalties. Yaroslauf had in 1227 changed his residence at Novgorod for that of Pereyaslaw, leaving in the former place his two eldest sons, Feodor, and Alexander as his representative, under the guidance of two experienced boyars. However small the share that a boy of ten years old, as Alexander then was, could take in the government; yet it must have been of advantage to him to be thus initiated in a situation preparatory to the exercise of that power he was one day to enjoy in his own right. Five years afterwards Feodor died; and now Alexander was alone viceroy of Novgorod: he was not an apanaged prince till 1239, when his father took possession of Vladimir. He now married a princess of the province of Polotzk, and the first care of his government was to secure the country against the attacks of the Thudes (among whom are particularly to be understood the Esthonians) who were partly turbulent subjects, and partly piratical neighbours of the principality of Novgorod. To this end he built a line of forts along the river Shelonia, which falls into the Ilmen-lake. But a more imminent danger soon furnished him with an opportunity of performing far greater service to his nation. Incited by the oppressions exercised by the Tartars on southern Russia, the northern borderers formed a league to subdue Novgorod; and thought it necessary to begin their enterprise the sooner, as, from the accounts they had received by one of their chiefs, who had gained a personal knowledge of Alexander at Novgorod, the young prince would shortly be too powerful for them. The warlike king of Denmark, Valdemar II. at that time possessed a considerable portion of Esthonia, together with Reval, which he had lately built [E]. He had long been in alliance with the teutonic knights of Livonia, which he renewed in 1238, in which treaty they agreed upon a combined expedition against the Russians. This was accordingly undertaken in 1239. A very considerable fleet came to land on the banks of the Neva, while the Swedes were coming down from Ladoga to attack them by land. An embassy was sent to Alexander, commanding him immediately to submit, or to stake his fortunes on a decisive battle. He made choice of the latter. Too near the enemy,

[E] This account is conformable with that given in the Petersburg journals. However, it is necessary to mention that the whole of this transaction is very obscurely related by the Russian historians; and therefore, from their different repre-

sentations, nothing is left but to take the most probable, since none can be perfectly relied on. In general, what is here mentioned of the Danes, is attributed to the Swedes.

and too distant from his father, he had no hope of any foreign succour, and his army was extremely weak. In the presence of his people he solemnly implored the assistance of heaven, was certified of it by the formal benediction of the archbishop; and thus raised the efficacy of the only support he had, the courage of his soldiers. Having their strength increased by the persuasion that the hosts of heaven were on their side, they went to battle, and began the attack. This was at six in the morning. The two armies were closely engaged during the whole day, and the slaughter continued till night put an end to the contest. The field was covered with the bodies of the slain. Three ship-loads of them were sunk in the sea, and the rest were thrown together in pits. On the side of the Novgorodians only 20 men were killed, say the chronicles; perhaps by an error of the writers, perhaps in the meaning that only the principal citizens of Novgorod are reckoned. But most likely this statement is one of those poetic extravagancies which are not to be mistaken in perusing the Russian accounts of this battle. In the ancient history of all nations a certain lively colouring is used in describing the decisive transactions of early times; a natural consequence of the intimate concern the chronologer takes in the successes of his country, and the enthusiasm with which he wishes to represent it as a nation of heroes. Thus the old historians mention six mighty warriors, who, by some signal act in this battle, have handed down their names to the latest posterity. It is impossible not to imagine we are perusing a fragment of romance, when we read, that Gavriela Alexin pursued a king's son on horseback into a ship, fell into the sea, came back unhurt, and slew a general and two bishops. Sbislauf was armed only with an ax, Jacob Polotshnin with nothing but a sword, and both killed a multitude of the enemy. Sava rushed into the enemy's camp, destroyed the tent of the general, &c. Alexander, our heroic saint, is also indebted to this poetical colouring (perhaps to a vulgar ballad) for his canonization and his fame. He sprang like a lion upon the leader of the hostile troops, and cleft his face in two with a stroke of his sword. This personage, according to the Russian annalists, was no less a man than the king of the northern regions himself. And this act it was that procured our Alexander the surname of Nevskoi, i. e. the conqueror on the banks of the Neva.—Peter the Great took a politic advantage of the enthusiasm of the nation, for this Alexander, in order to procure a religious interest for his new city of Petersburg. On the spot where, according to the common opinion, the holy hero had earned the glorious name of Nevskoi, he caused the foundations of a monastery to be laid in 1712, to which he afterwards, in 1723, caused the bones of the great duke to be brought. Peter gave orders that the relics of the saints of Volodimer should be brought

brought to Petersburg (a distance of 700 miles) attended by great solemnities. Between 300 and 400 priests accompanied the procession. On their arrival, the emperor himself, with all his court, went out to meet them; and the coffin, inclosed in a case of copper strongly gilt, was deposited in the monastery with great ceremony. This monastery of St. Alexander Nevskoi is about five versts from the castle at Petersburg, in an agreeable situation on the bank of the Neva. It has gradually been enlarged by the several sovereigns since the emperor Peter, and the present empress has built a magnificent church within its walls, and a sumptuous mausoleum for herself and her descendants. The shrine of the saint is of massy silver, of great value, but both the workmanship and the inscription in a bad taste. The order of knighthood, of St. Alexander Nevskoi, was properly instituted by Peter the Great in 1722; but he died before he had appointed the knights. This was done by Catharine I. in June 1725. The number of the knights are at present about 135, among whom are one or more crowned heads.

ALEXANDRINI DE NEUSTAIN (JULIUS), born at Trent, physician to Maximilian II. received considerable favours from that emperor, who permitted him to transmit them to his children, though they were not legitimate. He died in his native country, in the year 1590, at the age of 84. Alexandrini wrote several pieces both in verse and prose, which shew that his judgment was sound, and his knowledge very general. 1. *De Medicinâ & Medico*. Tiguri, 1557, in 4to. 2. *Salubrium, or De Sanitate Tuenda*, libri xxiii. Coloniz, 1575, in folio. 3. *Pædotrophia*. Tiguri, 1559, in 18mo. this last is in verse.

ALEXIS, a greek comic poet, uncle to Menander, flourished at the time of Alexander the Great, about 363 years before the vulgar æra. Fragments of this poet are to be seen in *Vetustissimorum Græcorum Bucolica Gnomica*, &c. Crispin, 1570, in 16to.

ALEXIS (WILLIAM), a benedictine monk in the abbey of Lyra, afterwards prior of Bussi au Perche, was still living in 1500, and has left various pieces of poetry, good for the time. The principal works that are known of his, are: 1. *Four Chante-royaux*, presented at the Games du Puy at Rouen, in 4to. without date. 2. *Le Passe-tems de tout Homme & de toute Femme*. Paris, in 8vo. and 4to. without date. The author informs us that he translated it from a work of Innocent III. It is a moral performance, on the miseries of man from the cradle to the grave. 3. *Le grand Blason des Faulses Amours*, in 16, and in 4to. without date; and in several editions of the *Farce de Patelin*, and of the *Fifteen Joys of Marriage*. It is a dialogue on the evils brought on by love.

ALEXIS, a Piedmontese. There is a book of "Secrets," which

which for a long time has gone under his name; it was printed at Basil 1536, in 8vo. and translated from italian into latin by Wecher: it has also been translated into french, and printed several times with additions [F]. In the preface Alexis informs us, that he was born of a noble family; that he had from his most early years applied himself to study; that he had learned the greek, the latin, the hebrew, the chaldean, the arabian, and several other languages; that having an extreme curiosity to be acquainted with the secrets of nature, he had collected as much as he could during his travels for 57 years; that he piqued himself upon not communicating his secrets to any person: but that when he was 82 years of age, having seen a poor man who had died of a sickness which might have been cured had he communicated his secret to the surgeon who took care of him, he was touched with such a remorse of conscience, that he lived almost like a hermit: and it was in this solitude that he ranged his secrets in such an order, as to make them fit to be published. The hawkers generally carried them, with other books, to the country fairs; these however contain only the select remedies of seignor Alexis of Piedmont: the entire collection would make too large a volume for them.

ALEXIUS (MICHAILOVITCH), i. e. the son of Michael, tzar of Russia, was father of Peter the Great. He came to the throne in 1645, at the age of 16. His reign was disturbed by bloody tumults, by foreign and intestine wars. A chief of the kosaks, named Stenko Rasin, made pretensions to the crown of Astrachan. For a long time he spread terror far and wide; but at length being mastered and taken, he finished his career on the scaffold. About 12,000 of his adherents were hung upon gibbets along the high road to Astrachan. Alexis afterwards engaged in a war with Poland; which was terminated by a peace which quieted him in the possession, of Smolensk, of Kief and the Ukraine: but he was unsuccessful against the Swedes, who drove him back from their borders. The Turks were at that time more formidable to their neighbours: they fell upon Poland, and threatened the dominions of the tzar that were contiguous to the Krimea, the Chersonesus Taurica of the antients. In 1671 they took the important town of Kaminiak, and all that depended on Poland in the Ukraine. Sultan Mohammed IV. having imposed a tribute on the Poles, insisted, with the haughtiness of an Ottoman and a conqueror, that the tzar should evacuate all his possessions in the Ukraine; and was refused with equal pride. Sovereigns had not yet learnt the art of disguising their arrogance under the veil of courtesy. The sultan in his letter vouchsafed the monarch of Russia no other title than Chris-

tian Hospodar, while he styled himself, The most glorious Majesty, the king of the universe. The tzar replied, "that he was not disposed to submit to a mohammedan dog, and that his scimeter was of equal temper with the sabre of the Turk." At the same time he dispatched ambassadors to almost all the sovereigns of Europe, to rouse them to arm against the common enemy of the christian faith. He sent succours to the Poles, who, under their leader John Sobieski, gained a triumph over the Turks in 1674, on the memorable day of Khotyim, in 1674. The throne of Poland, not long after, becoming vacant, Alexis laid claim to it, and made advantageous offers, which however were not accepted. He died prematurely in 1677, at the age of 46. He left behind him the reputation of a severe, but equitable prince. He was the first who caused the laws of the empire to be printed, which before were always in manuscript. He made it his practice to read the good books that were published abroad on the arts and sciences, and had them translated into the russian tongue. Manufactories of linen and silk were established. Commerce was favoured by his care and encouragement. Several deserts were peopled by foreign colonists, and especially by Poles. He built towns; he augmented and embellished Mosco. He had conceived the project of raising a navy, of building fleets on the Caspian and the Euxine. His court was more magnificent than that of any of his predecessors had been; and, notwithstanding this magnificence and his own liberality, he left a great treasure in his coffers, from the prudent oeconomy with which he managed his affairs. He received ambassadors with the rich presents of the Persians, the Chinese, and the different nations of Asia; and formed connections with the principal powers of Europe. By his second marriage, with Natalia, a Kirilievna of the family of Narishkin, he had the famous tzar Peter, who gained an immortal lustre by bringing to effect the projects which his father had planned. It is nothing uncommon for the hero or the scholar to descend with renown to the latest posterity, while the very name of the man by whose lessons and example he was trained to glory is lost in oblivion.

ALEXIUS, or ALEXEI (PETROVITCH), the sole fruit of the inauspicious marriage between Peter the Great and Eudocia Lapukin, was born in the year 1690; and never was the birth of any prince more unfortunate to himself, to his parents and to his country. The circumstances which occasioned his exclusion from the succession and his death are well known; but as we have received them through the medium of his accusers, we ought to be very careful in giving credit to all the charges with which his memory has been stigmatised. One fact is incontrovertible, that his education was most shamefully neglected, and that he was a stranger to the restraints necessary at his age,
until

until the time of introducing proper habitudes had almost elapsed. He was committed to the care of women, and to the instruction of the russian priests, the lowest and most ignorant of men; who instilled into him all the prejudices of their religion, and were continually inveighing against his father for the abolition of many barbarous customs, which they had long considered with a reverential awe. Nor was he released from this wretched species of tuition before his eleventh year; when baron Huysen, a man of great merit and ability, was appointed his governor. Under this judicious instructor he seems to have made no inconsiderable progress; and his early prejudices might gradually have worn away, if prince Mentshikof had not contrived to remove from him the only person who was likely to instil into him proper principles of action, and taken upon himself the superintendence of his education. But as that prince scarcely ever saw him, and placed about him the most improper persons, he seems to have intentionally given him a full scope to his vicious inclinations, and to have abandoned him to the company of the lowest wretches, by whom he was encouraged to continual ebriety, and to every kind of the lowest excess: yet this designing minister artfully extorted from the tzarovitch, in prison, a confession, that he was the only person who had taken any care of his education. It appears from several facts, that Peter had conceived a very early prejudice against his son; and inspired him with such terror, that, in order to avoid drawing before his father, the young prince once discharged a pistol against his own right hand. All persons however join in condemning the imprudence and obstinacy of Alexéi, which seem to have warped his judgment, and, at times, to have transported him to a degree of insanity. Bruce, who knew him well, gives the following account of his person and manners; and as he was not prejudiced against him, his testimony must be esteemed more valid than all the laboured accusations of his enemies. "The tzarovitch arrived in Mosco this winter [1714], where I saw him for the first time. He kept a mean finlandish girl for his mistress. I went often with the general to wait on him; and he came frequently to the general's house, attended by very mean and low persons. He was very slovenly in his dress; his person was tall, well made, of a brown complexion, black hair and eyes, of a stern countenance and strong voice. He frequently did me the honour to talk with me in german, being fully master of that language; he was adored by the populace, but little respected by the superior ranks, for whom he never shewed the least regard; he was always surrounded by a number of debauched ignorant priests, and other mean persons of bad character; in whose company he always reflected on his father's conduct for abolishing the antient customs of the country,

country, declaring that as soon as he came to succeed, he should soon restore Russia to its former state; and threatening to destroy, without reserve, all his father's favourites. This he did so often, and with so little reserve, that it could not miss reaching the emperor's ears; and it was generally thought he now laid the foundation of that ruin he afterwards met with." And again: It was very remarkable, that the prince never appeared at any of the public meetings, when his majesty was attended by all persons of quality and rank, such as birth-days, celebrating of victories, launching of ships, &c. General Bruce, who lived next door to the prince, had orders always to give the prince notice the day before of such public days or meetings, and I had the honour to carry and deliver the message; but his highness, to avoid appearing in public, either took physic or let blood, always making his excuse, that he could not attend for want of health; when, at the same time, it was notoriously known that he got drunk in very bad company, when he used constantly to condemn all his father's actions [G]." Being inflamed by continual drunkenness, and worn out by a series of persecutions, he was driven to a state of desperation; and at length, in the year 1716, suddenly renouncing his right of succession, in favour of Peter's son by Catherine, he demanded permission to retire into a convent. But, soon afterwards, adopting the advice of his principal adherents, he made his escape to Vienna; where he put himself under the protection of Charles VI. That emperor, in order to shelter him from the resentment of his father, sent him first to Inspruck in the Tyrol; and afterwards removed him, for still greater security, to the castle of St. Elmo at Naples. Being secretly betrayed by his finlandish mistress, whom he is reported to have married, and influenced by the most solemn promises of perfect forgiveness, he was prevailed upon, by the emissaries of his father, to return to Mosco. Having there solemnly renounced all right of succession to the crown, he was conveyed to Petersburg, thrown into the fortress, tried by a select committee, and condemned to suffer death. The acts of his process and condemnation are well known, being published by order of the emperor, and are to be found in several authors [H].—Whatever prejudices we may have entertained against Alexei, we cannot peruse the trial without being shocked at the cruel and unjust mode with which it was conducted: when his merciless persecutors eagerly laid hold of every advantage which was afforded by his youth and simplicity; when his finlandish mistress, who was afterwards pensioned for her attestations, deposed every angry expression against his father which she ever recollected to have fallen from him in the

[G] Bruce's Memoirs, p. 100 and 127.

[H] Mottley, vol. ii. and more circumstantially in Perry, vol. ii.

most unguarded moments; when not only his words and actions were brought to witness against him; but his very thoughts were scrutinized; and his own confession extorted from him in prison employed to convict him. Indeed many of his own depositions, which tended most to criminate him, by discovering intentions of rebellion, were not openly acknowledged, but only signed by him in prison; and a signal difference is remarkable between his confessions during his first examination at Mosco, which was more public, and those made at Petersburg, when his trial was chiefly carried on in private before Peter and his immediate confidants: circumstances which seem to prove the infliction of torture. With respect to Alexei's death, there are two prevailing opinions; one advanced in the manifesto of Peter, that he was seized with an apoplectic fit, and died of convulsions occasioned by the violent passions of his mind and the terrors of death; and the other, that he was secretly executed in prison. The latter seems most entitled to belief, notwithstanding the assertions of Peter, and the apology of his panegyrists, particularly of Voltaire, who has supported his innocence with the most plausible arguments [1].

ALEYN (CHARLES), an English poet, who lived in the reign of Charles I. He received his education at Sidney college in Cambridge; and going to London, became assistant to Thomas Farnaby the famous grammarian, at his great school in Goldsmith's-tenements, in the parish of St. Giles's Cripplegate [x]. In 1631, he published two poems on the famous victories of Cressy and Poitiers, obtained by the English in France, under king Edward III. and his martial son the Black Prince; they are written in stanzas of six lines. Leaving Mr. Farnaby, he went into the family of Edward Sherburne, esq. to be tutor to his son; who succeeded his father as clerk of the ordnance, and was also commissary-general of the artillery to king Charles I. at the battle of Edgehill. His next production was a poem in honour of king Henry VII. and that important battle which gained him the crown of England: it was published in 1638, under the title of "The Historie of that wise and fortunate prince Henrie, of that name the seventh, king of England; with that famed battle fought between the said king Henry and Richard III. named Crook-back, upon Redmore near Bosworth." There are several poetical eulogiums prefixed to this piece, amongst which is one by Edward Sherburne, his pupil. Besides these three poems, there are in print some little copies of commendatory verses ascribed to him, and prefixed to the works of other writers, particularly before the earliest editions of Beaumont and Fletcher's plays. In 1639 he published the History of Eurialus and

[1] For more on this subject see Mr. Wood's Athen. Oxon. vol. ii. [x] Wood's Athen. Oxon. vol. ii.

Lucretia: this was a translation: the story is to be found among the latin epistles of *Æneas Sylvius*. The year after he is said to have died, and to have been buried in the parish of St. Andrew's, Holborn.

ALFARGANENSIS (AHMED EBN COTHAIR) OF **ALFRAGANIUS**, a celebrated arabian astronomer, flourished in the time of calif *Almaimoun*, who died in 833. He wrote an introduction to astronomy, on which *Abulfaragius* bestowed great praises; *Goliush* printed it at Amsterdam, in 1669, with very curious notes.

ALFENUS VARUS (PUBLIUS), born at Cremona, was first a shoemaker, then a disciple of the celebrated lawyer *Servius Sulpitius*, and at length consul. He wrote 40 books of Digests, and some books of Collections, which are quoted by *Aulus Gellius*.

ALFRED, an english bishop, flourished in the 10th century. He was a monk of the order of St. Bennet, in the monastery of Malmesbury, and afterwards preferred to the see of Exeter. He was one of the most learned men of his time, and wrote: 1. A treatise *De Naturis Rerum*; 2. The Life of *Adelmus*; and, 3. The History of his own Abbey. He is said to have been very intimate with St. Dunstan.

ALFRED, OF **BEVERLEY**, a very ancient historian; his *Annales*, published by *Hearne*, are evidently wrote between 1148 and 1150; he borrowed his account of the british kings from *Geoff. of Monmouth's History*, whose words he sometimes literally transcribes.

ALFRED the GREAT. See **ÆLFRED**.

ALGARDI (ALEXANDER), a bolognian sculptor and architect, had *Louis Caracchio* for his master, and was the friend of *Dominichino*, who produced him at Rome, where he died in 1654. In the church of St. Peter of the Vatican is a bas-relief by him which is very highly esteemed, representing St. Leo presenting himself before Attila. There is also at Bologna an excellent group of the decollation of St. Paul, of his workmanship.

ALGAROTTI (FRANCIS), was the son of a rich merchant at Venice in 1712. After having completed his first studies at Rome and Venice, he was sent by his parents to Bologna, where for six years he applied himself to the study of philosophy, geometry, astronomy, experimental physics, and anatomy, under the ablest masters of that university. He travelled early, as much from curiosity as from the desire of improving his talents. He was still very young when he came to Paris in 1733, where he composed in italian the greater part of his *Newtonianism* for the ladies. That work, translated into french by *Du Perron de Castera*, had not so much success, as the *Plurality of Worlds* by *Fontenelle*. In both the one and the other of them reason
appears

appears with all the ornaments of wit; but she also at times assumes the flighty dress of a coquette. The beauties of the italian author were less pleasing than those of the french philosopher, because they possessed less ingenuity and delicacy: besides, the agreeable fictions of Descartes afford more scope to the imagination, than the severe truths of Newton, which require nothing but calculation. The young philosopher, after having made a pretty long stay in France, proceeded to England, and from thence into Germany. The kings of Prussia and Poland sought to gain his attachment by honours and benefits. Frederic made him chevalier of the order of merit, gave him the title of count, and appointed him his chamberlain. The king of Poland, with whom he was settled, honoured him with the title of privy counsellor for the affairs of war. Having quitted the court of that prince, for revisiting his native country, he was attacked by death at Pisa, the 23d of May 1764. He received the stroke with fortitude, and erected a monument to his fame more by his taste for the fine arts, than by the rage for embellishing his memory. He dictated the epitaph he intended for his tomb: *Hic jacet ALGAROTUS, sed non omnis*. He was one of the greatest connoisseurs in Europe, in painting, sculpture, and architecture. He contributed much to the improvement of the italian opera. There are verses written by him in that tongue which are full of images and sentiment. The collection of his works was published in italian, under the title of, *The Works of Count Algarotti, chamberlain to the king of Prussia*; at Leghorn, 1765, 8vo. 4 vols. The two first volumes of this collection contain his dialogues on the philosophy of Newton; essays on painting, music and architecture; a dissertation on the necessity of writing in one's own language; an essay on the french tongue; another essay on rhyme; a third on the length of the reigns of the kings of Rome; a fourth on the battle of Zama; a fifth on the empire of the yncas; a sixth on Descartes. A seventh essay, on commerce, composes the third volume. Several pieces that shew at once the philosopher and the scholar, fill the fourth volume. These different performances have all been translated into french at Berlin, 1772, 8 vols. in 8vo. We always perceive in them a depth of thought united with great genius; but the author leaves us to wish for somewhat more of nature and taste. A person that lived long with him at Berlin, describes him thus: "Algarotti was full of wit, affectation and self-love; a Frenchman in ingenuity, an Italian in character; disagreeable in society, often exposed to royal witticisms, and accepting them as marks of favour." *Anecd. of Fred. the Gr. Amsterd.* 1785, 12mo.

ALGAZALI, an arabian author, was born at Thous, a city of Khorassan in the year 450 of the hegira. The most celebrated

work of this doctor is intituled : Ahia ôlôum eddin, i. e. The different classes of science which concern religion. He embraced the solitary life, and, after having made the pilgrimage to Mecca, died in 504 of the hegira.

ALHAZEN, a famous arabian author, who, about the year 1100, composed a large volume on optics, and other works.

ALI, the cousin and son-in-law of Mohammed, ought, perhaps, to have been calif after Mohammed's death; but being opposed by Omar and Othman, he retired into Arabia, and there made a collection of the doctrines of Mohammed, in which he permitted many things that were condemned by Abubeker, which gained him many proselytes. After the death of Othman, he was declared calif by the Egyptians and the inhabitants of Mecca and Medina, in the year of the Hegira 35, and of our Lord 655; but after a reign of four years and three quarters, he was mortally wounded in a mosque, and died three or four days after, A. D. 660. — Ali had nine wives, who brought him fourteen sons and eighteen daughters. If we consider him, with regard to his courage, moderation, piety, and understanding, he will be found one of the greatest men that was ever born among the Arabians. The Persians annually celebrate the day of his martyrdom, follow his doctrine, and hold the memory of Abubeker, Omar, and Othman, in abhorrence, while the Turks reverence them and detest Ali.

ALI BEY, a man who has acted a most distinguished part against the ottoman empire in this century, was born in Natolia in 1728, and received at his birth the name of Joseph. His father was a greek priest, of a distinguished family, who educated him with great care, designing him to succeed him: but, at 13 years of age, Joseph being hunting in a neighbouring forest, robbers fell on his company, and carried him off to Grand Cairo: here he was sold to Ibrahim, a lieutenant of the janisaries, who had him circumcised, clothed him in the dress of the Mamalukes, and called him Ali: he gave him masters in the turkish and arabic languages, and in horsemanship; and, by kind treatment, made him by degrees satisfied with his new station. In a course of years, he succeeded in these languages, shewed wonderful dexterity in the use of his arms, and became so dear to his master, that he raised him rapidly in his household, and created him a casher or governor, at the age of 22.

In this station, he manifested his equity and good administration of justice, improved the discipline of the Mamalukes, and laid the foundation of his future greatness. Here he gained the favour of the pasha Rahiph, who, discovering his merit, became his protector. He remained several years in this station, until his patron Ibrahim was elected emir al hagi, or prince of the caravan, who took him with him to escort the pilgrims: in their
march

march they were attacked by the Arabs; Ali fell upon them at the head of the Mamalukes, repulsed the enemy, and killed a great number on the spot. On his return, several tribes being collected, were determined to avenge their defeat: the young cachef gave them battle, and obtained a signal victory: Ibrahim did justice to the services of his lieutenant in full council, and proposed to create him a fangiak. Ibrahim the Circassian opposed it with all his might; but the emir al hagi prevailed; Ali was nominated by the divan: the pacha confirmed this choice, clothed him with a caftan, and gave him the firmaun of bey.

Become now one of the members of the republic, he never forgot his obligations to his patron. In 1758, the emir al hagi was murdered by the party of Ibrahim the Circassian. From this moment, Ali meditated vengeance: he concealed his resentment, and employed all the resources of his mind to arrive at the post of scheik elbalad, the first dignity of the republic. In 1763 he attained that post; and soon after revenged the blood of his patron, by sacrificing Ibrahim the Circassian with his own hand. This action raised him up numerous enemies; the fangiaks, attached to the party of the Circassian, conspired against him; he was on the point of being murdered, but saved himself by flight, and repaired to Jerusalem. Having gained the esteem of the governor of that city, he thought himself in safety; but his enemies fearing him even in exile, wrote to the Porte to demand his death; and orders were immediately sent to the governor to strike off his head. Fortunately, Rahiph, his old friend, was one of the divan, and gave him notice to fly from Jerusalem: Ali therefore anticipated the arrival of the capigi bachi, and took refuge with scheik Daker, prince of St. John of Acre.

This respectable old man received him with open arms: he was not long in discovering the merit of his new guest, and from that moment loaded him with caresses; he exhorted him to bear adversity with courage, flattered his hopes, soothed his sorrows, and made him taste of pleasures even in his disgrace. Ali Bey might have passed his days happily with scheik Daker; but ambition would not permit him to remain inactive; he carried on a secret correspondence with some of the fangiaks attached to his interest. The prince of Acre, on his part, wrote to his friends at Grand Cairo, and urged them to hasten the recal of the scheik elbalad. While this was going on, Rahiph, now grand vizir, procured him to be invited to return to Grand Cairo, and resume his dignity: he set off immediately, and was received with the acclamations of the people. On all sides the storm was gathering around him: all those who were offended at the murder of Ibrahim the Circassian were constantly laying snares for him; they only waited a favourable opportunity: the death of Rahiph, which happened in 1763, furnished them with it; they threw off the mask,

and declared openly against him. He escaped into Arabia Felix; visited the coasts of the Red Sea, and once more took refuge with the scheik of Acre, who received him with the same tenderness. Whilst he was there, the sangiahs of the party of the Circassian persecuted those who were devoted to the interests of Ali. This imprudence opened the eyes of the majority; they perceived that they were the dupes of a few ambitious men; and, to strengthen their party, recalled the scheik elbalad, and promised to support him with all their power: he set off immediately. On his return to Grand Cairo, in 1766, Ali held a council: he represented to them that moderation had only excited the friends of Ibrahim to revenge; that nothing but flight would have saved him from their plots; and that to secure the common safety, these turbulent spirits must be sacrificed. The whole assembly applauded this resolution; and, the next day, they took off the heads of four of them. This execution insured the tranquillity of Ali: he saw himself at the head of the government; and, in the space of six years, raised sixteen of his mamalukes to the dignity of beys, and one of them to that of aga of the janisaries.

Supreme chief of the republic, he adopted every measure to render his power durable: not content with increasing his mamalukes to 6000, he took into pay 10,000 mograbi: he caused his troops to observe the most rigid discipline, and, by continual exercise, made them good soldiers. He attached the young men of his household to him, by the paternal attention he paid to their education; and above all by bestowing favours and rewards on those who were the most worthy. His party became so powerful, that such of his colleagues as were not his friends dreaded his power, nor dared to thwart his projects. Believing his authority established on a solid basis, he turned his attention to the welfare of his people: the Arabs, dispersed over the deserts, and on the frontiers of Egypt, committed ravages not to be suppressed by a fluctuating government: he declared war, and sent against them bodies of cavalry, which beat them every where, and drove them back into the depth of their solitudes. Egypt began to respire, and agriculture, encouraged, flourished once more in that rich country. Having rendered the chief of each village responsible for the crimes of the inhabitants, he punished them until the authors of the offence were delivered into the hands of justice. In this manner, the principal citizens looked after the public safety; and, for the first time since the commencement of the turkish empire, the traveller and merchant could pass through the whole extent of the kingdom without the apprehension of an insult.

The scheik elbalad unfortunately accumulated favours on Mohammed Abou Dahab, a traitor, who secretly aspired to the sovereign

veraign power. The fangiaks bribed him to put the scheik out of the way ; but fearing for his own life, he deferred it, and kept the gold : to increase the confidence of his friend, he discovered the conspiracy.

In 1768 the Russians declared war against the Porte : the scheik sent 12,000 men to serve in the turkish army. Even this circumstance of duty was made use of to his disadvantage ; and it was represented at Constantinople, that these troops were designed to serve in the russian army : the calumny was credited, and a capigi, with four attendants, sent to take off his head. Ali had intelligence by his friends, and dispatched a confident, with 12 mamalukes, who seized the capigi and his attendants, took from them their order, and put them to death. The whole will shew us by how precarious a tenure life is held in the ottoman empire. The scheik, possessed of this order, assembled the chiefs, and laid before them the despotism of the ottoman court. This had the desired effect ; sixteen of the beys exclaimed, that war ought to be declared against the grand signior. The turkish pasha was ordered to quit Ægypt : and the scheik secured the assistance of the prince of Acre.

Ali levied two armies ; of one he gave the command to his brother Abou Dahab, to attack Arabia Felix, and the interior provinces ; the other, to Ismaël, to attack the maritime towns : he also equipped a good fleet for the Red Sea. Mean time, he remained at home, attentive to the internal police of the kingdom. He reformed the custom-house, granted immunities to the european merchants, encouraged commerce, protected the caravans, and the inland merchants. He was not long before he reaped the fruits of his wise administration ; Ægypt was relieved, the public safety established, and agriculture encouraged.

Mean time, Abou Dahab conquered Yemen, deposed the scheriff of Mecca, and substituted in his place emir Abdalla ; who, to pay his court to Ali, gratified him with the title of Sultan of Ægypt. Ismaël made himself master of all the towns on the eastern shore of the arabian gulf.

In 1771, Ali sent Abou Dahab with 40,000 men to attempt the conquest of Syria, and wrote to count Orloff, the russian admiral, then at Leghorn, making him large offers to form an alliance with him. The count in return thanked him, wished him success, and made him great promises, which were never realised. He also negotiated with Venice, promising to assist her to retake her possessions from the Turks ; but the republic declined this bold enterprise.

Abou Dahab took some towns of Syria, and drove the Ottomans before him. This wretch had long meditated the ruin of Ali, his patron and his friend. He had accepted the com-

mand of the army, in order to gain it to his interest. Having secured them, he erected the standard of rebellion, withdrew the garrisons from the conquered places, and re-entered Ægypt. Not daring to attack the capital, he kept along the Red Sea, crossed the deserts, and entered Upper Ægypt. His revolt was now manifest; he gained the beys who commanded there, and marched towards Cairo.

Ali repented his placing the command in the hands of a traitor. He collected an army, which he entrusted to Ismaël bey, who likewise betrayed him and joined Abou Dahab.

Ali, by the advice of his friends, determined to retire to St. John of Acre. He wrote to count Orloff for assistance; and in the middle of the night, accompanied by the beys his friends, and 7000 troops, he left Cairo, and fled across the deserts. He reached Gaza, but from agitation of mind was taken very ill: in this situation the venerable scheik Daker came to visit him, consoled him that his condition was not desperate, and that the russian squadron was at hand. With this consolation, and the assistance of a russian physician, in a few weeks he recovered.

A russian squadron appearing before Acre, he wrote again to count Orloff for assistance; and sent also an ambassador to the empress. In August 1772, Ali took Yaffa and Rama. These successes inspired him with the hope of returning to Cairo. The chiefs of the janisaries in that capital also invited him to do so. Therefore collecting the garrisons of the conquered towns, he began his march with 2250 mamalukes, 3400 mograbi, and 650 horse.

Abou Dahab met him with 12,000 men, and was defeated. Abou, by instilling into the minds of the Mahommedans, that Ali designed to abolish their religion, and introduce christianity, procured an army of 20,000 men. The janisaries, however, refused to join him.

Ali was unprepared for this event; he abandoned himself to despair, and fell dangerously ill. His friends advised him to retire to St. John of Acre, but he declared he would sooner perish than retreat an inch.

On the 13th of April 1773, the armies met. Both parties charged with fury, and notwithstanding the inferiority of Ali's troops, they had at first the advantage; but the mograbi, corrupted by the promises of Abou Dahab, deserted, and the fortune of the day was changed. Most of Ali's friends fell round him; the survivors pressed him to retire, but he replied, that his hour was come. The mamalukes bravely perished with their arms in their hands. Ali slew two soldiers who attempted to seize him; and the lieutenant of Abou Dahab advancing, Ali, though wounded with two balls, shot him with a pistol. He fought like a lion;

a lion; but being beat down by the stroke of a fabre, was seized and carried to the tent of the conqueror, where he died of his wounds eight days after.

Ali was of the middle size, his carriage noble, and his character open and generous: he possessed an insurmountable courage, and a lofty genius. He died the victim of an ill-placed friendship. Had Russia availed herself of his offers, she might have secured to herself the commerce of Arabia. He was only 45 years of age when he died. The Ægyptians long mourned his loss; and saw themselves again plunged into all the miseries from which he had delivered them.

ALIPUS of Antioch, a geographer, who flourished in the 4th century, dedicated a system of geography to the emperor Julian; but it is not certain that this is the same that Jacques Godefroi published in greek and latin at Geneva 1628, 4to. It was to him that Julian gave the commission to cause the temple of Jerusalem to be rebuilt.

ALKMAAR (HENRY D'), a poet of the 15th century, was the author of the Fable of Reynard, a german poem, in which are ingeniously represented most of the faults of mankind, under the character of beasts, and especially the fox, one of the principal characters. The moral of this poem is very good, the thoughts and the style have a pleasing simplicity; hence it has been translated into most of the languages of Europe. Mr. Gottsched has given a magnificent edition of it in german, adorned with plates, and with some preliminary dissertations on the author, and the merit of the work.

ALLAINVAL (THE ABBE LEONOR-JEAN-CHRISTINE SOULAS D'), born at Chartres, died at Paris the 2d of May 1753: gave to the french theatre several comedies that met with tolerable success; and to the italian theatre, *l'Embarras des Richesses*, which was far better received; the *Tour de Carnaval*, and some other pieces. His *Ecole des Bourgeois* abounds in that true comic humour which characterises the plays of Moliere. There are likewise of his: 1. *Les Bigarrures Calotines*. 2. *Lettres à Milord * * **, concerning the Baron and the Demoiselle le Couvreur. 3. *Anecdotes of Russia*, under Peter I. 1745, 12mo. 4. *Connoissance de la Mythologie*, 1762, 12mo. This last work is methodical and well digested; but he was only the editor of it. It was done by a jesuit, who gave it to M. Boudot. The author of *l'Embarras des Richesses*, *The Inconveniences of Riches*, was not much troubled with them during his life, and still less at his death, which happened in consequence of a stroke of the palsy, for which he was admitted into the Hotel-dieu.

ALLAIS (DENYS VAIRASSE D'), so named from the town of Allais in Languedoc, where he received his birth, travelled to England in his youth. In 1665, we find him on board the fleet

commanded by the duke of York. He returned to France, where he taught the english and french languages. His works are: 1. A Methodical French Grammar, 1681, 12mo. 2. An abridgment of that Grammar, in English, 1683, 12mo. 3. The History of Sevarambes, a work divided into two general parts; the first printed in 1677, 2 vols. 12mo; the second in 1678 and 79, in 3 vols. 12mo. It was reprinted in 1716, at Amsterdam, in 2 vols. 12mo. small type. It is a political romance, which was thought to be dangerous, and which in many places is only ridiculous. There are other works of Allais, but not esteemed.

ALLAM (ANDREW), was born at Garfingdon, near Oxford, in April 1655. He had his grammar education at a private school at Denton, near his native place. He was entered a batteler of St. Edmund's Hall, in 1671. After he had taken his degrees in arts, he became a tutor, moderator, lecturer, and at length vice-principal of his house. In 1680 he entered into orders, and in 1683 was made one of the masters of the schools. He wrote various things, of which the following are the most particular: 1. Translation of the Life of Iphicrates, 1684, 8vo. 2. He assisted Mr. Anthony Wood in compiling the *Athenæ Oxonienses*. He died of the small-pox, the 17th of June 1685, and was buried in the church of St. Peter in the east at Oxford.

ALLARD (GUY), author of several works on the general and particular history of Dauphiné, died in 1715 at about 70 years of age. His books are much esteemed by the families of that province, who furnished him with the genealogies; and his *Nobiliaire du Dauphiné, avec les armoiries*, Grenoble, 1714, 12mo. is sought after by the curious. This book is not easily met with, any more than his *Histoire des Maisons Dauphinoises*, 1672—1682, 4 vols. 4to.

ALLATIUS (LEO), keeper of the vatican library, and a celebrated writer of the 17th century, was born in the isle of Scio, 1586. At nine years of age he was removed from his native country to Calabria; some time after sent to Rome, and admitted into the greek college, where he applied himself to the study of polite learning, philosophy, and divinity. From thence he went to Naples, and was chosen great vicar to Bernard Justiniani, bishop of Anglona. From Naples he returned to his own country, but went soon from thence to Rome, where he studied physic under Julius Cæsar Lagalla, and took a degree in that profession[B]. He afterwards made the belles lettres his object, and taught in the greek college at Rome. Pope Gregory XV. sent him to Germany, in 1622, in order to get the elector Palatine's library removed to Rome; but by the death of Gregory, he lost the reward he might have expected for his trouble in that affair. He lived some time after with cardinal Bichi, and then with

[a] Lorenzo Crasso *Istoria de Poeti Græci*, p. 406.

cardinal

cardinal Francis Barberini : and was at last, by pope Alexander VII. appointed keeper of the vatican library. Allatius was of great service to the gentlemen of Port Royal in the controversy they had with Mr. Claude, concerning the belief of the Greeks in regard to the Eucharist: Mr. Claude often calls him Mr. Arnaud's great author, and has given him but an indifferent character [c]. No Latin ever shewed himself more incensed against the greek schismatics than Allatius, or more devoted to the see of Rome. He never engaged in matrimony, nor was he ever in orders; and pope Alexander having asked him one day, why he did not enter into orders? "Because," answered he, "I would be free to marry." "But if so," replied the pope, "why don't you marry?" "Because I would be at liberty," answered Allatius, "to take orders [d]." If we choose to believe Joannes Patricius, Allatius had a very extraordinary pen, with which, and no other, he wrote greek for 40 years; and we need not be surpris'd that when he lost it he was so grieved that he could scarce forbear crying. He published several manuscripts, several translations of greek authors, and several pieces of his own composing [e]. In his compositions he is thought to shew more erudition than judgment; he used also to make frequent digressions from one subject to another. Mr. de Salle has censured him upon this account. This author, after having

[c] "Allatius," says he, "was a Greek, who had renounced his own religion to embrace that of Rome; a Greek whom the pope had chosen his librarian; a man the most devoted to the interests of the court of Rome; a man extremely outrageous in his disposition. He shews his attachment to the court of Rome in the very beginning of his book 'De perpetua Confectione,' where he writes in favour of the pope thus: 'The roman pontiff,' says he, "is quite independent, judges the world without being liable to be judged; we are bound to obey his commands, even when he governs unjustly; he gives laws without receiving any; he changes them as he thinks fit; appoints magistrates; decides all questions as to matters of faith, and orders all affairs of importance in the church as seems to him good. He cannot err, being out of the power of all heresy and illusion; and as he is armed with the authority of Christ, not even an angel from heaven could make him alter his opinion." M. Claude's Answer to M. Arnaud's book, lib. iii. cap. 12.

[d] "I thus he passed his whole life," says Mr. Bayle, "waving betwixt a parish and a wife; sorry perhaps at his death for having chose neither of them: but had he fixed upon either, he might

perhaps have repented his choice for 30 or 40 years together."

[e] Moreri mentions the following books published by Allatius: 1. Catena SS. Patrum in Jeremiam. 2. Eustathius Antiochenus in hexameron, et de Engastrimytho. 3. Monumentum Adulitanum Ptolomai III. 4. Confutatio Fæbulæ de Joanna Papiſſa. 5. Libanii Orationes. 6. Apes Urbanæ. 7. De Psellis. 8. De Georgiis. 9. De Simeonibus. 10. Procli Diadochi paraphraſis in Ptolemæi, lib. iv. 11. Secratris, Antisthenis, &c. Epistolæ. 12. Sallustii Philoſophi Opusculum, de diis et mundo. 13. De Patria Homeris. 14. Philo Byzantin. de septem Orbis Spectaculis. 15. Excerpta varia Græcorum Sophistarum et Rhetorum. 16. De Libris Ecclesiast. Græcorum. 17. De Mensura Temporum Antiquorum. 18. De Ecclesiæ Occidentalis atque Orientalis Perpetuâ confectione. 19. Orthodoxæ Græciæ Scriptorum, 2 vols. 20. Symmicion. 21. Vindicæ Synodi Ephesinæ. 22. Nili Opera. 23. Appendix ad Opera S. Anselmi. 24. Concordia Nationum Christianarum Asiæ, Africæ, et Europæ, in fide Catholica. 25. De Octava Synodo Photii. 26. De Interdictis Græcorum ad Ordinem. 27. De Templis Græcorum.

noted a lamentation of the virgin Mary, as a remarkable piece inserted in one of Allatius's works, goes on thus: "This lamentation was composed by Metaphrast, and that was sufficient for Allatius to insert a panegyric upon Metaphrast, written by Pfellus. As Metaphrast's name was Simeon, he thence took an opportunity of making a long dissertation upon the lives and works of such celebrated men as had borne the same name. From the Simeons he passes to the Simons, from them to the Simonideses, and lastly to the Simonaetides [r]. Allatius died at Rome in 1669, aged 83. He wrote several greek poems, one upon the birth of Louis XIV. in which he introduces Greece speaking: he printed this poem, and prefixed it to his book "De perpetua consensione," which he dedicated to this prince.

ALLEGRI (ANTONIO), called CORREGGIO from the place of his birth, an eminent historical painter, was born in the year 1494. Being descended of poor parents, and educated in an obscure village, he enjoyed none of those advantages which contributed to form the other great painters of that illustrious age. He saw none of the statues of ancient Greece or Rome; nor any of the works of the established schools of Rome and Venice. But nature was his guide; and Corregio was one of her favourite pupils. To express the facility with which he painted, he used to say that he always had his thoughts ready at the end of his pencil.

The agreeable smile, and the profusion of graces which he gave to his madonas, saints, and children, have been taxed with being sometimes unnatural; but still they are amiable and seducing: an easy and flowing pencil, an union and harmony of colours, and a perfect intelligence of light and shade, give an astonishing relief to all his pictures; and have been the admiration both of his contemporaries and successors. Annibal Caracci, who flourished 50 years after him, studied and adopted his manner in preference to that of any other master. In a letter to his cousin Louis, he expresses with great warmth the impression which was made on him by the first sight of Corregio's paintings: "Every thing which I see here," says he, "astonishes me; particularly the colouring and the beauty of the children. They live—they breathe—they smile with so much grace and so much reality, that it is impossible to refrain from smiling and partaking of their enjoyment. My heart is ready to break with grief when I think on the unhappy fate of poor Corregio—that so wonderful a man (if he ought not rather to be called an angel) should finish his days so miserably, in a country where his talents were never known!"

From want of curiosity or of resolution, or from want of patronage, Corregio never visited Rome, but remained his whole life at Parma, where the art of painting was little esteemed, and

[r] Journal des Sçavans, 13 Nov. 1666.

of consequence poorly rewarded. This concurrence of unfavourable circumstances occasioned at last his premature death, at the age of 40. He was employed to paint the cupola of the cathedral at Parma, the subject of which is an Assumption of the Virgin; and having executed it in a manner that has long been the admiration of every person of good taste, for the grandeur of design, and especially for the boldness of the fore-shortenings (an art which he first and at once brought to the utmost perfection), he went to receive his payment. The canons of the church, either through ignorance or baseness, found fault with his work; and although the price originally agreed upon had been very moderate, they alledged that it was far above the merit of the artist, and forced him to accept of the paltry sum of 200 livres; which, to add to the indignity, they paid him in copper money. To carry home this unworthy load to his indigent wife and children, poor Corregio had to travel six or eight miles from Parma. The weight of his burden, the heat of the weather, and his chagrin at this villainous treatment, immediately threw him into a pleurisy, which in three days put an end to his life and his misfortunes.

For the preservation of this magnificent work the world is indebted to Titian. As he passed through Parma, in the suite of Charles V. he ran instantly to see the chef-d'œuvre of Corregio. While he was attentively viewing it, one of the principal canons of the church told him that such a grotesque performance did not merit his notice, and that they intended soon to have the whole defaced. "Have a care of what you do," replied the other: "if I were not Titian, I would certainly wish to be Corregio."

Corregio's exclamation upon viewing a picture by Raphael is well known. Having long been accustomed to hear the most unbounded applause bestowed on the works of that divine painter, he by degrees became less desirous than afraid of seeing any of them. One, however, he at last had occasion to see. He examined it attentively for some minutes in profound silence; and then with an air of satisfaction exclaimed, "I am still a painter." Julio Romano, on seeing some of Corregio's pictures at Parma, declared they were superior to any thing in painting he had yet beheld. One of these no doubt would be the famous Virgin and Child, with Mary Magdalene and St. Jerom: but whether our readers are to depend upon his opinion, or upon that of lady Millar, who in her Letters from Italy gives a very unfavourable account of it, we shall not presume to determine. This lady, however, speaks in a very different style of the no less famous *Notte* or *Night* of Corregio, of which she saw only a copy in the duke's palace at Modena, the original having been sold for a great sum of money to the king of Poland. "It surprises me very much," says she, "to see how different the characters are

are in this picture from that which I already have described to you. The subject is a Nativity; and the extraordinary beauty of this picture proceeds from the clear obscure: there are two different lights introduced, by means of which the personages are visible; namely, the light proceeding from the body of the child, and the moon light. These two are preserved distinct, and produce a most wonderful effect. The child's body is so luminous, that the superficies is nearly transparent, and the rays of light emitted by it are verified in the effect they produce upon the surrounding objects. They are not rays distinct and separate like those round the face of a sun that indicates an insurance-office; nor linear, like those proceeding from the man in the almanack; but of a dazzling brightness: by their light you see clearly the face, neck, and hands, of the virgin (the rest of the person being in strong shadow), the faces of the pastors who crowd round the child, and particularly one woman, who holds her hand before her face, lest her eyes should be so dazzled as to prevent her from beholding the infant. This is a beautiful natural action, and is most ingeniously introduced. The straw on which the child is laid appears gilt, from the light of his body shining on it. The moon lights up the back-ground of the picture, which represents a landscape. Every object is distinct, as in a bright moon-light night; and there cannot be two lights in nature more different than those which appear in the same picture. The virgin and the child are of the most perfect beauty. There is a great variety of character in the different persons present, yet that uniformity common to all herdsmen and peasants. In short, this copy is so admirable, that I was quite sorry to be obliged to lose sight of it so soon; but I never shall forget it. The duke of Modena, for whom Corregio did the original picture, gave him only 600 livres of France for it; a great sum in those days: but at present, what ought it to cost?" This great painter's death happened in 1534.

ALLEIN (RICHARD), the son of a clergyman of the same name, rector of Ditchet, Somersetshire, for fifty years: his son Richard was born at that place in 1611; the first part of his education under his father, fitted him for the university in 1627. That year he entered a commoner of St. Alban's Hall, in Oxford, where he took the degree of bachelor of arts. Thence he removed to New Inn, where he took his master's degree, and entering into orders, became an assistant to his father. The old gentleman being inclined to puritanism, the son fell into the same opinions; and being a man of great zeal and learning, he was soon considered as a man fit to be followed. In March 1641, he succeeded to the living of Batcomb, in Dorsetshire, the duty of which he performed with much industry and fidelity; and being a zealous covenanter, had some disturbances with the king's forces

forces in those parts. He was, however, a great enemy to that enthusiastic spirit which prevailed in this country, on the ruin of the episcopal church; this appears by his subscribing a representation, intitled, *The Testimony of the Ministry of Somersetshire to the Truth of Jesus Christ, and to the Solemn League and Covenant*, printed in 1648. His industry and affection to the cause, procured himself and his father to be constituted assistants to the commissioners appointed by parliament, for ejecting scandalous ministers. This was in 1654; and Mr. Wood tells us they acted with severity enough. However, on the restoration, Mr. Allein shewed a disposition to yield obedience to the government, but could not come up to the terms of conformity, which occasioned his being ejected from his living, after he had held it upwards of 20 years. After this, he continued to exercise his function privately, preaching sometimes in his own house, at others in the houses of gentlemen in the neighbourhood. He was once apprehended at the seat of Mr. Moore, who had been a member of parliament, and who had invited him thither to preach to his family and some of his neighbours. Mr. Moore paid the fine, which was five pounds, for him. He still went on in the way of his profession, notwithstanding he was often summoned to the quarter sessions, and severely reprimanded as the keeper of a conventicle. He, however, escaped imprisonment, as his great learning, piety and exemplary life, had gained him so high a reputation, that it would have been very unpopular to have sent him to gaol. After the five miles act passed, he was obliged to leave Batcomb, and retire to Frome Selwood, where he continued in the constant exercise of his ministry, notwithstanding the dangers he was exposed to. He died the 22d of December 1681, being upwards of 64 years of age. He was distinguished for his plain, practical manner of preaching, and for the delight he took in the pastoral office. His writings, which were mostly small tracts on religious subjects, were much esteemed and often printed. Although a non-conformist, he was not tinctured either with spleen to the church, or disloyalty to his prince; on the contrary he lived in a fair correspondence with the clergy of his neighbourhood, and the gentry paid him great respect, although of opposite sentiments.

ALLEIN (JOSEPH), was the son of Mr. Tobias Allein, and born at the Devizes, in Wiltshire, 1623. He discovered an extraordinary tincture of religion, even in his childhood; at eleven years of age he was much addicted to private prayer; and on the death of his brother Edward, who was a worthy minister of the gospel, he entreated his father that he might be educated for that profession. In four years he acquired a competent knowledge of greek and latin, and was declared by his master fit for the university. He was, however, kept some time longer at home,

home, where he was instructed in logic, and at sixteen was sent to Lincoln college, Oxford. In 1651 he was removed to Corpus Christi college, a Wiltshire scholarship being there vacant. While at college he was remarkably assiduous in his studies, grave in his temper, but cheerfully ready to assist others. He might in a short time have obtained a fellowship, which he declined for the sake of the office of chaplain, being pleased with the opportunity this gave him of exerting his gift in prayer. In July 1653, he was admitted bachelor of arts, and became a tutor. In this arduous employment he behaved himself with equal skill and diligence; several of his pupils became very eminent non-conforming ministers, and not a few attained to good preferment in the established church. In 1655 he became assistant in the ministry to Mr. G. Newton, of Taunton, in Somersetshire, where he married the same year. His income was small, but that was assisted by the profits of a boarding-school, which Mrs. Allein kept. During seven years that he lived in this manner, he discharged his pastoral duty with incredible diligence; for, besides preaching and catechising in the church, he spent several afternoons in a week in visiting the people of the town, and exhorting them to a religious life. These applications were at first far from being welcome to many families; but his meekness, moderation, and unaffected piety, made him by degrees the delight of his parishioners. He was deprived in 1662, for non-conformity. He preached, however, privately. His zeal and industry in this course brought him at length into trouble; so that on the 26th day of May 1663, he was committed to Ivelchester gaol, and was with seven ministers, and fifty quakers, confined in one room, where they suffered great hardships: however, they still continued to preach till the assizes. These were held before Mr. Justice Foster, and at them he was indicted for preaching on the 17th of May preceding; of which indictment he was found guilty, and sentenced to pay a hundred marks, and to remain in prison till his fine was paid. At the time of his receiving sentence, he said, that he was glad that it had appeared before his country, that whatever he was charged with, he was guilty of nothing but doing his duty; and all that did appear by the evidence was, that he had sung a psalm, and instructed his family, others being there, and both in his own house. He continued in prison a year, which broke his constitution. However, when he was at liberty, he applied himself to his ministry as earnestly as ever, which brought on him a grievous sickness. The five miles act taking place, he retired from Taunton to Wellington, where he continued but a short time, Mr. Mallack, a merchant, inviting him to lodge at a house of his some distance from Taunton. In the summer of 1665, he was advised to drink the waters near the Devizes, for his health. But before he left

Mr.

Mr. Mallack's house, viz. on the 10th of July in that year, some friends came to take their leaves of him; they were surpris'd praying together, and for this were sentenced to sixty days imprisonment, which himself, seven ministers, and forty private persons, suffered in the county gaol. This hindered his going to the waters; and his disease returning, he lost another summer. At length, in 1667, he went, but was far from receiving the benefit he expected. After some time he went to Dorchester, where he grew better; but applying himself again to preaching, catechising, and other duties, his distemper returned with such violence, that he lost the use of his limbs. His death was then daily expected; but by degrees he grew somewhat better, and at length went to Bath, where his health altered so much, that his friends were in hopes he would have held out several years; but growing suddenly worse again, he finished his life there, in the month of November 1668, being somewhat above 35 years old. He was a man of great learning, and greater charity; zealous in his own way of worshiping God, but not in the least bitter towards any christians who worshiped in another manner. He preserved a great respect for the church, notwithstanding all his sufferings; and was eminently loyal to his prince, notwithstanding the severities of the times. His writings breathe a true spirit of piety, for which they have been always and deservedly esteemed. Anthony Wood has treated his memory very rudely, and betrayed that spleen he had against the non-conformists, in speaking ill of one, who spake ill of no man. The body of our Allein lies in the chancel of the church of St. Magdalen, of Taunton, and on his grave-stone are the following lines:

Here Mr. Joseph Allein lies,
To God and you a sacrifice.

ALLEN (THOMAS), a learned divine, was born in the year 1573, educated in the king's school at Worcester, and from thence removed to Brazen Nose college, Oxford, 1589. He was elected a probationer fellow of Merton college in 1593. He afterwards went into orders; but instead of preaching, he applied himself to the more abstruse and critical parts of learning. This recommended him to the esteem of Sir Henry Savile, by whose interest he obtained a fellowship of Eton college. He wrote *Observationes in Libellum Chrysostomi in Esaiam*. He died Oct. 10, 1638, and was buried in Eton college chapel.

ALLEN (THOMAS), a famous mathematician, born at Uttoxeter, in Staffordshire, 1542, was admitted scholar of Trinity college, Oxford, in 1561; and, in 1567, took his degree of master of arts. In 1570, he quitted his college and fellowship, and retired to Glocester-hall, where he studied very closely, and

and became famous for his knowledge in antiquity, philosophy, and mathematics. Having received an invitation from Henry earl of Northumberland, a great friend and patron of the mathematicians, he spent some time at the earl's house, where he became acquainted with those celebrated mathematicians Thomas Harriot, John Dee, Walter Warner, and Nathanael Torporley. Robert earl of Leicester had a particular esteem for Mr. Allen, and would have conferred a bishopric upon him, but his love of solitude and retirement made him decline the offer [G]. His great skill in the mathematics made the ignorant and vulgar look upon him as a magician or conjuror: the author of a book, intitled Leicester's Commonwealth, has accordingly accused him with using the art of figuring, to bring about the earl of Leicester's schemes, and endeavouring, by the black art, to effectuate a match betwixt him and queen Elizabeth. But waving the absurdity of the charge, it is certain the earl placed such confidence in Allen, that nothing material in the state was transacted without his knowledge; and the earl had constant information, by letter from Allen, of what passed in the university. Allen was very curious and indefatigable in collecting scattered manuscripts relating to history, antiquity, astronomy, philosophy, and mathematics, which collections have been quoted by several learned authors, &c. and mentioned to have been in the Bibliotheca Alleniana. He published in latin the second and third books of Ptolemy, "Concerning the Judgment of the Stars," or, as it is commonly called, of the quadripartite construction, with an exposition. He wrote also notes on many of Lilly's books, and some on John Bale's work "De scriptoribus Maj. Britanniae." Having lived to a great age, he died at Gloucester-hall in 1632. Mr. Burton, the author of his funeral oration, calls him not only the Coryphæus, but the very soul and sun of all the mathematicians of his time. Mr. Selden mentions him as "omni eruditionis genere summoque judicio ornatissimus, celeberrimæ academix Oxoniensis decus insignissimum: a person of the most extensive learning and consummate judgement, the brightest ornament of the university of Oxford [H]." Camden says, he was "Plurimis optimisque artibus ornatissimus: skilled in most of the best arts and sciences." Mr. Wood has transcribed part of his character from a manuscript in the library of Trinity college, in these words: "He studied polite literature with great application; he was strictly tenacious of academic discipline, always highly esteemed both by foreigners and those of the university, and by all of the highest stations in the church of England and the university of

[G] Wood's *Athenæ Oxon.* vol. i.[H] In *notis ad Eadmerum*, edit. 1623. p. 200.

Oxford. He was a sagacious observer, an agreeable companion [1],” &c.

ALLESTRY, or AILESTREE (RICHARD), an eminent English divine, born in March 1619, at Uppington near the Wrekin in Shropshire [κ]. He was at first educated at a free-school in that neighbourhood, and afterwards removed to one at Coventry, taught by Philemon Holland. In 1636, he was sent to Oxford, and entered a commoner in Christ-church, under the tuition of Mr. Richard Busby, afterwards master of Westminster school. Six months after his settlement in the university, Dr. Fall, dean of Christ-church, having observed the parts and industry of young Allestry, made him a student of that college, where he applied himself to his books with great assiduity and success. When he had taken the degree of bachelor of arts, he was chosen moderator in philosophy, in which office he continued till the disturbances of the kingdom interrupted the studies and repose of the university. In 1641, Mr. Allestry, amongst other of the Oxford students, took arms for the king, under sir John Biron, and continued therein till that gentleman withdrew from Oxford, when he returned to his studies. Soon after, a party of the parliament forces having entered Oxford and plundered the colleges, Mr. Allestry narrowly escaped being severely handled by them [λ]. In October following, he took arms again, and was at the battle fought betwixt the king and the parliament's forces under the command of the earl of Essex upon Keinton-field in Warwickshire; after which, understanding that the king designed immediately to march to Oxford, and take up his residence at the deanry of Christ-church, he hastened thither to make preparations for his majesty's reception; but in his way was taken prisoner by a party of horse from Boughton-house, which was garrisoned by lord Say for the parliament: his confinement, however, was but short, for the garrison sur-

[1] Vir fuit elegantium literarum studiosissimus, academicæ disciplinæ tenacissimus, apud externos et academicos semper in magno pretio, eorumque qui in ecclesia Anglicana atque in universitate Oxoniensi pro meritis suis ad dignitates aut præfecturas subinde promoti fuerunt. Fuit sagacissimus observator, familiarissimus conviva, &c.

[κ] Wood's Athenæ Oxon. vol. ii.

[λ] Some of the parliament forces having attempted to break into the treasury of Christ-church, and having forced a passage into it, met with nothing but a single groat and a balter, at the bottom of a large iron chest. Enraged at their disappointment, they went to the deanry, where having plun-

dered as much as they thought fit, they put it all together in a chamber, locked it up, and retired to their quarters, intending next day to return and dispose of their prize: but when they came, they found themselves disappointed, and every thing removed out of the chamber. Upon examination it was discovered, that Mr. Allestry had a key to the lodgings, and that this key had been made use of upon this occasion; whereupon he was seized, and would probably have been very severely handled, had not the earl of Essex called away the forces on a sudden, and by that means rescued him from their fury. Preface to Dr. Allestry's Sermons, printed at Oxford, 1664.

rendered to the king. And now Mr. Allestry settled again to his studies, and the spring following took his degree of master of arts [M]. The same year he was in extreme danger of his life by a pestilential distemper, which raged in the garrison at Oxford. As soon as he recovered, he entered again into his majesty's service, and carried a musquet in a regiment formed out of the Oxford scholars. Nor did he in the mean time neglect his studies, "but frequently (as the author of the preface to Dr. Allestry's Sermons expresses it) holding the musquet in one hand and the book in the other, and making the watchfulness of a soldier the lucubrations of a student." In this service he continued till the end of the war: then went into holy orders, and was chosen censor of his college. He had a considerable share in that test of loyalty, which the university of Oxford gave in their decree and judgement against the Solemn League and Covenant. In 1648, the parliament sent visitors to Oxford, to demand the submission of that body to their authority: those who refused to comply were immediately proscribed; which was done by writing their names on a paper, and affixing it on the door of St. Mary's church, signifying that such persons were, by the authority of the visitors, banished the university, and required to depart the precincts within three days, upon pain of being taken for spies of war, and proceeded against as such. Mr. Allestry, amongst many others, was accordingly expelled the university [N]. He now retired into Shropshire, and was entertained as chaplain to the honourable Francis Newport, esq. and upon the death of Richard lord Newport, that gentleman's father, in France, whither he had fled to avoid the violence of the prevailing party, was sent over to France to take care of that nobleman's effects. Having dispatched this affair with success, he returned to his employment, in which he continued till the defeat of king Charles II. at Worcester. At this time the royalists wanting an intelligent and faithful person to send over to his majesty, Mr. Allestry was solicited to undertake the journey, which he accordingly did; and having attended the king at Roan, and received his dispatches, returned to England. In 1659, he went over again to his majesty in Flanders; but upon his return was seized at Dover by a party of soldiers: he had the address, however, to secure his letters, by conveying them to a faithful hand. The soldiers guarded him to London, where he was examined by a committee of the council of safety, and sent prisoner to Lambeth-house, where he contracted a dangerous sickness. After six or eight weeks confinement, he was set at liberty: and this enlargement was perhaps owing to the prospect of an approaching revolution; for some

[M] Wood's Fassi Oxon. vol. ii. col. 33.

[N] Preface to Dr. Allestry's Sermons.

of the heads of the republican party, seeing a tendency towards his majesty's restoration, were willing by kindnesses to recommend themselves to the royal party, in case things should take that turn.

Soon after the restoration, Mr. Allestry was made a canon of Christ-church: at the same time he undertook one of the lectureships of the city of Oxford, but never received any part of the salary; for he ordered it to be distributed amongst the poor. In October 1660, he took the degree of doctor of divinity, and was appointed one of the king's chaplains in ordinary, and soon after regius professor of divinity. In 1665, he was made provost of Eton college. In 1679, finding his health and sight much impaired, he resigned his professorship of divinity to Dr. Jane. And now the decay of his constitution terminating in a dropsy, he removed to London, to have the advice of physicians; but medicines proving ineffectual, he died in January 1680, and was buried in Eton chapel, where a marble monument, with a latin inscription, was erected to his memory.

There are extant forty sermons by Dr. Allestry, for the most part preached before the king, upon solemn occasions. Mr. Wood likewise mentions a small tract, written by him, intituled, "The Privileges of the University of Oxford, in point of Visitation," in a letter to an honourable personage.

ALLESTRY (JACOB), an english poet of the last century. He was the son of James Allestry, a bookseller of London, who was ruined by the great fire in 1666 [o]. Jacob was educated at Westminster school, and entered at Christ-church, Oxford, in the act-term 1671, at the age of 18, and was elected student in 1672. He took the degree in arts; was music-reader in 1679, and terræ filius in 1681; both which offices he executed with great applause, being esteemed a good philologist and poet. He had a chief hand in the verses and pastorals spoken in the theatre at Oxford, May 21, 1681, by Mr. William Savile, second son of the marquis of Halifax, and George Cholmondeley, second son of Robert viscount Kells (both of Christ-church), before James duke of York, his duchess, and the lady Anne; which verses and pastorals were afterwards printed in the "Examen Poeticum." He died October 15, 1686, and was buried in St. Thomas's church-yard.

ALLEY (WILLIAM), bishop of Exeter in the reign of queen Elizabeth, was a native of Wycomb, in Buckinghamshire. After being taught the languages at Eton, he was removed to King's College, Cambridge, where he took the degree of bachelor of arts. He studied at Oxford, some time afterwards

married, was presented to a living, and became a zealous reformer. On queen Mary's accession he left his cure, and retired into the north of England, where he maintained himself by keeping a school and practising physic. On queen Elizabeth's accession, he happily saw a more pleasant prospect; he went to London, and was appointed to read the divinity lecture at St. Paul's, in which he acquired great reputation; and in July, 1560, was consecrated bishop of Exeter. He was not created doctor of divinity until November 1561. He died April 15, 1570, and was buried at Exeter. He wrote, 1. *The Poor Man's Library*, 2 vols. folio. These volumes contain his 12 lectures at St. Paul's, on the first epistle of St. Peter. 2. *A Hebrew Grammar*, but it is uncertain whether it was ever published. He translated the Pentateuch in the version of the Bible undertaken by command of queen Elizabeth.

ALLEYN (EDWARD), a celebrated comedian in the reigns of queen Elizabeth and king James, and founder of the college at Dulwich in Surry, was born in London, in the parish of St. Botolph, Sept. 1, 1566, as appears from a memorandum of his own writing[P]. Dr. Fuller says, that he was bred a stage-player; and that his father would have given him a liberal education, but that he was not turned for a serious course of life. He was, however, a youth of an excellent capacity, a cheerful temper, a tenacious memory, a sweet elocution; and in his person of a stately port and aspect; all which advantages might well induce a young man to take to the theatrical profession. By several authorities we find he must have been on the stage some time before 1592; for at this time he was in high favour with the town, and greatly applauded by the best judges, particularly by Ben Jonson, who thus addresses him in the following lines:

If Rome so great, and in her wisest age,
 Fear'd not to boast the glories of her stage,
 A skilful Roscius and great Æsop; men,
 Yet crown'd with honours, as with riches then,
 Who had no less a trumpet to their name,
 Than Cicero, whose very breath was fame:
 How can so great example die in me,
 That, Alleyn, I should pause to publish thee?
 Who, both their graces, in thyself hast more
 Outstripp'd, than they did all who went before:
 And present worth, in all dost so contract,
 As others spake, but only thou dost act;
 Wear this renown: 'tis just that, who did give
 So many poets life, by one should live [Q].

[P] MS. papers of his in Dulwich col- 7661.

lege. Fuller's *Worthies of England*, fol.

[Q] Jonson's *Epigrams*, numb. 89.

Haywood, in his prologue to Marlo's Jew of Malta, calls him Proteus for shapes, and Roscius for a tongue. He usually played the capital parts, and was one of the original actors in Shakespeare's plays; in some of Ben Jonson's he was also a principal performer: but what characters he personated in either of these poets, is difficult now to determine. This is owing to the inaccuracy of their editors, who did not print the names of the players opposite to the characters they performed, as the modern custom is, but gave one general list of actors to the whole set of plays, as in the old folio edition of Shakespeare; or divided one from the other, setting the dramatis personæ before the plays, and the catalogue of performers after them, as in Jonson's.

It may appear surprising, how one of Mr. Alleyn's profession should be enabled to erect such an edifice as Dulwich college, and liberally endow it for the maintenance of so many persons. But it must be observed that he had some paternal fortune, which, though small, might lay a foundation for his future affluence; and it is to be presumed that the profits he received from acting, to one of his provident and managing disposition, and one who by his excellence in playing drew after him such crowds of spectators, must have considerably improved his fortune: besides, he was not only an actor, but master of a play-house, built at his own expence, by which he is said to have amassed considerable wealth [R]. He was also keeper of the

[R] This was the Fortune play-house, near White-cross-street, by Moorfields. There is a tradition in the neighbourhood of this place, that in digging the foundation of this house, there was found a considerable treasure; so that it is probable the whole or greatest part of it might fall to Mr. Alleyn. At this time they always acted by daylight, and they had neither scenes nor actresses. Sir William Davenant opened the duke of York's theatre in 1661, with his play of the Siege of Rhodes, and then it was that scenes first appeared. About the same time two women players were first introduced, who grew so expert, not only in their own parts, but those of the actors, that before the end of king Charles II.'s reign, some plays (particularly the Parson's Wedding) were acted wholly by women. At the time of the Fortune play-house, there were four companies more, who all got money, and lived in reputation. Mr. Langbaine, in answer to the question, how five companies could then be maintained by the town, when in his time two could hardly subsist? has made the following reply: 1. "That though the town was then perhaps not

much more than half as populous, yet then the prices were small, there being no scenes; and better order kept amongst the company that came, which made very good people think a play an innocent diversion for an idle hour or two, the plays themselves being then more instructive and moral: whereas of late the playhouses are so extremely pestered with vizard-masks, and their trade occasioning continual quarrels and abuses, that many of the more civilized part of the town are uneasy in the company, and shun the theatre as they would a house of scandal. It is an argument of the worth of the plays and players of the last age, and easily inferred that they were much beyond ours in this, to consider that they could support themselves merely from their own merit, the weight of the matter, and the goodness of the action, without scenes and machines; whereas the present plays, with all their shew, can hardly draw an audience, unless there be the additional invitation of a signior Fideli, a monsieur l'Abbé, or some such foreign regale expressed in the bills." Langbaine's *Historia Histrionica*, octavo, 1662.

king's wild beasts, or master of the royal bear-garden, which was frequented by vast crowds of spectators: and the profits arising from these sports are said to have amounted to 500*l.* per annum. He was thrice married; and the portions of his two first wives, they leaving him no issue to inherit, might probably contribute to this benefaction. Such kind of donations have been frequently thought to proceed more from vanity and ostentation than real piety; but this of Mr. Alleyn has been ascribed to a very singular cause, for the devil has been said to be the first promoter of it [s]. Mr. Aubrey mentions a tradition, that Mr. Alleyn playing a demon with six others, in one of Shakespeare's plays, was, in the midst of the play, surprised by an apparition of the devil; which so worked on his fancy, that he made a vow, which he performed by building Dulwich College. He began the foundation of this college, under the direction of Inigo Jones, in 1614; and the buildings, gardens, &c. were finished in 1617, in which he is said to have expended about 10,000 [r]. After the college was built, he met with some difficulty in obtaining a charter for settling his lands in mortmain; for he proposed to endow it with 800*l.* per annum, for the maintenance of one master, one warden, and four fellows, three whereof were to be clergymen, and the fourth a skilful organist; also six poor men, and as many women, besides 12 poor boys, to be educated till the age of 14 or 16, and then put out to some trade or calling. The obstruction he met with, arose from the lord chancellor Bacon, who wished king James to settle part of those lands for the support of two academical lectures; and he wrote a letter to the marquis of Buckingham, dated August 18, 1618, entreating him to use his interest with his majesty for that purpose [u]. Mr. Alleyn's solicitation was however at last complied with, and he obtained the royal licence, giving him full power to lay his foundation, by his majesty's letters patent, bearing date the 21st of June 1619; by virtue

[s] Nat. Hist. and Antiq. of Surry, vol. i. p. 100.

[r] Edward Howe's Continuat. of Stowe's Annals of England.

[u] The letter is as follows: "I now write to give the king an account of a patient I have stayed at the seal: it is of licence to give in mortmain 800*l.* land, though it be of tenure in chief, to Allen that was the player, for an hospital. I like well that Allen playth the last act of his life so well; but if his majesty give away thus to amortize his tenures, his court of wards will decay; which I had well hoped should improve. But that which moved me chiefly, is that his majesty now lately did absolutely deny fir

Henry Savile for 200*l.* and sir Edward Sandys for 100*l.* to the perpetuating of two lectures, the one in Oxford, the other in Cambridge, foundations of singular honour to his majesty, and of which there is great want; whereas hospitals abound, and beggars abound never a whit the less. If his majesty do like to pass the book at all, yet if he would be pleased to abridge the 800*l.* to 500*l.* and then give way to the other two books for the university, it were a princely work; and I would make an humble suit to the king, and desire your lordship to join in it, that it might be so." The works of Francis lord Bacon, vol. iv. fol. 1740. p. 635.

whereof he did, in the chapel of the said new hospital at Dulwich, called "The College of God's Gift," on the 13th of September following, publicly read, and published, a quadripartite writing in parchment, whereby he created and established the said college; he then subscribed it with his name, and fixed his seal to several parts thereof, in presence of several honourable persons, and ordered copies of the writings to four different parishes [x]. He was himself the first master of his college, so that, to make use of the words of Mr. Haywood, one of his contemporaries, "he was so mingled with humility and charity, that he became his own pensioner, humbly submitting himself to that proportion of diet and clothes which he had bestowed on others [y]." We have no reason to think he ever repented of this distribution of his substance; but on the contrary, that he was entirely satisfied, as appears from the following memorial in his own writing, found amongst his papers: "May 26, 1620, My wife and I acknowledged the fine at the common

[x] Those honourable persons were Francis lord Verulam, lord chancellor; Thomas earl of Arundel, earl marshal of England; sir Edward Cecil, second son to the Earl of Exeter; sir John Howard, high sheriff of Suffex and Surry; sir Edward Bowyer, of Camberwell; sir Thomas Grymes, of Peckham; sir John Bodley, of Stretham; sir John Tonstal, of Carshalton; and divers other persons of great worth and respect. The parishes in which the said writings were deposited, were St. Botolph's without Bishops-gate, St. Giles's without Cripple-gate, St. Saviour's, in Southwark, and the parish of Camberwell in Surry. The contents or heads of the said statutes, or quadripartite writings, containing the laws and rules of this foundation, are as follow: 1. A recital of king James's letters patent. 2. Recital of the founder's deed quadripartite. 3. Ordination of the master, warden, &c. 4. Ordination of the assistant members, &c. 5. The master and warden to be unmarried, and always to be of the name of Al-leyn or Allen. 6. The master and warden to be 21 years of age at least. 7. Of what degree the fellows to be. 8. Of what degree the poor brothers and sisters to be. 9. Of what condition the poor scholars are to be. 10. Of what parishes the assistants are to be. 11. From what parishes the poor are to be chosen, and the members of this college. 12. The form of their election. 13. The warden to supply when the master's place is void. 14. The election of the warden. 15. The warden to be bound by recognizance.

16. The warden to provide a dinner for the college upon his election. 17. The form of admitting the fellows. 18. The manner of electing the scholars. 19. Election of the poor of Camberwell. 20. The master and warden's oath. 21. The fellow's oath. 22. The poor brother's and sister's oath. 23. The assistant's oath. 24. The pronounciation of admission. 25. The master's office. 26. The warden's office. 27. The fellow's office. 28. The poor brother's and sister's office. 29. That of the matron of the poor scholars. 30. The porter's office. 31. The office of the 30 members. 32. Of residence. 33. Orders of the poor and their goods. 34. Of obedience. 35. Orders for the chapel and burial. 36. Orders for the school and scholars, and putting them forth apprentices. 37. Order of diet. 38. The scholars' surplices and coats. 39. Time for viewing expenses. 40. Public audit and private sitting days. 41. Audit and sitting chamber. 42. Of lodgings. 43. Orders for the lands and woods. 44. Allowance to the master and warden of diet for one man a piece, with the number and wages of the college servants. 45. Disposition and division of the revenues. 46. Disposition of the rent of the Blue-house. 47. The poor to be admitted out of other places, in case of deficiency in the parishes prescribed. 48. The disposition of forfeitures. 49. The statutes to be read over four several times in the year. 50. The dispositions of certain tenements in St. Saviour's parish Southwark. Stowe's Surrey, p. 750, 760.

[y] The Actor's Vindication, 4to. p. 28.

pleas bar, of all our lands to the college: blessed be God that he hath given us life to do it." His wife died in the year 1623: and about two years afterwards he married Constance Kinchtoe, who survived him, and received remarkable proofs of his affection, if at least we may judge of it by his will, wherein he left her considerably. He died Nov. 25, 1626, in the 61st year of his age; and was buried in the chapel of his new college, where there is a tomb-stone over his grave, with an inscription. His original diary is also there preserved.

ALLIX (PETER), an eminent protestant divine, born in France, at Alençon, 1641, where he received a liberal education [z]. Being minister of the reformed church at Rouen, he published many learned and curious pieces. His great reputation induced the reformed to call him from Rouen to Charenton, the principal church they had in France; the village lies about a league from Paris, at the confluence of the rivers Seine and Marne, and to this place the most considerable persons in France, of the protestant religion, constantly resorted. Here he preached many excellent sermons, afterwards printed in Holland, in defence of the protestant religion. Upon the revocation of the edict of Nantes, he found himself obliged to quit France: he had prepared a pathetic discourse, which he intended to have delivered as a farewell to his congregation, but was however obliged to omit. The sermon was afterwards printed. In 1685, by the advice of his friends, he retired into England, where he met with a favourable reception, on account of his extensive learning, and singular knowledge in ecclesiastical history. Upon his arrival here, he applied very closely to the study of the english language, which he attained to a great degree of perfection, as appeared by a book he published in defence of the christian religion, dedicated to king James II. acknowledging his obligations to that prince, and his kind behaviour to the distressed refugees. He was soon complimented with the degree of D.D. and in 1690 was made treasurer of the church of Salisbury.— He wrote in english several treatises relating to ecclesiastical history, which proved very useful to the protestant cause; and in a short time became as famous in England as he had been in France, for his ingenious and solid defences of the reformed religion. He died at London, Feb. 21, 1773, in the 76th year of his age.

His works are very numerous, and entirely theological. The most useful of them perhaps is, the Reflections upon the Books of Holy Scripture, to establish the truth of the Christian Religion, published at London, 1688, in two vols. 8vo. This is the treatise that was dedicated to king James. He also published

in 1690, *Some Remarks upon the Ecclesiastical History of the Ancient Churches of Piedmont*, 4to. He dedicates this work to king William.

ALLORY (ALEXANDER), a florentine painter, excelled in portraits and history. His pencil is managed with grace. Rome and Florence are in possession of his principal performances. He was the disciple of his uncle Bronzin, and master to the famous Avoli. The particular study he bestowed on anatomy, rendered him very skilful in drawing: his excellency lay in naked figures. He died in 1607, aged 72.

ALMAIN (JAMES), professor of divinity in the college of Navarre, at Paris, and one of the subtlest logicians and best schoolmen of his time. He was chosen to write in favour of Lewis XII. against pope Julius II. and to defend the authority of councils against Cajetan. He died in 1515.

ALMARUS (ELMARUS, ELMERUS, or ÆLMERUS), was abbot of the monastery of St. Austin in Canterbury, at the time when Alphage, the archbishop, was barbarously murdered by the Danes, in 1011. Almarus was suffered by those plunderers to go at liberty; and in the year 1022, was made bishop of Sherborne in Dorsetshire, which bishopric was afterwards translated to Salisbury. Goodwin mentions him as a bishop, but declares that he knows nothing of him but his name. Almarus was not inclined either to leave his abbey, or to become a bishop; but was, however, at last prevailed on to take upon him that dignity, which he discharged with great constancy and vigour, until he became quite blind. On this he resigned his bishopric with more alacrity than he had accepted it, returning back to his abbey, where he lived in a cell in the infirmary, in great innocence and devotion to his last hour. When he was near his death, he directed that he should be buried not as a bishop, but as a monk, which was complied with. He was interred in the church of the monastery, before the altar of St. John, and his memory held in great veneration.

ALMEIDA (FRANCIS), a Portugueze, and the first governor of India, to which place he was dispatched in 1505, by king Emanuel, with the high character of viceroy. His fleet had a bad passage out, and almost continual storms off the Cape of Good Hope, without being able to make it. At last they reached Quiloa. The king of that place having given some cause to suspect his conduct, Almeida resolved to besiege the city. When it was high water, he landed 500 men; on which the natives fled. The Portugueze entered and plundered it. The plunder was however deposited in one house, and shared among the soldiers; Almeida taking as his own share, only one arrow. Almeida then began to build a fort, and offering the people the protection of the Portugueze, they accepted it; and received
a king

a king from them; who promised to be obedient to king Emanuel.

From hence they sailed to Mombassa, and immediately attacked that place. A shot from the Portuguese set fire to the powder magazine, which so terrified the inhabitants that they abandoned the fort. Having caused the port to be sounded, and finding water sufficient, he entered the harbour, and then sent a message to require the king to submit himself to the king of Portugal; but the messenger was refused admittance.—Almeida endeavoured to seize some of the natives, and took prisoner a domestic of the king; from whom he had intelligence that the king had received into his pay 4000 auxiliaries, and expected more. On this intelligence he resolved to besiege the place; and set fire to a part of the city. The natives attacked the Portuguese, although at the same time employed in extinguishing the flames; which however proved their best friends, and obliged the enemy to retire. Next day, when the flames abated, the Portuguese again entered the city, and were much annoyed by the narrowness of the streets, and the darts of the enemy flung from the houses. However, Almeida soon having secured the palace, the Portuguese joined their strength, and obliged the natives to seek their safety by flight, and make off to a wood, to which the king had retreated. The city was plundered, but most of the valuable effects had been carried away. The portugueze writers tell us, they killed in this action 1500, and took 2000 prisoners, with the loss only of five men killed, and several wounded.

From hence he sailed with his fleet for Melinda, but by tempestuous weather, was driven three leagues beyond; from thence they proceeded to the island of Anchidive, where he built a fort, and sent some of his ships out to cruize. Here he received deputies from the king of Onor, to treat of peace, and also the submission of a piratical chief, of the name of Timoia. However, a circumstance soon happened to shew the former was not sincere; and the viceroy sailed to Onor, and burned some ships in the harbour. A day or two after, he sent his son to burn the other ships: a smart action ensued, and the Portuguese were obliged to retreat. Almeida sailed next day to Cananor, where he found it necessary to build a strong fort to protect his countrymen against the Arabians, who, jealous of the Portuguese, did them every injury in their power.

While Almeida remained here, he had the happiness to receive an embassy from the king of Narfinga, offering friendship, and his daughter as a wife for John the son of Emanuel. He had also a visit from the king of Cananor, from whom he obtained liberty to build his fort. From this place he dispatched his son on an expedition to Caulan.

On the arrival of Cugna with a reinforcement from Portugal, and on receiving intelligence of several arabian ships richly laden being in the port of Panama (about 50 miles off) escorted by a fleet of ships of war of Calicut, he resolved to attack them in the harbour. He sailed for that purpose with 12 ships of war. On his passage he was informed that the ships were not yet afloat, but lay in the docks, under cover of a rampart, and a strong garrison of 4000 men. Almeida had only 700, and with these he resolved to attack the enemy. He attempted to land and burn the ships; and after a violent conflict succeeded. A strong proof of the superiority of the Portugueze at this time in war, for the enemy fought with desperate courage, there being many among them who had taken an oath to conquer or die. These devotees had all their heads shaven, and were destroyed to a man. Almeida having made good his landing, advanced to the city, and set it on fire, being fearful of the consequences of permitting his men to plunder it. The men murmured at being deprived of such a rich booty; but this the viceroy disregarded, and to keep them employed, dispatched his son with a squadron to cruise against the Arabians, who in an engagement with the enemy's fleet lost his life. Almeida, who had often shewn that he possessed great fortitude, now gave a striking proof of it; and those who lamented the death of young Almeida with too much sorrow, he told them, "That he had never wished a long, but a glorious life for his son; and for his part, he thanked God for honouring him with so glorious a death."

While he commanded in India, Albuquerque was making conquests for his country to the northward; but as he did not act under Almeida's instructions, the latter was offended, and even wrote to some of the enemy's chiefs, that Albuquerque acted without his orders. However, the exploits of the latter drew the attention of the court of Portugal, and he was appointed to supersede Almeida in his viceroyship. When the order for the viceroy's return was brought, he was employed in fitting out a fleet to revenge the death of his son. This furnished him with an excuse for not delivering up his government; and he sailed on an expedition to Dabul, landed there, defeated the enemy, and made a most dreadful slaughter, not sparing even the infants. The next day the city was given up to be plundered, and afterwards burned. This was the fate of many other places on these shores. He then cruized along the coast until he fell in with the enemy's fleet, engaged and totally defeated it, killing 4000 men. The sultan had taken great pains in fitting out this fleet, and it is supposed had engaged Europeans of several nations to act on board it, as books in the italian, german, french, and spanish languages were found on board the captured ships. This victory procured a peace.

Mean while a set of men, who had their own advantage in view, inflamed the animosity between Almeida and Albuquerque; and the former not only still refused to deliver up his government, but ordered Albuquerque to be confined; but Contigna, another commander, arriving from Portugal, reconciled them to each other, and Almeida to the surrender of his government. The viceroy immediately embarked, and soon after sailed for Portugal. Unfortunately stopping at a place not far from the Cape of Good Hope, a slight quarrel arose between the Portuguese and natives, and in an action with them, Almeida received a wound in his throat with a javelin, and died immediately.— Thus expired this brave, honest, and renowned commander by his own imprudence. Before he went to India, he had distinguished himself greatly in the wars of Grenada. In India his exploits have been spoken of.

As soon as he fell, the rest of the Portuguese fled. Two officers who saw him fall endeavoured to persuade their countrymen to recover his body; but finding entreaties ineffectual, they rushed upon the enemy, were soon overpowered by numbers, and fell.

ALMEIDA (LAWRENCE), son of the former, and who, had he been blessed with longer life, would probably have equalled him in fame. His first exploit was against Caulan, in India, whither he was dispatched by his father to destroy all the ships in that harbour; he executed his orders with so much expedition, that he came in sight of the town before they were apprized of his arrival, and destroyed 27 ships. Soon after he was sent on a cruize against the Maldivé islands, to intercept all arabian ships. The strength of the currents in those seas, drove him as far south as Cape Comorin, and the island of Ceylon, and he put into a port in the latter. The king hearing of his arrival, and having before heard of the fame of the Portuguese in those parts, treated him with great respect, and entered into a treaty, by which he agreed to pay a yearly tribute to the king of Portugal, on condition of receiving protection and defence. The tribute was to be 250,000lb. weight of cinnamon; and the first year's payment was immediately put on board. On his return, he was ordered to the Anchidive islands; when being informed of a large fleet fitting out at Calicut, Lawrence immediately sailed to that place, engaged it, and after a fierce conflict, gave them a total defeat. He then returned to Cananor, where he was received by the king of that place, who was a friend of the Portuguese, with great honour: he afterwards continued with his father, until he sailed on the fatal expedition in which he lost his life. He was dispatched with eight ships to annoy the Arabians, and at first was successful. He put into the port of Chaul, a large and opulent city, adjoining to the

the kingdom of Cambaya. Here he received advice that the sultan of Ægypt had fitted out a considerable force, manned with his bravest soldiers. It consisted of five large ships, and six galleys, to which the king of Cambaya joined 30 sloops of war. When they appeared off Chaul, the Portuguese concluded they were the ships of Albuquerque, and made no preparation to engage; the ægyptian admiral entered the river, but his allies remained out at sea.

The next day Lawrence Almeida weighed anchor and attacked the admiral's ship. In this action Almeida was wounded. His officers, finding they were becalmed, and could not come to close quarters with the enemy, advised him to return. This he declined, and soon received another desperate wound in the face with a dart. The action continued at a distance, Almeida not being able to get near his enemy. Other captains were more fortunate, they boarded and took two ships. The next day, the fleet from sea came in and joined the enemy. The Portuguese held a council, and were almost unanimously of opinion, that they ought to put to sea in the night: this they endeavoured to effect; but the enemy pursued and came up with the admiral's ship, which was in the rear, and surrounded her. An unfortunate shot rendering it impossible to steer her, she ran aground. The portuguese captains had a strong desire to assist their admiral, but the violence of the tide prevented them. However, they sent a boat to bring Almeida away; but he refused to quit his fellow-soldiers in this distress, hoping also that he should be able to defend himself until the tide returned. The enemy did not dare to board his vessel, but continued a fierce cannonade at a distance, which was returned with spirit. Almeida at last received another wound, in his thigh, which quite disabled him; but being placed in a chair which was lashed to the mast, he still continued to animate his men, until a shot in the breast killed him. The Portuguese on board this unfortunate ship were now reduced to 20, who still continued to defend themselves; but the enemy attempting to board her, succeeded.—Much to their honour, they treated the few brave survivors with great humanity.

ALMEIDA (MANOEL D'), a portuguese jesuit, and missionary to the East Indies and Æthiopia, where he resided for upwards of 40 years; died at Goa the 10th of May 1646. His works are: 1. *Histoire d' Ethiopie*, 2. *Relatione d' Ethiopie*, 3. *Apologia contra o Padre Fr. Luis de Urreta da ordem dos Pregadores*, author da *Historia de Ethiopie* [A].

ALMELOVEEN (THOMAS JANSSEN D'), a dutch physician, published the description of the plants of Malabar, in the *Hortus*

[A] D' Oliveyra *Memoires de Portugal*.

Malabaricus, Amsterdam, 1678 & seq. 12 vols. folio; to which we must add, *Flora Malabarica*, 1696, folio.

ALMELOVEEN (THEODORUS JANSONIUS AB), a learned man, whose name ought to be preserved for his services to literature, was professor of the greek language, of history, and of physic, at Harderwick in Holland. He wrote notes upon some of the ancient authors, and among the rest has given an edition of Celsus. He was the author of several other works, the chief of which are, 1. *De vitis Stephanorum*. 2. *Onomasticon rerum inventarum*. 3. *Amoenitates*. 4. *Fasti Consulares*, &c. He died at Amsterdam in 1742 [B].

ALMUYADAD (ISMAEL), an arabian historian of the affairs of the Saracens in Sicily, from the year of Christ 842 to 904. It is a chronological piece, and contains the names, and hints at the exploits of the Saracens who governed that island. The MS. is preserved in the famous library of the monastery of St. Laurence in the Escorial, in Spain, and was translated into latin by Marcus Dobelius Citero, who has added an extract from the history, called *Asmodferi*, written by Alkadi Sciohabadin, in arabic, and lodged in the same library: this gives a very particular account of the chief things relating to the Saracens and Sicilians, from 908 to 1040. Those who wish to see this curious piece, may find it inserted in Muratori's *Rerum Italicarum Scriptores*.

ALOADIN, commonly called the Old Man of the Mountain, prince of the Arsacides, or Assassins, from whence our word assassin, or murderer, is said to be derived. He lived between Antioch and Damascus, in a castle, where he bred up a number of young people in all sorts of pleasures, telling them that, after their death, if they obeyed him in all he commanded them, they should be transported to the most delicious abodes. These unhappy beings were so much devoted to this wretch, that they blindly obeyed him, and went with the greatest alacrity to execute such sentences of death as he chose to pronounce against the princes who were his enemies. They seldom missed their blow; and the kings were very careful not to offend him. He and his subjects professed mohammedanism.

ALPHERY (MEKEPHER [C]), born in Russia, of the imperial line. When that country was torn in pieces by intestine quarrels, in the latter end of the 16th century, and the royal house particularly was so severely persecuted by impostors, this gentleman and his two brothers were sent over to England, and recommended to the care of Mr. Joseph Bidell, a Russia merchant. Mr. Bidell, when they were of age fit for the university, sent

[B] *Nouv. Dict. Hist. Amst.* 1774.

[C] So pronounced, though properly spelt Nikephor [Nicephorus].

them all three to Oxford, where the small-pox unhappily prevailing, two of them died of it. We know not whether this surviving brother took any degrees or not, but it is very probable he did, since he entered into holy orders; and, in the year 1618, had the rectory of Wooley in Huntingdonshire, a living of no very considerable value, being rated at under 10*l.* in the king's books. Here he did his duty with great cheerfulness and alacrity; and notwithstanding he was twice invited back to his native country, by some who would have ventured their utmost to have set him on the throne of his ancestors, yet he chose rather to remain with his flock, and to serve God in the humble station of a parish priest. Yet in 1643 he underwent the severest trials from the rage of the fanatics, who, not satisfied with depriving him of his living, insulted him in the most barbarous manner; for, having procured a file of musqueteers to pull him out of his pulpit, as he was preaching on a Sunday, they turned his wife and small children out into the street, into which also they threw his goods. The poor man in this distress raised him a tent under some trees in the church-yard, over against his house, where he and his family lived for a week. One day having gotten a few eggs, he picked up some rotten wood and dry sticks, and with these made a fire in the church porch, in order to boil them; but some of his adversaries, to show how far they could carry their rage against the church (for this poor man was so harmless, they could have none against him), came and kicked about his fire, threw down his skillet, and broke his eggs. After this having still a little money, he made a small purchase in that neighbourhood, built him a house, and lived there some years. He was encouraged to this by a presbyterian minister who came in his room, who honestly paid him a fifth part of the annual income of the living, which was the allowance made by parliament to ejected ministers, treated him with great humanity, and did him all the services in his power. It is a great misfortune that this gentleman's name is not preserved, his conduct in this respect being the more laudable, because it was not a little singular. Afterwards, probably on the death or removal of this gentleman, Mr. Alpery left Huntingdonshire, and came and resided at Hammersmith, till the restoration put him in possession of his living again. He returned on this occasion to Huntingdonshire, where he did not stay long; for, being upwards of 80, and withal very infirm, he could not perform the duties of his function. Having therefore settled a curate, he retired to his eldest son's house at Hammersmith, where shortly after he died, full of years and of honour. It must be owned that this article is very imperfect; but the singularity of a russian prince's being a country minister in England will,

will, we hope, atone for those deficiencies which it was not in our power to prevent [D].

ALPHESIUS, a rabbin, who made an abridgment of the Talmud, much esteemed by the Jews. He died in 1103. Buxtorf. Bibl. Rabb.

ALPHONSUS. See CASTILE.

ALPINI (PROSPERO), a famous physician and botanist, born the 23d of November 1553, at Marostica, in the republic of Venice. In his early years he was inclined to the profession of arms, and accordingly served in the Milanese; but being at length persuaded by his father, who was a physician, to apply himself to learning, he went to Padua, where in a little time he was chosen deputy to the rector, and syndic to the students, which offices he discharged with great prudence and address [C]. This, however, did not hinder him from pursuing his study of physic; for he was admitted M.D. in 1578. Nor did he remain long without practice, being soon after invited to Campo San Pietro, a little town in the territories of Padua. But such a situation was too confined for one of his extensive views; he was desirous of gaining a knowledge of exotic plants, and thought the best way to succeed in his enquiries, was, after Galen's example, to visit the countries where they grow. He soon had an opportunity of gratifying his curiosity; for George Emo, or Hemi, being appointed consul for the republic of Venice in Egypt, chose him for his physician. They left Venice the 12th of September 1580; and, after a tedious and dangerous voyage, arrived at Grand Cairo the beginning of July the year following. Alpini continued three years in this country, where he omitted no opportunity of improving his knowledge in botany. He travelled along the banks of the river Nile, and went as far as Alexandria, and other parts of Egypt, consulting every person who could give any account of what he was desirous to know. None of Alpini's contemporaries understood properly the doctrine of the generation of plants; but he settled the matter beyond dispute: he assures us, "that the female date-trees, or palms, do not conceive or bear fruit, unless some one mixes the branches of the male and female together; or, as is generally done, instead of mixing the branches, by taking

[D] Mrs. Alphery, the last descendant of the family, married one Mr. Johnson a cutler at Huntingdon. She was living in 1764, and had eight children. By her the facts contained in the preceding article were confirmed to lord Sandwich, and were likewise known to be true by old people in the neighbourhood. His lordship informed Dr. Campbell, that such was the

respect paid this woman on account of her illustrious descent, that no persons, let their station be what it would, chose to be seated in her presence: on the contrary they rose, and remained so till she had taken her chair.—From Biog. Brit.

[A] *Memoires des Hommes Illustres*, tom. ii. p. 176.

the dust found in the male sheath, or the male flowers, and sprinkle them over the females [F].^u Upon Alpini's return to Venice, in 1586, Andrea Doria, prince of Melfi, appointed him his physician; and he distinguished himself so much in this capacity, that he was esteemed the first physician of his age. The republic of Venice began to be uneasy that a subject of theirs, of so much merit as Alpini, should continue at Genoa, when he might be of very great service and honour to their state: they therefore recalled him in 1593, to fill the professorship of botany at Padua, and he had a salary of 200 florins, which was afterwards raised to 750. He discharged this office with great reputation; but his health became very precarious, having been much broke by the voyages he had made. According to the registers of the university of Padua, he died the 5th of February 1617, in the 64th year of his age, and was buried the day after, without any funeral pomp, in the church of St. Anthony [G].

ALPINUS (CORNELIUS), a wretched latin poet, who made a tragedy, intituled Memnon, in imitation of that of Æschylus;

[F] Alpini, De plantis Ægypti, p. 10.

[G] Alpini left the following works:

1. De medicina Ægyptiorum, libri iv. in quibus multa cum de vario mittendi sanguinis usu per venas, arterias, cucurbitulas, ac scarificationes nostris inusitatas, deque institutionibus et aliis chirurgicis operationibus, tum de quampulurimis medicamentis apud Ægyptios frequentioribus elucescunt.

2. De plantis Ægypti liber, in quo non pauci, qui circa herbarum materiam irreperunt, errores deprehenduntur, quorum causa hæcenus multa medicamenta ad usum medicinz admodum expetenda, plerisque medicorum non sine artis jactura occulta atque obsoleta jacuerunt. Venice, 1592, quarto.

3. De balsamo dialogus, in quo verissima balsami plantæ, opobalsami, carpopbalsami, et xylobalsami cognitio plerisque antiquorum atque juniorum medicorum occulta, nunc elucescit. Venice, 1592, in quarto.

4. De præfagienda vita et morte ægrotantium, libri vii. in quibus ars tota Hypocratica prædicendi in ægrotis varios morborum eventus, cum ex veterum medicorum dogmatis, tum ex longa accurataque observatione nova methodo elucescit. — Venice, 1691, quarto.

The writers of the Acta eruditorum at Leipzig are of opinion, that this is the best book which physicians can read, in order to qualify them for the practice of physic. We are not altogether of this opinion; however shall content ourselves with observing, that this præfaging spirit upon the living

and dying of patients should be exercised, in the way of communication at least, with extreme reserve and caution; since it is notorious, that the want of prudence in this regard hath occasioned many an eminent physician to look extremely small, as is vulgarly said. It has probably been attended with worse effects, by having killed many a patient.

5. De medicina methodica libri tredecim, in quibus medendi art methodica vocata olim maximè celebris, quæ hæc ætate non sine magno studiorum medicinz et dedecore et damno plane defuisse visa est, denuo restituitur, atque in medicorum commodum quadantenus ad medicinam dogmaticam conformatur. Padua, 1611, folio; Leyden, 1719, quarto.

6. De raphontico disputatio in gymnasio Patavino habita, in qua raphontici planta, quam hæcenus nulli viderunt, medicinz studiosis ob oculos ponitur, ipsiusque cognitio accuratius expenditur atque proponitur. Padua, 1612, and 1629, quarto.

7. De plantis exoticis libri duo, Venice, 1699, in quarto. This work was not published, till about 12 years after the death of the author, by his son Alpino Alpini.

Alpini left several other works, which have never been printed, particularly,

1. De medicina Ægyptiorum liber quintus.

2. De natural! rerum in Ægypto observatarum historia libri v. variis plantarum, lapidum, et animalium iconibus exornata.

but in a style so bombastic, so hard and coarse, that it occasioned Horace to say, "that Memnon died by the hand of the poet, without waiting for the stroke of Achilles." He also composed an heroic poem on the war of Germany, in which he gave a description of the Rhine, so ridiculous and inapplicable, that it might as well have been called a description of the Tyber.

ALREDUS, ALFREDUS, or ALUREDUS, an ancient english historian, was born at Beverly in Yorkshire, and received his education at Cambridge[H]. He returned afterwards to the place of his nativity, where he became a secular priest, one of the canons, and treasurer to the church of St. John, at Beverley. According to Bale and Pits, he flourished under king Stephen, and continued his annals to the year 1136. Vossius is supposed to come nearer the truth, who tells us that he flourished in the reign of Henry I. and died in 1126, in which same year ended his annals. His history, however, agrees with none of these authors, and it seems probable from thence that he died in 1128 or 1129[I]. He intended at first no more than an abridgment of the history of the ancient Britons; but a desire of pursuing the thread of his story led him to add the Saxon, and then the Norman history, and at length he brought it down to his own times. This epitome of our history from Brutus to Henry I. is esteemed a valuable performance; it is written in latin, in a concise and elegant style, with great perspicuity, and a strict attention to dates and authorities: the author has been not improperly styled our English Florus; his plan and execution very much resembling that of the roman historian. It is somewhat surprising that Leland has not given him a place amongst the british writers: the reason seems to have been that Leland, through a mistake, considers him only as the author of an abridgment of Geoffrey of Monmouth's history; but most of the ancient writers having placed Geoffrey's history later in point of time than that of Alredus, we have reason to conclude that Alredus composed his compendium before he ever saw the history of Geoffrey. We have also the authority of John Withamsted, an ancient writer of the xvth century, who, speaking of our author, says, that he wrote a chronicle of what happened from the settlement of Brutus to the time of the Normans, in which he also treated of the cities anciently founded in this kingdom, and mentioned the names by which London, Canterbury, and York were called in old times, when the Britons inhabited them. This testimony agrees exactly with the book, as we now have it[K]. Some other pieces have been ascribed to Alredus; but this history, and that of St. John of Beverley, seem to have been all that he wrote. This

[H] Pits, De illustr. Angl. Script. p. 204.

[I] Vossius, De Hist. Lat. edit. 1674.
[K] Ibid.

last performance was never printed, but it is to be found in the Cotton library; though not set down in the catalogues, as being contained in a volume of tracts: it is entitled "*Libertates ecclesiæ S. Johannis de Beverlik, cum privilegiis apostolicis et episcopalibus, quas magister Alueredus sacrista ejusdem ecclesiæ de anglico in latinum transtulit; in hoc tractatulo dantur cartæ saxonice R. R. Adelstani, Eadwardi Confessoris, et Willelmi, quas fecerunt eidem ecclesiæ, sed imperito exscriptore mendose scriptæ.*" The liberties of the church of St. John of Beverley, with the privileges granted by the apostolic see, or by bishops, translated out of saxon into latin, by master Alured, sacrist of the said church. In this treatise are contained the saxon charters of the kings Adelstan, Edward the Confessor, and William the Conqueror, granted by them to this church, but, through want of skill in the transcriber, full of mistakes." Mr. Hearne published an edition of Alredu's annals of the British History, at Oxford, in 1716, with a preface of his own.

ALSAHARAVIUS, or ABULCASEM, an antient arabian physician, compiled a treatise entitled *Al-Tasrif*, a method of practice, in 32 books, mostly taken from Mohammed Rhazis. He is supposed to have lived about A. D. 1085; but Dr. Freind thinks he was later, and that he was the same person with Abulcasem or Albucasus, because he found at the end of the arabic MS. of Alfaharavius, these words translated out of arabic, and written in latin thus, "*Explicit hic Tractatus de Chirurgiâ, estque conclusio totius libri practices Medicinæ, cujus author est A'bul-casem, &c. die primo mensis Safar A. Hej. 807;*" which answers to A. D. 1404. He says the art of surgery was in his time almost lost; and he might have added that of physic, and all the other liberal arts also, especially in Europe; and they were then begun to decline in Asia also. *Hist. of Physic*, vol. 2.

ALSOP (ANTHONY), was educated at Westminster-school, and thence elected to Christ-church, Oxford, where he took the degree of M. A. March 23, 1696, and of B. D. Dec. 12, 1706. On his coming to the university, he was very soon distinguished by dean Aldrich, and published "*Fabularum Æsopiarum selectus*, Oxon. 1698," 8vo. with a poetical dedication to lord viscount Scudamore, and a preface in which he took part against Dr. Bentley in the famous dispute with Mr. Boyle [L]. He passed through the usual offices in his college to that of censor, with considerable reputation; and for some years had the principal noblemen and gentlemen belonging to the society committed to his care. In this useful employment he continued till his merit recommended him to sir Jonathan Trelawney,

[L] *Anecdotes of Bowyer*, by Nichols.

bishop of Winchester, who appointed him his chaplain, and soon after gave him a prebend in his own cathedral, together with the rectory of Brightwell, in the county of Berks, which afforded him ample provision for a learned retirement, from which he could not be drawn by the repeated solicitations of those who thought him qualified for a more public character and a higher station. In the year 1717 an action was brought against him by Mrs. Elizabeth Astrey of Oxford, for a breach of a marriage contract; and a verdict obtained against him for 2000*l.* which probably occasioned him to leave the kingdom for some time [M]. How long this exile lasted is unknown; but his death happened, June 10, 1726, and was occasioned by his falling into a ditch that led to his garden-door, the path being narrow, and part of it giving way. A quarto volume of his was published in 1752, by the late sir Francis Bernard, under the title of "*Antonii Alsopi, ædis Christi olim alumni, odarum libri duo.*" Four english poems of his are in Doddsley's collection, one in Pearch's, several in the early volumes of the Gentleman's Magazine [N], and some in the Student. He seems to have been a pleasant and facetious companion, not rigidly bound by the trammels of his profession; and does not appear to have published any sermons. Mr. Alsop is respectfully mentioned by the facetious Dr. King of the Commons (vol. i. p. 236.) as having enriched the commonwealth of learning, by "*Translations of fables from greek, hebrew, and arabic;*" and not less detra^tingly by Dr. Bentley, under the name of "*Tony Alsop, a late editor of the Æsopæan Fables.*"

ALSOP (VINCENT), a native of Northamptonshire, and educated at St. John's college, Cambridge, where he took the degree of master of arts. He afterwards received deacon's orders from a bishop, and settled at Oakham in Rutlandshire, as assistant to the master of the free school. Being a man who possessed

[M] In an Ode to Dr. Keill, on that gentleman's marriage, of which the stanzas are somewhat deranged in "*The Student,*" he says,

"I, who, hard fate! am forc'd to rove
True to my nuptial vows,
And leave my country out of love,
An exile for my spouse:

Fain would I hear the jests that pass,
The mirth that's made on me;
Fain would partake the circling glass,
And vent my wit on thee.

But I, by heaven's decree, remain
Blest on a foreign shore,
And hourly such delights obtain,
I need not wish for more.

Me a kind wife's embraces cheer,
A lovely creature she;
Nor can the sun find out a pair,
More hap'ly join'd than we."

[N] Particularly in 1734, p. 384, an Ode (with a translation), to the rev. sir John Dolben, which declares his love for tobacco and a true poetical indolence; Sappho reproaching him as "*a truant bard, who had scarcely paid four offerings to the muses in three years.*" In the same volume is a fine latin version of the *Te deum*. In 1737, p. 631, some compliments are paid to him in "*Ode ab amico Percivalli conscripta, quâ nuperis Alsopi ineptiis respondetur.*"

a lively

a lively pleasant wit, he fell into indifferent company, but was reclaimed by the admonition of the rev. Mr. King, whose daughter he afterwards married; and becoming a convert to his principles, he received ordination in the presbyterian way, not being satisfied with that of the bishop. He settled at Wilbee, in the county of Northampton, whence he was ejected in 1662, for non-conformity. After which he ventured to preach sometimes at Oakham and at Wellingborough, where he lived; and was once committed to prison for six months for praying with a sick person. A book he wrote against Dr. Sherlock, in a humorous style, made him known to the world, and induced Mr. Cawton, an eminent non-conformist in Westminster, to recommend him to his congregation, as his successor: on receiving this invitation, he quitted Northampton, and came to London, where he preached constantly, and wrote several pieces, which were extremely well received by the public. His living in the neighbourhood of the court exposed him to many inconveniences; however, he had the good fortune to escape imprisonment and fines, by an odd accident, the informers not knowing his christian name, which he studiously concealed. His sufferings, however, ended with the reign of Charles II. at least in the beginning of the next reign, when his son engaging in treasonable practices, was freely pardoned by king James. After this, Mr. Alfop went frequently to court, and is generally supposed to have been the person who drew up the presbyterians' address to that prince, for his general indulgence. After the revolution, Mr. Alfop gave very public testimonies of his affection for the government; but on all occasions spoke in the highest terms of respect and gratitude of king James, and retained a very high sense of his clemency, in sparing his only son. The remainder of his life he spent in the exercise of the ministry, preaching once every Lord's day; besides which he had a Thursday lecture, and assisted at Pinner's hall. He lived to be a very old man, preserved his spirits to the last, and died May 8, 1703. On grave subjects he wrote with a becoming seriousness; but, where wit might be shewn, he displayed it to great advantage. His funeral sermon was preached by Mr. Slater, and his memory will always be remembered by his own learned and elegant writings; the most remarkable of which are: 1. *Antisozzo*, in vindication of some great truths opposed by Dr. Sherlock, 8vo, 1675. 2. *Melius Inquirendum*, in answer to Dr. Goodman's *Compassionate Inquiry*, 8vo, 1679. 3. *The Mischief of Impositions*; in answer to Dr. Stillingfleet's *Mischief of Separation*, 1680. 4. *Duty and Interest united in Praise and Prayer for Kings*. 5. *Practical Godliness the Ornament of Religion*, 1696; and several sermons.

ALSTEDIUS (JOHN HENRY), a german protestant divine,
U 3 some

some time professor of philosophy and divinity at Herborn in the county of Nassau; afterwards professor at Alba Julia in Transylvania, where he continued till his death, which happened in 1638, in his 50th year [o]. He applied himself chiefly to compose methods, and to reduce the several branches of arts and sciences into systems. His *Encyclopædia* has been much esteemed even by roman catholics; it was printed at Lyons, and sold very well throughout all France. His *Theſaurus Theologicus* is by some esteemed one of his best works, though others speak of it with contempt. Vossius mentions the *Encyclopædia* in general, but speaks of his treatise of Arithmetic more particularly, and allows the author to have been a man of great reading and universal learning [p]. Baillet has the following quotation from a german author, in regard to this writer: "Alstedius has indeed many good things, but he is not sufficiently accurate; nevertheless his *Encyclopædia* was received with general applause, when it first appeared; and may be of use to those who, being destitute of other helps, and not having the authors, are desirous of acquiring some knowledge of the terms of each profession and science. Nor can we praise too much his patience and labour, his judgment, and his choice of good authors: and the abstracts he has made are not mere scraps and unconnected rhapsodies, since he digests the principles of arts and sciences into a regular and uniform order. Some parts are indeed better than others, some being insignificant and of little value, as his history and chronology. It must be allowed too, that he is often confused by endeavouring to be too clear; that he is too full of divisions and subdivisions; and that he affects too constrained a method." Lorenzo Brasso says, "that though there is more labour than genius in Alstedius's works, yet they are esteemed, and his industry being admired, has gained him admittance into the temple of fame." Alstedius, in his *Triumphus Biblicus*, endeavours to prove, that the materials and principles of all the arts and sciences may be found in the scriptures; but he gained very few to his opinion. John Himmelius wrote a piece against his *Theologia Polemica*, which was one of the best performances of Alstedius. We must not omit, that he was a millenarian, having published in 1672, a treatise intituled *De Mille Annis*, wherein he asserts that the faithful shall reign with Jesus Christ upon earth a thousand years; after which will be the general resurrection and the last judgment; and he pretended that this reign would commence in the year 1694.

ALTHUSIUS (JOHN), a celebrated german lawyer and politician of the xvth century: he was so partial to democracy that he wrote a book to prove the sovereignty of the people, and

[o] Witten, *Diet. Biograph.* tom. 1.[p] *De Scient. Mathem.* p. 326.

that all manner of government was tyranny. These principles got him many enemies, particularly Boecler. This Althusius likewise wrote a tract, *De Jurisprudentiâ Romanâ*; and another, *De Civili Conversatione*, intitled *Dicæologia*, &c [Q].

ALTILIUS (GABRIEL), a Neapolitan of the 14th century, was chiefly esteemed for his latin poetry, which contributed to his advancement at the court of Ferdinand king of Naples: for at this court there still remained somewhat of the good taste, which had been introduced there in the reign of Alphonso. He was appointed preceptor to the young prince Ferdinand; and was employed also in state affairs, having accompanied Jovian Pontanus to Rome, upon a negotiation of peace between king Ferdinand and pope Innocent VIII [R]. Pontanus had a great friendship and affection for Altilius, as appears from his works: Sannazarius has also given him marks of esteem in his poems [S]. Basil Zanchius and John Matthæus Tuscanus have likewise paid him several compliments in their works. The poem called *Epithalamium*, which Altilius composed on the marriage of Isabella of Arragon, is accounted one of the finest of his poems, though Julius Scaliger thinks there is too great a profusion of thought and expression in this performance: "Gabriel Altilius," says he [T], "composed an excellent epithalamium, which would have been still better had he restrained his genius; but by endeavouring to say every thing upon the subject, he disgusts the reader as much in some places, as he gives him pleasure in others: he says too much, which is a fault peculiar to his nation, for in all that tract of Italy they have a continual desire of talking." It may appear somewhat surprising, that his latin poetry should have raised him to the dignity of a prelate; yet it certainly did, in a great measure, to the bishopric of Policastro. Some have reproached him for neglecting the muses after his preferment, though they had proved so serviceable to him in acquiring it: "When he was made bishop," says Paulus Jovius, "he soon and impudently left the muses, by whose means he had been promoted: a most heinous ingratitude, unless we excuse him from the consideration of his order, which obliged him to apply to the study of the holy scriptures [U]."

The

[Q] Boecler in Grot. *De Jure Bell. Conringius de Civit. Prudent. cap. 14.*

[R] *Tractat. de Magnificat.*

[S] *Eleg. II. ver. 17. Epigram. viii.*

[T] *Poetices, lib. vi. p. 836.*

[U] Bayle is of opinion, that Paul Jovius was mistaken in pretending that Altilius left off writing upon his promotion to the bishopric, since his *Epithalamium* on Isabella of Arragon, the finest of his poems, was written after his advancement. "I

make no doubt," says he, "but this Isabella is the who was contracted the 1st of November 1473, to John Galeas Sforza duke of Milan: I cannot therefore believe that Altilius is guilty of the desertion with which he is charged." He was made a bishop in 1471, and the best of all his poems was composed after this time: Ought we then to complain that the mitre made him abandon Parnassus? He wrote this *Epithalamium*, not at the time of the contract,

The abbot Ughelli says that Altilius died in the year 1484; but Mr. Bayle proves this to be a mistake, and that he did not die till about the year 1501. The Epithalamium is only to be met with in the collection of Gruterus, intituled, *Deliciæ C. C. Italorum poetarum*, and the *Carmina illustrium poetarum Italorum* of John Matthæus Tuscanus: most of his other verses are supposed to be lost.

ALTING (MENSON), a learned burgomaster of Groningen, well known by an ingenious work in folio, intituled *Descriptio Germaniæ inferioris*, Amst. 1697. This is the best description of the Low Countries extant. He died August 2, 1713, aged 76 years.

ALTING (JAMES), son of Henry Alting, an eminent german divine, who died in 1644, aged 61, was born at Heidelberg the 27th of September 1618, at which time his father was deputy at the synod of Dort. He went through his studies at Groningen with great success; and being desirous to acquire knowledge in the oriental languages, removed to Embden in 1638, to improve himself under the rabbi Gamprecht Ben Abraham. He came over to England in 1640, where he became acquainted with many persons of the greatest note; he preached here, and was ordained a priest of the church of England by Dr. Prideaux, bishop of Worcester. He had once resolved to pass his life in England, but afterwards accepted the Hebrew professorship at Groningen, offered him upon the death of Gomarus. He entered upon this office the 13th of January 1643, the very day that Samuel des Marets was installed in the professorship of divinity, which had been held by the same Gomarus. Alting was admitted doctor of philosophy the 21st of October 1645, preacher to the academy in 1647, and doctor and professor of divinity in 1667. He visited Heidelberg in 1662, where he received many marks of esteem from the elector Palatine, Charles Lewis, who often solicited him to accept of the professorship of divinity; but he declined this offer. In a little time a misunderstanding arose betwixt him and Samuel des Marets, his colleague,

contract, but upon the nuptials of Isabella This is proved from the first lines of the poem :
of Arragon, that is, in the year 1489.

Purpureos jam læta sinus Tithonia conjux
 Extulera, roseoque diem patefecerat ortu :
 Cœruleum tremulo præcurrens lumine pontum,
 Qui cupido sua vota viro desponsaque dudum
 Connubii optatosque locos et gaudia ferret.

Her purple breast Aurora did display,
 And with her rosy fingers gave the day.
 The trembling light danc'd o'er the curling wave,
 And to your longing spouse new transport gave ;
 For now his promis'd bride he was to meet,
 And long-expected joys receive complete.

which

which indeed could hardly be avoided, since they differed as to their method of teaching, and in many points as to their principles. Alting kept to the scriptures, without meddling with scholastic divinity: the first lectures which he read at his house upon the catechism, drew such vast crowds of hearers, that, for want of room in his own chamber, he was obliged to make use of the university hall. His colleague was accustomed to the method and logical distinctions of the schoolmen, had been a long time in great esteem, had published several books, and to a sprightly genius had added a good stock of learning: the students who were of that country adhered to him, as the surest way to obtain church-preferment; for the parishes were generally supplied with such as had studied according to his method. This was sufficient to raise and keep up a misunderstanding betwixt the two professors. Alting had great obstacles to surmount: a majority of voices and the authority of age were on his adversary's side. Des Marets gave out that Alting was an innovator, and one who endeavoured to root up the boundaries which our wise forefathers had made between truth and falsehood: he accordingly set up as his accuser, and charged him with one-and-thirty erroneous propositions. The curators of the university, without acquainting the parties, sent the information and the answers to the divines of Leyden, desiring their opinion. The judgment they gave is pretty remarkable: Alting was acquitted of all heresy, but his imprudence was blamed in broaching new hypotheses; on the other hand, Des Marets was censured for acting contrary to the laws of charity and moderation [x]. The latter would not submit to this judgement, nor accept of the silence which was proposed. He insisted on the cause being heard before the consistories, the classes and the synods; but the heads would not consent to this, forbidding all writings, either for or against the judgement of the divines of Leyden: and thus the work of Des Marets, intituled, "*Audi et alteram partem*," was suppressed. This contest made a great noise, and might have been attended with bad consequences, when Des Marets was called to Leyden; but he died at Groningen before he could take possession of that employment. There was some sort of reconciliation made betwixt him and Alting before his death: a clergyman of Groningen seeing Des Marets past all hopes of recovery, proposed it to him; and having his consent, made the same proposal to Alting, who answered, that the silence he had observed, notwithstanding the clamours and writings of his adversary, shewed his peaceable disposition; that he was ready to come to an agreement upon reasonable terms, but that he required satisfaction for the injurious reports disseminated against

[x] *Vita Jacobi Alting.*

his honour and reputation; and that he could not conceive how any one should desire his friendship, whilst he thought him such a man as he had represented him to be. The person, who acted as mediator, some time after returned, with another clergyman, to Alting, and obtained from him a formulary of the satisfaction he desired. This formulary was not liked by Des Marets, who drew up another, but this did not please Alting: at last, however, after some alterations, the reconciliation was effected; the parties only retracted the personal injuries, and as to the accusations in point of doctrine, the accuser left them to the judgement of the church. Alting however thought he had reason to complain, even after he was delivered from so formidable an adversary. His complaint was occasioned by the last edition of Des Marets's system, in which he was very ill treated: he said, his adversary should have left no monuments of the quarrel; and that his reconciliation had not been sincere, since he had not suppressed such an injurious book. The clergy were continually murmuring against what they called innovations; but the secular power wisely calmed those storms, which the convocations and synods would have raised, threatening to interdict those who should revive the quarrel. Alting enjoyed but little health the last three years of his life; and being at length seized with a violent fever, was carried off in nine days, in August 1679. He recommended the care of an edition of all his works to his cousin Menfon Alting, burgo-master of Groningen; and they were accordingly printed at Amsterdam in 1687, in five volumes in folio: they contain several analytical, exegetical, practical, problematical, and philosophical tracts.

ALVARES (FRANCIS), a portuguese priest, who was chaplain to Emanuel king of Portugal, and ambassador from that prince to David king of Æthiopia or Abyssinia. David had sent an ambassador to Emanuel, who in return thought proper to send Alvares and Galvanus to David, but the latter died before he arrived in Æthiopia. Alvares continued six years in this country; and, when he returned, brought letters to king John, who succeeded Emanuel, and to pope Clement VII. to whom he gave an account of his embassy at Bologna in January 1533, in the presence of the emperor Charles V [x]. Alvares died in 1540; and left behind him an account of his embassy, with a description of the manners and customs of the Æthiopians. It was printed at Lisbon the same year in which the author died, translated into french, and published at Antwerp in 1558. The work was abridged by Ramusius. Bodinus says, that Alvares was the first who gave a true and accurate account of Æthiopia [z]; it being approved by the best writers, and read with the greatest satisfaction.

[x] Nic. Antonio bibl. script. Hispaniæ, p. 305. [z] Method. historiz.

ALVARES DE LUNA, or as some call him ALVARO, is a character too edifying to be omitted in this collection [A]. He was the favourite of John II. king of Castile: was famous for the prodigious ascendancy he gained over this prince, and for the punishment which at length overtook him [B]. He was natural son of Don Alvaro de Luna, lord of Canete in Arragon, and of a woman infamous for unbounded lust: Dr. Geddes calls her a common strumpet [C]. He was born in 1388, and named Peter; but pope Benedict XIII. who was charmed with his wit, though yet a child, changed Peter to Alvares. He was introduced to court in 1408, and made a gentleman of the bedchamber to king John, with whom he grew into the highest favour. In 1427 he was obliged to retire: the courtiers exerted all their endeavours to ruin him: they complained, that a man of no military skill, of no virtues whatever, should, by mere artifice and dissimulation, be advanced to the highest authority; and they could not bear that, by the assistance of a few upstart men, whom he had raised and fixed to his interest, he should reign as absolutely as if he were king.

They prevailed against him, and Alvares was banished from court a year and an half; but this was the greatest affliction imaginable to the king: the king shewed all marks of distress the moment he was removed from his presence; and now thought and spoke of nothing but Alvares. He was therefore recalled; and, being invested with his usual authority, revenged himself severely upon his enemies, by persuading the king to banish them. This was surely very impolitic: he had better have gained them by civil and generous offices. Of the 45 years he spent at court, he enjoyed for 30 of them so entire an ascendancy over the king, that nothing could be done without his express orders: nay, it is related by Mariana, that the king could not change an officer or servant, or even his clothes or diet, without the approbation of Alvares. In short, he wanted nothing to complete his grandeur but the name of king: he had all the places in the kingdom at his disposal: he was master of the treasury, and by bounties had so gained the hearts of the subjects, that the king, though his eyes now were opened, and his affections sufficiently turned against him, durst not complain.

But the day of reckoning was approaching, and at length he was seized: yet not directly, openly, and violently, but with some of that management, which upon a similar occasion was formerly employed by Tiberius against Sejanus. During his confinement, he made several attempts to speak to the king in person; but not being able to effect this, he sent the following

[A] Mariana, *De rebus Hispaniæ*, vol. ii.
lib. 19. edit. Moguntia, 1605,

[B] Dr. Geddes's *Traits*, vol. iv.
[C] General Dictionary.

letter, from which surely, as well as from the rest of Alvares's history, all court-favourites may draw abundant matter for edification and instruction. "Sir, It is five-and-forty years since I was admitted into your service. I do not complain of the rewards I have received : they were greater than my merits or expectation, as I shall not deny. There was but one thing wanting to complete my happiness ; and that was to have fixed proper limits in time to this great prosperity. While, instead of choosing retirement after the example of the greatest men, I still continued in the employment, which I thought not only my duty, but necessary for your interest, I fell into this misfortune. It is very hard that I should be deprived of liberty, when I have risked life and fortune more than once to restore it to you. Grief prevents me from saying more. I know that the deity is provoked against me by my sins : but it will be sufficient for me, if his anger is appeased by the calamities I now suffer. I can no longer bear that prodigious mass of riches, which it was wrong in me to have heaped together : I should willingly resign them, but that every thing I have is in your power ; and I am denied the opportunity of shewing mankind, that you have raised a person to the height of greatness, who can condemn wealth as well as procure it, and give it back to him from whom he received it. But I desire you in the strongest terms, that, as I was obliged, by the lowness of the treasury, to raise ten or twelve thousand crowns by methods I ought not to have taken, you will restore them to the persons from whom they were extorted. If you refuse to grant this on account of my services, yet I think it necessary to be done from the reason of the thing."

This letter, however, produced no effect in his favour : Alvares was tried, and condemned to lose his head. An accusation was formed against him full of the most shocking crimes ; as, that he had madly invaded the rights of kingly majesty, reduced the whole court into his power, and made himself master of the state in general ; and that, having raised himself above the condition of a private man, he acted with the utmost haughtiness, and by a shameful perversion of justice had committed innumerable crimes, mischiefs, and tyrannies, &c. His execution was attended with all the circumstances of infamy imaginable : after condemnation he was removed to Valladolid ; and, having confessed himself and received the sacrament, he was carried upon a mule to the market-place, in the middle of which a large scaffold was erected. Mounting the scaffold, he paid reverence to the cross, and presently gave his hat and signet to his page, saying, " These are the last gifts you will ever receive from me." Barraza, who belonged to prince Henry's stables, being there, he called him to him, and desired him to tell the prince from him, that he should not follow the example of the king, in rewarding his

his servants. Observing an iron hook upon an high pole, he asked the executioner what the use of that was? who told him that it was to fix his head upon, after it should be severed from his body. "Oh!" says Alvares, "after I am dead, you may do with my body what you please: death cannot possibly be disgraceful to a man of courage, or immature to one who hath passed through so many hardships." Having said this, he submitted himself to the axe with the utmost intrepidity. Dr. Geddes relates, that he was executed the 4th of June, others the 5th of July, 1453.

Such is often the conclusion of favouritism; such the fate and end of favourites.

ALVAREZ (EMANUEL), a celebrated portuguese grammarian, was born in the island of Madeira on the 4th of June 1526. Having entered into the society of the jesuits, he distinguished himself by his probity and his prudence, and became rector of the colleges of Coimbra, Evora, and Lisbon. He was well acquainted with polite literature; and for many years applied himself to the instruction of youth in latin, greek, and hebrew. He died at the college of Evora on the 30th of December 1582. His latin grammar is much esteemed; it is intituled, *De Institutione Grammaticâ*, and has had many editions.

ALVAREZ DE PAZ (JAMES), an eminent jesuit in the 17th century, was born at Toledo in Spain, and wrote several devotional treatises. The jesuit who writes his life very gravely tells us, that while he was composing it, he seemed surrounded with a celestial light and splendor, and that there stood by him a person, in the figure of a venerable man, who whispered to him what he wrote. He died January 17, 1620.

AMAJA (FRANCIS), a celebrated spanish lawyer, and professor of civil law at Ossuna and Salamanca, wrote a commentary on the three last books of the code, which was printed at Lyons, folio, in 1639; and several other works of repute in his country. He died at Valladolid about 1640.

AMALTHEA, the cumean sybil, who, 535 years before Christ, presented Tarquin the Proud nine books on the destiny of Rome, and demanded three hundred crowns for them. Tarquin, it is said, shewing great contempt for the books, she burnt three of them before him. Some days after she returned and presented him with the six books that remained, demanding the same sum; she was again refused, and revenged herself in the same manner, by burning three others. The king, surprised at her behaviour, asked what she would have for the three last books; and the sybil diminishing nothing of the sum she had at first demanded, he consulted the pontifs, who advised him to pay her the three hundred gold crowns. These books were held in such veneration at Rome, that two magistrates were appointed to keep

keep and consult them upon extraordinary occasions. *Sevatiud Gallæus* has published the Sybilline Oracles, with some dissertations, at Amsterdam, 1688 and 1689, in 2 vols. 4to. But these are placed on the same rank with the pious frauds of the primitive christians.

AMALTHEUS (**JEROME, JOHN BAPTISTA, and CORNELIUS**), three celebrated latin poets, born in Italy. They lived in the xvth century; and their poems were printed at Amsterdam in 1685 and 1728, in 8vo. The finest piece in these collections is an epigram on two beautiful children, who had each lost an eye.

Lumine Acon dextro, capta est Leonilla sinistro :

Et poterat forma vincere uterque deos.

Parve puer, lumen quod habes concede forori,

Sic tu cæcus Amor, sic erit illa Venus.

Cornelius Amaltheus put into latin the catechism of the council of Trent: John was cardinal's secretary; and both died in 1574. These must not be confounded with **Amaltheus Attilius**, archbishop of Athens, who was born of a family in Italy eminent for producing men of the greatest merit and learning. He lived in the xvth century, and made a considerable progress in the study of the civil and canon law, and in that of divinity. He was a man of a noble, generous, and disinterested spirit, was raised to the see of Athens by pope Paul V. and sent to Cologne in the character of nuncio, which office he discharged with much applause; and died about 1600.

AMAMA (SIXTINUS), professor of the hebrew tongue in the university of Franeker, was born in Friesland, and had studied under **Drusius**. The university of Leyden endeavoured, by offering him a larger salary, to draw him from the university of Franeker, in order to succeed **Erpenius**: Amama did not absolutely refuse this offer, yet would not accept of it unless he obtained permission from his superiors of Friesland; which they refused, and no doubt gave him such additional encouragement, that he had no reason to repent of not going to Leyden. The first book he published was a specimen of a great design he intended, viz. to censure the Vulgate translation, which the council of Trent had declared authentic; but before he had finished this work, he published a criticism upon the translation of the Pentateuch, which made him first known as an author. Whilst he was carrying on this criticism, he was obliged to engage in another work, which was, to collate the dutch translation of the scripture with the originals and the exactest translations: this dutch translation had been done from Luther's version. He gave the public an account of this labour, in a work which appeared at Amsterdam, intituled, *Bybelche conferentie*. This employ-

ment of collating so much engaged Amama, that he was hindered for a considerable time from applying to the censure of the Vulgate [D]. However, he resumed his work upon hearing that Father Merfennus had endeavoured to refute his critical remarks on the first six chapters of Genesis: and he gave himself up entirely to vindicate his criticisms against that author. His answer is one of the pieces contained in the *Anti-barbarus Biblicus*, which he published in 1628; the other pieces are, his Censure of the Vulgate on the historical books of the old testament, on Job, the Psalms, and the books of Solomon, with some particular dissertations, one of which is on the famous passage in the Proverbs, "The Lord created me in the beginning of all his ways," wherein he shews that those who accused Drusus of favouring arianism were notorious calumniators. The *Anti-barbarus Biblicus* was to have consisted of two parts, each containing three books; the author, however, only published the first part. It was reprinted after his death, and a fourth book was added, containing the criticism of the Vulgate upon Isaiah and Jeremiah. It is impossible to answer the reasons, by which he shews the necessity of consulting the originals. This he recommended so earnestly, that some synods, being influenced by his reasons, decreed that none should be admitted into the ministry, but such as had a competent knowledge of the hebrew and greek text of the scripture. When Sixtinus came to Franeker, drunkenness and debauchery reigned in that university to a very great degree: he tells us, that all the new students were immediately enrolled in the service of Bacchus, and obliged to swear, with certain ceremonies, by a wooden statue of St. Stephen, that they would spend all their money: if any one had more regard to the oath he had taken to the rector of the university than to this bacchanalian oath, he was so persecuted by the other students, that he was obliged either to leave the university, or comply with the rest. Sixtinus contributed greatly to root out this vice, and he inveighed against it with great energy in a public speech made in 1621. He was so much beloved by the people of Friesland, that after his death, which happened in 1629, they shewed themselves very generous to his children; as Nicholas Amama, who was one of them, acknowledges in the epistle dedicatory to his *Dissertationum marinarum decas*.

AMAND (MARK-ANTHONY-GERARD, *sieur de Saint*), a french poet, was born at Roan in Normandy in 1594. In the epistle dedicatory to the third part of his works, he tells us, that his father commanded a squadron of ships in the service of Elizabeth queen of England for 22 years, and that he was for three years prisoner in the Black Tower at Constantinople. He men-

[D] Sixt. Amama *Antibarbarus Biblicus*, p. 160.

tions also, that two brothers of his had been killed in an engagement against the Turks. His own life was spent in a continual succession of travels, which were of no advantage to his fortune. There are miscellaneous poems of this author, the greatest part of which are of the comic or burlesque, and the amorous kind. The first volume was printed at Paris in 1627, the second in 1643, and the third in 1649: they have been reprinted several times. "Solitude, an ode," which is one of the first of them, is his best piece in the opinion of Mr. Boileau [E]. Though there are many blemishes in his poems, yet he had the talent of reading them in so agreeable a manner, that every one was charmed with them. In 1650 he published *Stances sur la grosseffe de la reine de Pologne et de Suede.* They are six stanzas of nine verses each. In 1653 he printed his *Moïse sauvé*, idyle heroique; this poem had at first many admirers: monsieur Chapelain called it a speaking picture; but it has since fallen into contempt [F]. Amand wrote also a very devout piece, intituled, *Stances à M. Corneille, sur son imitation de Jesus Christ*, which was printed at Paris in 1656. Mr. Brossette says that he wrote also a poem upon the moon, wherein he paid a compliment to Lewis XIV. upon his skill in swimming, in which he used often to exercise himself when he was young in the river Seine; but the king could not bear this poem to be read to him, which is said to have affected the author to such a degree, that he did not survive it long. He died in 1661, being 67 years of age. He was admitted a member of the french academy, when it was first founded by cardinal Richelieu, in the year 1633 [G]; and Mr. Pellisson informs us, that, in 1637, at his own desire, he was excused from the obligation of making a speech in his turn, on condition that he would compile the comic part of the dictionary which the academy had undertaken, and collect the burlesque terms. This was a task well suited to him; for it appears by his writings that he was extremely conversant in these terms, of which he seems to have made a complete collection from the markets and other places where the lower people resort.

AMASEUS (ROMULUS), professor of greek and latin at Bologna, and secretary to that senate; lived in the xvth century, and gained great reputation by his learning and employments. He published a translation of Pausanias, &c. a volume of orations, and other pieces. He died in 1558.

AMATUS DE PORTUGAL, a celebrated physician, flourished in 1550: his real name was John Rod. de Castelbranco. He studied at Salamanca, and travelled into France and the Low Countries, where he acquired reputation. Some authors say

[E] Reflex. crit. sur Longin.
[F] Preface to Pucelle,

[G] Hist. de l'Academie Franc. p. 101.

he turned jew some time before his death. He wrote Commentaries on Dioscorides, Avicennam curationum medicinalium cent. vii.

AMAURI (DE CHARTRES), a clergyman, a native of Bonne, a village in the diocese of Chartres, professed philosophy with distinction about the middle of the xiiith century. Adopting the metaphysics of Aristotle, he formed to himself a new system of religion, which, according to the Abbé Pluguet, he thus explained. Aristotle supposes that all beings are composed of matter, which has in itself neither form nor shape: this he calls the first matter. This Amauri called God, because it is a necessary and infinite being. He acknowledged in God, three persons, father, son, and holy ghost, to whom he attributed the empire of the world, and whom he regarded as the object of religious worship. But as this matter was endowed with a property of continual motion, it necessarily followed that this world must some time have an end, and that all the beings therein must return to that first matter, which was the supreme of all beings—the first existing, and the only one eternal. Religion, according to Amauri's opinion, had three epochs, which bore a similitude to the reign of the three persons in the trinity. The reign of God had existed as long as the law of Moses. The reign of the son would not always last; the ceremonies and sacrifices, which according to Amauri constituted the essence of it, would not be eternal. A time would come when the sacraments should cease, and then the religion of the holy ghost would begin, in which men would have no need of sacraments, and would render a spiritual worship to the Supreme Being. This epocha was the reign of the holy ghost, which according to Amauri was foretold by the scripture, and which would succeed to the christian religion, as the christian religion had succeeded to that of Moses. The christian religion therefore was the reign of Jesus Christ in the world, and every man under that law ought to look on himself as one of the members of Jesus Christ. Amauri had many proselytes, and his opinions were condemned by pope Innocent III. His disciples added that the sacraments were useless, and that no action dictated by charity could be bad. They were condemned by the council of Paris in 1209, and many of them burned. Amauri appealed to the pope, who also condemned his doctrines: for fear of a rigorous punishment he retracted his opinions, retired to St. Martin des Champs, and died there of chagrin and disappointment. Dizant was his chief disciple.

AMBOISE (FRANCIS D') lived in the latter end of the xvth and beginning of the xvith centuries, and deserves a place among those whom learning has advanced to honour. He was the son of a surgeon to Charles IX. of France, and was by gradual steps raised to be counsellor of state. He published a great many

french verses, and some latin pieces. He also took great pains in collecting the manuscripts of Peter Abelard, which he published, and prefixed to them an apologetic preface. He wrote several theatrical pieces, which he had represented, but would not suffer them to be printed. His friends however stole one of his comedies, which is a very merry piece, called *The Neapolitans*, and got it printed.

AMBOISE (GEORGE D'), of the illustrious house of Amboise in France, so called from their possessing the seignory of that name, was born in 1460. Being destined at a very early age for the church, he was elected bishop of Montauban when only fourteen. He was afterwards made one of the almoners to Lewis XI. to whom he behaved with great prudence. After the death of this prince in 1480, he entered into some of the intrigues of the court with a design to favour the duke of Orleans, with whom he was closely connected; but those intrigues being discovered, d'Amboise and his protector were both imprisoned. The duke of Orleans was at last restored to his liberty; and this prince having negotiated the marriage of the king with the princess Anne of Brittany, acquired great reputation and credit at court. Of this his favourite d'Amboise felt the happy effects; for soon after the archbishopric of Narbonne was bestowed on him. But as that was at too great a distance from the court, he changed it for that of Rouen, to which a chapter elected him in 1493. As soon as he had taken possession of his new see, the duke of Orleans, who was governor of Normandy, made him lieutenant-general, with the same power as if he had been governor in chief. This province was at that time in great disorder: the noblesse oppressed the people, the judges were all corrupted or intimidated; the soldiers, who had been licentious since the late wars, infested the high ways, plundering and assassinating all travellers they met. But in less than a year, d'Amboise by his care and prudence established public tranquillity in the province committed to his care. The king dying in 1498, the duke of Orleans ascended the throne, by the name of Lewis XII. and d'Amboise became his prime minister. By his first operation in that office, he conciliated the affection of the whole nation. It had been a custom when a new monarch ascended the throne, to lay an extraordinary tax on the people, to defray the expences of the coronation, but by the counsel of d'Amboise this tax was not levied; and the imposts were soon reduced one tenth. His virtues coinciding with his knowledge, he made the french nation happy, and endeavoured to preserve the glory they had acquired. By his advice Lewis XII. undertook the conquest of the Milanese in 1499. Lewis the Moor, uncle and vassal of Maximilian, was then in possession of that province. It revolted soon after the conquest, but d'Amboise brought it back
to

to its duty. Some time after he was received at Paris with great magnificence, in quality of legate from the pope. During his legation, he laboured to reform many of the religious orders, as the jacobins, the cordeliers, and those of St. Germain des Près. His disinterestedness was equal to his zeal. He never possessed more than one benefice, two thirds of which he employed for the relief of the poor and the support of the churches: contenting himself with his archbishopric of Rouen and his cardinal's hat, he was not, like his contemporaries, desirous to add abbeys to it. A gentleman of Normandy having offered to sell him an estate at a very low price, in order to portion his daughter, he made him a present of a sum sufficient for that purpose, and left him the estate. He obtained the purple after the dissolution of the marriage between Lewis XII. and Joan of France, to which he greatly contributed: and, on having procured for Cæsar Borgia, son of pope Alexander VI. the duchy of Valentinois, with a considerable pension, his ambition was to be pope; but he said only with a view to labour at the reform of abuses, and the correction of manners. After the death of Pius III. he might have succeeded in his wishes, if he had possessed as much cunning as the Italian cardinals. He took measures to procure the tiara, but cardinal Julian de Rovera (afterwards Julius II.) found means to circumvent him. The Venetians had contributed greatly to his exclusion; he therefore took the first opportunity to excite Lewis XII. to make war on them. This celebrated cardinal died in 1510, in the convent of the celestines at Lyons, of the gout in his stomach, aged 50 years. They say that he often repeated to the friar who attended him in his illness, "Brother John, why have I not during my whole life been brother John?" This minister has been greatly praised for having laboured for the happiness of France; but he has been much censured for having advised his master to sign the treaty of Blois in 1504, by which France ran the risk of being dismembered. He governed both the king and the state; laborious, kind, honest, he possessed good sense, firmness, and experience: but he was not a great genius, nor were his views extensive. The desire he had to ease the people in their taxes, procured him during his life, but much more after his death, the title of father of the people. He merited this title still more, by the care he took to reform the administration of justice. Most of the judges were venal, and permitted themselves either to be corrupted or intimidated; the poor, and those who had no support, could never obtain justice, when their opposers were either powerful or rich. Another evil not less enormous troubled the kingdom; law-suits were spun out to such a length, were so expensive, and accompanied by so much trick and chicanery, that most people rather chose to abandon their rights than engage in the recovery of them

by suits which had no prospect of coming to an end. D'Amboise resolved to remedy this abuse. He called to his assistance many lawyers and civilians, the most learned and of the greatest integrity; and charged them to form a plan, by which justice might be administered without partiality, the duration of law-suits abridged and rendered less ruinous; and also to prevent the corruption of the judges. When these commissioners had made their report, d'Amboise undertook the laborious task of examining into the changes they had proposed in the old laws, and the new regulations they designed to establish; and after having made some changes, these new regulations were published throughout the kingdom. As he was governor of Normandy, he made a progress through that province for the express purpose of seeing his new code properly established.

AMBOISE (MICHAEL D'), seignor of Chevillan, flourished in the xvth century. He wrote several books, and among the rest one intituled, General Epistles, Fancies, Complaints, Epitaphs, thirty-four Rondeaux, and three Ballads.

AMBROSE (ST.), bishop of Milan, an eminent father of the ivth century, born in Gaul in the year 333, according to Dr. Cave; or in 340, as Mr. Du Pin affirms [H]. His father was at this time præfectus prætorio in Gaul, and resided at Arles, the capital of Gallia Narbonensis. He soon made himself master of the several parts of secular learning, and pleaded causes before Probus with so much eloquence, that he was appointed his assessor, and soon after governor of the provinces of Liguria and Æmilia. He settled at Milan; where, in the year 374, upon the death of Auxentius bishop of that city, there was a great contest between the catholics and arians, concerning the choice of a new bishop. Ambrose thought it his duty, as governor, to go to the church, in order to compose the tumult; and accordingly addressed the people in a gentle pathetic speech, exhorting them to proceed to their choice in a calm and friendly manner. While he was speaking to them, the whole assembly cried out with one voice, "Let Ambrose be bishop!" Such a sudden and unexpected incident surprised him extremely, so that he retired immediately, and used every method to divert them from their resolution of choosing him; but at last was obliged to comply. He was then baptized, being but a catechumen before; and ordained bishop towards the latter end of the year 374 or beginning of 375. About the year 377, the barbarous nations making an incursion into the roman empire, he fled to Illyricum, and afterwards to Rome. In the year 384 he was sent to the tyrant Maximus, who had usurped the empire, and prevailed upon him not to pass over into Italy. The heathens, being encouraged by

these intestine commotions in the empire, attempted to restore their religion, and employed Q. Aurelius Symmachus, prefect of Rome, a man of great eloquence, to plead their cause. This gave rise to the famous contest between St. Ambrose and him, about repairing the altar of Victory: but Symmachus having lost his cause, was expelled the city, and commanded not to approach within an hundred miles of it. The petition which he presented to the emperor Valentinian the younger is still extant; and we find in it the strongest figures of rhetoric and the greatest force of eloquence. St. Ambrose wrote a confutation of this petition, but he has been thought guilty of many paralogisms: yet he protests, that he aimed only at solidity of reasoning, leaving Symmachus all the glory of eloquence and politeness, it being," says he, "the peculiar privilege of the pagan philosophers to amuse the mind with colours as false as their idols; and to say great things, not being capable of saying true ones [1]." Ambrose met with a good deal of opposition from the arians, against whom he acted with great spirit and intrepidity. Justina the empress, and mother of Valentinian, who was an arian, resolving to restore arianism at Milan, began with demanding of St. Ambrose one of the churches, which was called the portian church; but he refused it: and the people surrounding the palace in a body, she was obliged to leave him in possession of his church, and even desire him to pacify the people. Some time after, the empress sent and required of him, in the emperor's name, not only that church, but the new church likewise: he refused to obey this order, and answered with such spirit and resolution as astonished those who came with the emperor's orders.

Ambrose was a second time sent to the tyrant Maximus; for Valentinian found no person so proper to negotiate with him. He spoke to him with great courage and boldness, but could obtain nothing, for Maximus soon after marched into Italy, and made himself master of the western empire; so that Valentinian was obliged to retire, with his mother Justina and his sister Galla, to Thessalonica in Illyricum, in order to desire the assistance of Theodosius, who defeated Maximus, and restored Valentinian to the empire.

While Theodosius continued in Italy, after the defeat of Maximus, an insurrection happened at Thessalonica, upon the following occasion: a charioteer, for a shocking offence to the butler of Buthericus, the emperor's lieutenant in Illyricum, was thrown into prison. Soon after, on account of a race, the people demanded that the charioteer should be set at liberty, as a necessary person upon that occasion [κ]. This being refused,

[1] Flechier, vie de Theodose, lib. iii. numb. 31.

[κ] Theodoret. eccles. hist. lib. v. cap. 17.

they raised a sedition, wherein they killed Buthericus himself, stoned several of the magistrates, and dragged them along the streets. Theodosius being informed of this, commanded a certain number of the inhabitants to be put to death promiscuously; by which means the city was filled with the blood of many innocent persons, and amongst the rest several strangers who were but just come to the city: no regard was had to any distinction of persons, no form of trial was observed; but they were cut down like corn in the harvest, as Theodoret expresses it, to the number of 7000 [L]. At this time an assembly of bishops was held at Milan, who all expressed an abhorrence of such cruelty in the emperor: Ambrose wrote a letter to him, in which he represented the enormity of his crime, and exhorted him to make satisfaction by a sincere submission and repentance.—Theodosius, upon his arrival at Milan, was going to perform his devotions in the great church, when Ambrose met him at the gate, and denied him entrance in these terms: “You do not, I believe, consider, o emperor! the guilt of the massacre which you have committed; and though the violence of your passion be now over, yet your reason has not suggested to you the full extent of your crime. Perhaps your imperial dignity may prevent you from perceiving it, and cast a cloud over your understanding; however, you ought to reflect upon the constitution of human nature, which is very weak and obnoxious to mortality, and that we are derived from dust, and must necessarily be resolved into dust again. Be not so far deceived by the splendor of the purple which invests you, as to forget the infirmity of the body which it covers. They are men of the same nature with yourself, nay they are your fellow-servants, whom you govern; for there is one Lord and Sovereign of all, he who created the universe. With what eyes will you, therefore, view the temple of our common Sovereign, and with what feet will you tread the sacred pavement? How can you stretch out those hands, which have been defiled with so much innocent blood? how can you receive the holy body of our Lord in such polluted hands, or touch with your lips his precious blood, when you have commanded in your passion the blood of so many persons to be unjustly shed? Depart, therefore, and do not aggravate your former guilt by new provocations: receive the bond which

[L] Sozomen tells a remarkable story which happened in this massacre. A merchant came and offered himself to death, to save his two sons who were seized, and promised all the gold that he had in reward for the favour. The soldiers, being touched with pity, gave him leave to choose one of his sons; for they declared that they could not dismiss them both, because they

wanted to fill up their number. The father stood in a dreadful suspense, looking sometimes at one, and sometimes at the other, with all the agony that can be imagined, and incapable of determining which to choose, till they were both put to death before his eyes. Hist. Eccles. lib. vii. cap. 25.

God himself, the lord of all nature, approves and recommends, for it contains a salutary power." The emperor, struck with these words, returned to his palace in great uneasiness of mind; saying he was extremely unhappy, that when the church was open to the lowest orders of men, it should be shut to him. About a year afterwards, however, he was admitted into the church by Ambrose; but not till he had made atonement for his cruelty, and given marks of a sincere repentance.

In 392, Valentinian the emperor being assassinated by the contrivance of Arbogastus, and Eugenius usurping the empire, Ambrose was obliged to leave Milan, but returned the year following, when Eugenius was defeated. He died at Milan the 4th of April, 397; and was buried in the great church at Milan. He wrote several works, the most considerable of which is that "De officiis" [M]. He is concise and sententious in his manner of writing, and full of turns of wit; his terms are well chosen, and his expressions noble; he diversifies his subjects by an admirable copiousness of thought and language. He is very ingenious in giving an easy and natural turn to every thing he treats, and is not without strength and pathos as often as occasion requires. This is part of the character which Du Pin gives him as a writer: but Erasmus tells us that he has many quaint and affected sentences, and is frequently very obscure; and it is certain that his writings are intermixed with many strange and peculiar opinions. He maintained, that all men indifferently are to pass through a fiery trial at the last day; that even the just are to suffer it, and to be purged from their sins, but the unjust are to continue in it for ever; that the faithful will be raised gradually at the last day, according to the degree of their particular merit; that the bow which God promised Noah to place in the firmament after the deluge, as a sign that he never intended to drown the world again, was not to be understood of the rainbow, which can never appear in the night, but some visible token of the Almighty [N]. He carries the esteem of virginity and celibacy so far, that he seems to regard matrimony as an indecent thing. Paulinus wrote his life, and dedicated it to St. Augustin: it is prefixed to St. Ambrose's works; the best edition of which is reckoned to be that published by the benedictine monks, in two volumes in folio, at Paris, in 1686, and 1690.

[M] This is a discourse divided into three books, upon the duties of the clergy. It appears to have been written several years after he had been bishop, and very probably about the year 390 or 391, when peace was restored to the church, after the death of the tyrant Maximus. He has imitated, in these three books, the design

and disposition of Cicero's piece *De officiis*. He confirms, says Mr. du Pin, the good maxims which that orator has advanced, he corrects those which are imperfect, he refutes those which are false, and adds a great many others which are more excellent, pure, and elevated. *Bibl. des Auteurs Eccles.*

[N] Dallius, *De veroufupatruh*, p. 270.

AMBROSE, general of the order of Camaldoli, was born at Portico, a small town in Romania: he distinguished himself at the councils of Basil, Ferrara, and Florence, where he was admired for the fluency with which he spoke greek. He wrote a translation of several greek authors, and other books; and died on the 21st of October 1439.

AMBROSE, deacon of Alexandria, was of an illustrious and rich family; but was more eminent still for his wit and happy genius, and especially for his piety. He lived in the third century, and was the patron and friend of Origen. He boldly acknowledged his belief in Jesus Christ before Maximin, and died in the year 250.

AMBROSE DE LOMBEZ (PERE), a pious and learned capuchin, whose family name was la Peirie, was born at Lombez in 1708, and died, in the odour of sanctity, the 25th of October 1778, at St. Saviour, near Baréges, at the age of 70. His order was sensible to his merit, and he was successively professor of theology, guardian, and definitor. His tract on Inward Peace, and his *Lettres Spirituelles*, each in one vol. 12mo. are said by persons of his communion, to be full of light and unction, and breathe that gentle piety that characterised their author. We are told by pere Mayeul, that he had great talents as a spiritual director, and was an instrument in the hand of God for converting sinners, and consoling the just. Pere Ambrose had by nature a self-love by far too sensible, with an exuberance of delicacy, and an ardent desire of public esteem: an adherence to the precepts of the gospel effectually cured him of all these defects. To his native pride he opposed humility and self-contempt. "It is self-love," said he, "that corrupts our virtues, and spoils our happiness. Of a hundred things that offend us in society, ninety-nine were never meant to offend. But pride takes all things in their strictest rigour." "Let it take things," added he, "as it will; I will suffer all. If they should spit in my face, have I not a handkerchief to wipe it off?"

AMBROSE (ISAAC), a noted presbyterian teacher in the times of the usurpation. He was son of a clergyman, and descended from the Ambroses of Ambrose-hall, in Lancashire. In the beginning of the year 1621 he was admitted a bachelor of Brazen-nose college in Oxford, where he took the degree of bachelor of arts. Afterwards he went into holy orders, and officiated in some little cure in his own county. Being in very low circumstances, he was often obliged to the bounty of William earl of Bedford for the relief of himself and family. Mr. Wood thinks, that lord procured him to be inserted in the list of his majesty's preachers, appointed for the county of Lancaster. Afterwards, when the times changed, in 1641, he left the church of England and went over to the presbyterian party, took the covenant, and

and became a preacher at Garstang, and afterwards at Preston, in his own county. He was very zealous and very active against the clergy of the established church, especially after he was appointed assistant to the commissioners for ejecting such whom they called scandalous and ignorant ministers and school-masters. It is said that he died of an apoplexy. He wrote several pieces; as, 1. *Prima, Media, and Ultima*. 2. *Looking upon Jesus*. 3. *War with Angels*.

AMBROSINI (BARTHOLOMEW), professor in medicine and director of the botanical garden at Bologna, his native country, about 1620; was at the same time appointed by the senate of that city superintendant of the cabinet of natural history belonging to the republic. Besides several volumes of *Aldrovandi*, which he published, he also gave, 1. *Panacæa ex herbis quæ a sanctis denominantur*, Bononiæ 1630, in 8vo. 2. *Historia Capficorum cum iconibus*, ibid. 1630, 12mo. 3. *Theodorica Medicina*, ibid. 1632, 4to, &c. He died in 1657.

AMBROSINI (HYACINTH), brother and successor to the foregoing, in the direction of the botanical garden at Bologna, is author of the following works: 1. *Hortus Bononiæ studiosorum constitutus*, &c. Bononiæ, 1654, 1657, 4to. 2. *Phytologia, hoc est, De Plantis*, ibid. 1664, 1666, folio. This last contains the different names and the synonyms, with the etymologies of the plants discovered in the xviii century. By the death of the author this work was left imperfect, which was designed to extend to several volumes.

AMBROSIUS (CATHARINUS, POLITUS), was born at Sienna in Italy. He was first a dominican, then bishop of Minory, and afterwards archbishop of Compfa, in the kingdom of Naples. Sixtus Senensis, who was his scholar, gives him the character of a man of great parts and learning; and Possévin allows him to be an author of wit and judgment, notwithstanding he believes him mistaken in some of his tenets, for which reason Bellarmine proposes the reading of his works with caution. He died at Naples, anno 1552. His works are, *Clavis S. Scripturæ. Enarrationes in quinque priora capita Geneseos*. In *Epist. S. Pauli*. In *Epist. canonicas*. *Comm. in Apocalypsin*, &c.

AMEDEUS, a Portuguese of the order of St. Francis, published at Rome in the 15th century, Revelations which made much noise on account of their singularity. He died at Milan, August 10, 1682.

AMELIUS, see PLOTINUS.

AMELOT DE LA HOUSSAYE (NICHOLAS), born at Orleans in 1634, was much esteemed at the court of France, and appointed secretary of an embassy which that court sent to the commonwealth of Venice, as appears by the title of his translation of father Paul's history of the council of Trent; but he afterwards published

published writings which gave such offence, that he was imprisoned in the Bastille [o]. The first works he printed were the History of the Government of Venice, and that of the Uscocks, a people of Croatia : in 1683, he published his translations into french of Machiavel's Prince, and father Paul's history of the council of Trent, and political discourses of his own upon Tacitus. These performances were well received by the public. He did not prefix his own name to the two last mentioned works, but concealed himself under that of La Mothe Jossieval. His translation of father Paul was attacked by the partisans of the pope's unbounded power and authority. In France, however, it met with great success ; all the advocates for the liberty of the gallican church promoting the success of it to the utmost of their power ; though at the same time there were three memorials presented to have it suppressed [p]. When the second edition of this translation was published, it was violently attacked by the abbé St. Real, in a letter he wrote to Mr. Bayle, dated October 17, 1685 : Amelot defended himself, in a letter to that author. In 1684, he printed, at Paris, a french translation of Baltasar's Gracian's Oraculo manual, with the title of l'Homme de Cour. In his preface he defends Gracian against father Bouhours' critique, and tells us why he ascribes this book to Baltasar and not to Laurence Gracian. He also mentions that he had altered the title, because it appeared too ostentatious and hyperbolic ; that of l'Homme de Cour, the Courtier, being more proper to express the subject of the book, which contains a collection of the finest maxims for regulating a court-life. In 1686, he printed La Morale de Tacite de la flaterie : in which work he collected several particular facts and maxims, that represent in a strong light the artifices of court-flatterers, and the mischievous effect of their poisonous discourses. In 1690, he published at Paris a french translation of the first six books of Tacitus's annals, with his historical and political remarks, some of which, according to Mr. Gordon, are pertinent and useful, but many of them insipid and trifling [q]. Amelot having employed his pen for several years on historical and political subjects, began now to try his genius on religious matters ; and, in 1691, printed at Paris a translation of Palafox's theological and moral Homilies upon the passion of our Lord.—Frederic Leonard, a bookseller at Paris, having proposed, in the year 1692, to print a collection of all the treaties of peace between the kings of France and all the other princes of Europe, since the reign of Charles V.I. to the year 1690, Amelot published a small volume in duodecimo, containing a preliminary

[o] Bayle, Nouvel. de la Repub. des Lettres, 1684. tom. 1. p. 457.

[p] Ibid. *Op.* 1688. p. 2170.

[q] Discourses prefixed to his translation. vol. i. disc. ii. § 12. p. 28.

discourse upon these treaties; wherein he endeavours to shew, that most princes, when they enter into a treaty, think more how to evade, than how to perform the terms to which they subscribe. He published also an edition of cardinal d'Ossat's letters in 1697, with several observations of his own; which, as he tells us in his advertisement, may serve as a supplement to the history of the reigns of Henry III. and Henry IV. of France. Amelot died at Paris in 1706, being then almost 73 years of age.

AMELOT (DENIS), a celebrated french writer, was born at Saintonge in 1606. He maintained a close correspondence with the Fathers of the Oratory, a congregation of priests founded by Philip of Neri. He wrote the life of Charles de Gondren, second superior of this congregation, and published it at Paris in 1643. In this piece he said something of the famous abbé de St. Cyran, which greatly displeased the gentlemen of Port Royal; who, to be revenged of him, published a libel against him, intitled, *Idée generale de l'esprit et du livre de pere Amelot*. He was so much provoked by this satire, that he did all in his power to injure them. They had finished a translation of the New Testament, and were desirous to have it published; for which purpose they endeavoured to procure an approbation from the doctors of the Sorbonne, and a privilege from the king. They had some friends in the Sorbonne, but at the same time very powerful enemies; and as to the privilege, it was impossible to prevail with the chancellor Seguier to grant them one, for he hated them; so that father Amelot, whose advice the chancellor generally followed in matters of religion, easily thwarted all their measures, not only out of zeal for what he thought the true doctrine, or out of aversion to the Port Royalists, but also from a view to his own interest; for he was about to publish a translation of his own of the New Testament [2]. Amelot's translation, with annotations, in four volumes octavo, was printed in the years 1666, 1667, and 1668. It is not very exact, according to F. Simon, who tells us that it contains some very gross blunders. It was dedicated to M. de Perseux, archbishop of Paris; and the translator uses the gentlemen of Port Royal very ill in his dedication: "You will be confirmed, says father Amelot to this prelate, "in that zeal, which obliged you to take up the holy arms to defend the true grace of God, and the decrees of the holy see, against the new heresy: you will daily strengthen yourself against these blind rebels; whose fury, impostures, and calumnies, add new splendor to your glory, which they endeavour to blemish. They place you in the same rank with the Athanasiuses and Hilaries, when they abuse you in the same manner as the arians did those great and holy bishops." In this

[2] *Biblioth. Critique*, tom. iii. chap. 16, 17.

translation he has been at great pains to find expressions more proper and elegant than those of the former versions; for which reason he committed his work into Mr. Conrart's hands, to polish and correct whatever he should judge inelegant or improper. Amelot wrote also an "Abridgment of Divinity," a "Catechism for the Jubilee," and a kind of "Christian Manual for every day, (*Journée Chrétiénne.*)" Though he had always been a very zealous Anti-Port-Royalist, yet he was but poorly rewarded for all his labour and trouble: since towards the end of his life he sued for a very small bishopric, and met with a refusal; though he had all the qualities requisite to a bishop. He could not forbear complaining of this usage to his friends; telling them that those, whom he had often served effectually, had been very cold to him on this occasion. He entered into the congregation of the Oratory in 1650, and continued amongst them till his death, which happened in 1678.

AMERBACH (JOHN), a learned printer of Basil, in Switzerland, in the 15th century. All the early printers were learned. He was a native of Reuthlinga in Swabia, and was one of the first who brought into use a round and perfect letter. He engaged Froben to come and settle at Basil, and joined with him in printing the best authors, which they did with accuracy. He died in 1515.

AMERICUS (VESPUTIUS), born at Florence, of a very ancient family, in 1451. He discovered very early a taste for philosophy, mathematics, and sea-voyages. As soon as he was informed of Columbus's return from the discovery of the West Indies, he burned with impatience to be partaker of his glory. He applied to Ferdinand king of Spain, who supplied him with four ships, with which he departed from Cadiz in 1497. He fell in with the coast of Paria, and ran along it, and also the coast of Terra Firma, as far as the Gulph of Mexico, returning to Spain in about 18 months. He did not dispute with Columbus the glory of having discovered the West India islands; but pretended that he first discovered the continent of America. For this the Spanish writers are very severe; and charge him with having falsified dates to support his claim. A year after his first voyage, Vesputius performed a second with six ships, still under the auspices of Ferdinand and Isabella. In this voyage he proceeded to the Antilla islands, and from thence to the coast of Guiana and Vennezucla, and returned safe to Cadiz, in the month of November 1500; bringing with him many valuable stones, and other commodities. He met with but a cool reception from the Spaniards for all his services; and their ingratitude sensibly affected him. Emanuel king of Portugal, jealous of the success of the catholic sovereign, had taken great pains to share in the new discoveries: and being informed of Vesputius's discontent,

Content, invited him to Portugal, and gave him the command of three ships to undertake a third voyage on discovery. Vesputius sailed from Lisbon in May 1501. He ran down the coast of Africa as far as Sierra Leone, and the coast of Angola. He then stood over for the coast of America, and fell in with Brazil, which he discovered entirely, south as far as Patagonia, and north to the river of Plata. This illustrious navigator then sailed back to Sierra Leone, and keeping along the coast of Guinea, returned to Portugal, arriving at Lisbon in September 1502. King Emanuel, highly satisfied with this success, equipped six ships, with which our navigator made a fourth voyage. In this voyage he designed to stand along the coast of America to the south, until he discovered a passage to the Molucca islands to the westward. He ran along the coast, from the bay of All Saints, as far as the river of Curabado; but having only provisions for 20 months, and being detained on the coast he had discovered five months by contrary winds, he returned to Portugal. Americus died at the island of Tercera, in 1514, leaving his name to half the globe. A celebrated author speaking of these voyages, says, that in the eighth and ninth centuries, the barbarians attacked the cultivated nations; but now the latter in their turn crossed the Atlantic to make war on the barbarians. Americus has left us relations of his four voyages, in which he has described the original inhabitants of America in lively colours. The king of Portugal caused some remains of his ship, the Victory, to be preserved in the metropolitan church of Lisbon.

AMES (WILLIAM), an english divine, famous for his controversial writings; but much more so abroad than in his native country; for he lived many years in foreign parts, and there ended his days. He was descended from an ancient family in Norfolk, where he was born in 1576. He was educated at Christ's-college, Cambridge, under the famous Mr. William Perkins, from whom probably imbibing some calvinistical principles, he became a strenuous assertor of the same tenets, which gave so much disgust, that, to prevent an expulsion in form, he sought his college, went abroad, and was chosen by the states of Friesland, professor of their university. In 1613, his dispute with Grevinchovius, minister at Rotterdam, appeared in print [s]. He was at the synod of Dort in 1618, and informed king James's ambassador from time to time of the debates of that assembly.

When he had been 12 years in the doctor's chair at Franeker, he resigned his professorship, and accepted of an invitation to the english congregation at Rotterdam, the air of Franeker being

[s] Neal's Hist. of the Puritans, 1733, vol. ii. p. 47.

too sharp for him, as he was troubled with a great difficulty of breathing. Upon his removal to Rotterdam, he wrote his "Fresh Suit against Ceremonies;" but did not live to publish it himself, his constitution being so shattered that the air of Holland did him no service: he had determined to remove to New England, but his asthma returning at the beginning of the winter, put an end to his life at Rotterdam, where he was buried in November 1633. He was a very learned divine, a strict calvinist in doctrine, and of the persuasion of the independents with regard to the subordination and power of the classes and synods. His writings were voluminous, chiefly controversial, and consequently as much disregarded and forgotten now as the controversies which occasioned them.

AMES (JOSEPH), the celebrated typographical historian, and secretary to the Society of Antiquaries, was originally a ship-chandler at Wapping [T]. Late in life he took to the study of antiquities; and, besides his quarto volume [U], containing accounts of our earliest printers and their works, he published a list in 8vo, of english heads engraved and mezzotinto, and drew up the Parentalia from Mr. Wren's papers. He died Oct. 7, 1759; when his coins, medals, shells, fossils, ores, minerals, natural and artificial curiosities, inscriptions, and antiquities, were sold by auction, Feb. 20 and 21, 1760; his library and prints in the same manner, May 5, &c. 1760. Mr. Ames's daughter, since dead, was married to captain Dampier, late a captain of an East-India-man, now an officer in the East-India house, and we believe descendant or relation of the voyager of that name.

AMHURST (NICHOLAS), was born at Marden in Kent, but in what year is uncertain [X]. Under the tuition of his grandfather, a clergyman, he received his grammatical education at Merchant-Taylors' school in London; and thence was removed to St. John's college, Oxford, but expelled on a charge of libertinism, irregularity, and some offence which he had given to the head of the college. From his own account of the matter, in the dedication of his poems to Dr. Delaune, president of St. John's, and in his "Terræ Filius," we may collect that he wished to have it understood, that he was solely persecuted for the liberality of his sentiments, and his attachment to the cause of the Revolution and of the Hanover succession. Whatever were the causes of his expulsion, his resentment, on the account of it, was very great. He made it therefore his business to satirize the learning and discipline of the university of Oxford, and to

[T] Anecdotes of Bowyer by Nichols.
[U] "Typographical Antiquities; being an historical account of printing in England; with some memoirs of our ancient printers, and a register of the books

printed by them, from the year 1471, to the year 1600. With an Appendix, concerning printing in Scotland and Ireland to the present time, 1749."

[X] Kippis, Biog. Brit.

expose the characters of its principal members. This he did in a poem, published in 1724, called *Oculus Britannix*, and in his *Terræ Filius*, a work in which is displayed a considerable portion of wit, intermixed with intemperate satire[r]. Soon after Mr. Amhurst quitted Oxford, he seems to have settled in London as a writer by profession. He published a volume of *Miscellanies* (principally written at the university), on a variety of subjects; partly originals, and partly paraphrases, imitations, and translations; and consisting of tales, epigrams, epistles, love-verses, elegies, and satires. They begin with a beautiful paraphrase on the mosaic account of the creation, and end with a very humorous tale upon the discovery of that useful instrument a bottle-screw. Mr. Amhurst was the author, likewise, of an epistle to sir John Blount, Bart. one of the directors of the South-Sea Company in 1720; of the *British General*, a poem sacred to the memory of his grace John duke of Marlborough; and of *Strephon's revenge*, a satire on the Oxford toasts. Our poet, who had a great enmity to the exorbitant demands and domineering spirit of the high-church clergy, and who had early, at Oxford, displayed his zeal against priestly power, discovered this particularly in a poem, intitled the *Convocation*, in five cantos; which is a kind of satire against all the writers who had opposed bishop Hoadly, in the famous *Ban-gorian* controversy. He translated also, Mr. Addison's *Resurrection*, and some other of his latin poems. But the principal literary undertaking of Mr. Amhurst was, his conducting "*The Craftsman*," which was carried on for a number of years with great spirit and success; and was more read and attended to than any production of the kind which had hitherto been published in England. Ten or twelve thousand were sold in a day; and the effect which it had in raising the indignation of the people, and in controlling the power of administration, was very considerable. This effect was not entirely, or chiefly, owing to the abilities of Mr. Amhurst. He was assisted by lord Bolingbroke

[r] The whole title of the work is, *Terræ Filius*; or, the secret History of the University of Oxford; in several essays. To which are added, Remarks upon a late book, intitled, *University Education*, by R. Newton, D. D. principal of Hart Hall. 2 vols. 12mo. printed for R. Francklin, 1726. Amidst all the malignity and exaggeration with which the *Terræ Filius* abounds, it contains some curious anecdotes relative to the principles, manners, and conduct of several members of the university, for a few years after the accession of king George I. It had been an ancient custom in the university of Oxford, at

public acts, for some person, who was called *Terræ Filius* to mount the rostrum, and divert a large crowd of spectators, who flocked to hear him from all parts, with a merry oration in the fescennine manner, interperfed with secret history, saillery, and sarcasm, as the occasions of the times supplied him with matter. Wood, in his *Athence*, mentions several instances of this custom; and hence Mr. Amhurst took the title of his work. It was originally written in 1721, in a periodical paper, which came out twice a week, and consists of 50 numbers.

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and Mr. Pulteney, and probably by other leaders of the opposition. Their fame, and their writings, were the grand support of the "Craftsman." Nevertheless Mr. Amhurst's own papers are allowed to have been composed with ability and spirit; and he conducted the "Craftsman," in the very zenith of its prosperity, with no small reputation to himself. July 2, 1737, there appeared in that publication an ironical letter, in the name of Colley Cibber, the design of which was to ridicule the act that had just passed for licencing plays. In this letter, the laureat proposes himself to the lord chamberlain to be made superintendant of the old plays, as standing equally in need of correction with the new ones; and produces several passages from Shakespeare, and other poets, in relation to kings, queens, princes, and ministers of state, which, he says, are not now fit to be brought on the stage. The printer, &c. having been laid hold of by order of government, Mr. Amhurst voluntarily surrendered himself in their stead; and, after having been kept in custody 10 days, was obliged to bring his habeas corpus for his liberty, before he could obtain it; because he refused to give bail for his good behaviour, as well as his appearance. The ministry, we believe, prudently dropped the prosecution. Notwithstanding Mr. Amhurst's merit with his party, he was totally neglected by them, when they made their terms with the crown; and he died soon after, of a fever, at Twickenham. His death happened April 27, 1742; and his disorder was probably occasioned, in a great measure, by the ill usage he had received.—Mr. Ralph, in his "Case of Authors," speaks with a just feeling and indignation upon the subject. "Poor Amhurst, after having been the drudge of his party for the best part of 20 years together, was as much forgotten in the famous compromise of 1742, as if he had never been born! and when he died of what is called a broken heart, which happened a few months afterwards, became indebted to the charity of a bookseller for a grave; not to be traced now, because then no otherwise to be distinguished, than by the freshness of the turf, borrowed from the next common to cover it." Mr. T. Davies the bookseller, in the character of Mr. Pulteney, expresses himself concerning the treatment of Mr. Amhurst in the following terms: "But if the earl of Bath had his list of pensioners, how comes it that Amhurst was forgotten? The fate of this poor man is singular: He was the able associate of Bolingbroke and Pulteney, in writing the celebrated weekly paper called *The Craftsman*. His abilities were unquestionable: he had almost as much wit, learning, and various knowledge, as his two partners: and when those great masters chose not to appear in public themselves, he supplied their places so well, that his essays were often ascribed to them. Amhurst survived the downfall of Walpole's power, and had
reason

reason to expect a reward for his labours. If we excuse Bollingbroke, who had only saved the shipwreck of his fortunes, we shall be at a loss to justify Pulteney, who could with ease have given this man a comfortable income. The utmost of his generosity to Amhurst, that I ever heard of, was a hogthead of claret! He died, it is supposed, of a broken heart, and was buried at the charge of his honest printer, Richard Francklin [z]. Mr. Amhurst was probably one of those imprudent and extravagant men, whose irregularities, in spite of their talents, bring them at length into general disesteem and neglect. But this does not excuse the conduct of his employers. His want of purity in morals (if that was his real character) was no objection to their connexion with him, when he could serve their purpose. And they ought to have so far provided for him, as to have placed him above necessity during the remainder of his days. The ingratitude of the great to the ingenious persons whom they make use of as the instruments of their ambition, should furnish an instruction to men of abilities in future times; and engage them to build their happiness on the foundation of their own personal integrity, discretion, and virtue.

AMICONI (GIACOMO), a venetian painter, came to England in 1729. At first he painted history, but afterwards did portraits whole lengths. In 1736, he accompanied Farinelli the singer to Paris, and returned with him the same year. He married an italian singer, and went back to his own country in 1739, but at last went to Spain, where he was appointed painter to the king, and died at Madrid, Sept. 1752 [A]. Amiconi found employment here in England as a portrait and also as a history painter. In the former capacity it was the fashion among the friends of the opera and the musical connoisseurs to sit to him; in the latter he exercised his talent in the painting of halls and stair-cases; and this, notwithstanding that Kent, who, because he was a bad painter himself, had, as an architect, in his construction of stair-cases driven that kind of painting out of the kingdom. Amiconi painted the stair-case of Powis-house in Ormond-street with the story of Judith and Holofernes, in three compartments; and the hall in the house at More-park in Hertfordshire, with that of Jupiter and Io. Of this house the following is a brief history: In 1617 it was granted by the crown to the earl of Bedford, and he by a deed, declaring the uses of a fine, limited the inheritance thereof to himself for life, remainder to Lucy his wife and her heirs [B]. This Lucy was the famous countess of Bedford, celebrated by sir Toby Matthews, Dr. Donne, and other writers of those times; and she,

[z] Lord Chesterfield's characters reviewed, p. 42. 44. Francklin was the publisher of all Mr. Amhurst's works.— See also Biogr. Britans.

[A] WALPOLE.

[B] See Chauncy's Historical Antiquities of Hertfordshire, p. 479.

it is said, laid out the gardens in such a manner, as induced ~~for~~ William Temple, in his Essay on Gardening, to say it was the perfectest figure of a garden he ever saw. Many years after the decease of the countess of Bedford, the duke of Ormond became the owner of More-park; and, after his attainder, Mr. Stiles; who employed Amiconi to paint the hall: the succeeding proprietor of this mansion was lord Anson, and after him, sir Laurence Dundas. The fondness of sir William Temple for this place, induced him to give the name of it to his seat near Farnham in Surry. Hence has arisen a mistaken notion that the More-park, mentioned in his Essay on Gardening, was in Surry.

AMMAN (PAUL), of Breslau, was member of the Academy des Curieux de la Nature, and professor in medicine at Leipzig. He died in 1690. We have of him: 1. *Enumeratio plantarum horti Lipsiensis*, Lipsiæ, 1675, 8vo. 2. *Character plantarum*, 1676, 12mo. 3. *Hortus Bosianus quoad exotica descriptus*, 1686, 4to. &c.

AMMAN (JOHN CONRAD), a swiss physician of the last century, died at Amsterdam, applied himself particularly to the teaching of those to speak who were born deaf. He acquired great reputation for this talent both in France and Holland, as well as in his own country. He published the method he had employed, in two small tracts, which are curious and much sought after: one under the title of *Surdus Loquens*, Harlemii, 1692, 8vo. the other, *De Loquela*, Amst. 1700, 12mo.

AMMANATI (BARTHOLOMEW), a celebrated sculptor and architect, born at Florence in 1511, died in 1586, or, according to the *Dictionnaire des Artistes*, in 1592, was employed in his own country upon many considerable edifices, in which he gave shining proofs of his talents. The porticoes of the court of the palace Pitti are by him, as well as the bridge of the Trinity, one of the finest structures that have been raised since the revival of the arts. Several of his works are likewise seen at Rome, as the façade of the roman college, the palace Ruspoli on the Corso, and others. This architect composed a large work, intituled, *La Cita*, comprising designs for all the public edifices necessary to a great city. This book, after having passed successively through several hands, was presented some time in the last century to prince Ferdinand of Tuscany, and it is not now known what is become of it. Ammanati had the good fortune to find in an amiable wife a similar taste with his own for the belles-lettres. This lady wrote several italian poems, much esteemed, which were printed at Florence in 1560.

AMMANATI (LAURA BATTIFERRI), an italian lady of distinguished genius and learning, was the daughter of John Antony Battiferri, and was born at Urbino in 1513. She married Bartholomew Ammanati, the above-mentioned celebrated architect; spent her whole life in the study of philosophy and polite literature,

ture, and is esteemed one of the best italian poets of the xvith century. The principal merit of her poems consists in a noble elevation, their being filled with excellent morals, and their breathing a spirit of piety. The academy of Intrinati, at Sienna, chose her one of their members. She died in November 1589, at 76 years of age.

AMMIANUS (MARCELINUS), a Grecian, a soldier, as he calls himself, and an historian; was born at Antioch, and flourished under Constantius and the preceding emperors, as late as Theodosius. He served under Julian in the east, and wrote in latin an interesting history from the reign of Nerva to the death of Valens, in 31 books, of which 18 only remain. Though a pagan, he speaks with candour and moderation of the christian religion, and even praises it; his hero is the emperor Julian. The best edition of his history is that of Gronovius, in 1693. Ammianus died about the year 390.

AMMIRATO, or AMMIRATI (Scipio), an eminent historian, born at Lucca, in the kingdom of Naples, the 27th of September 1531. He studied first at Poggiardo, afterwards at Brundisium; and, in 1547, he went to Naples, in order to go through a course of civil law. When he was at Barri with his father, he was deputed by that city to manage some affairs at Naples, which he executed with great success. Some time after, he determined to enter into the church, and was accordingly ordained by the bishop of Lucca, who conceived so high an esteem for him, as to give him a canonry in his church; but not meeting afterwards with the preferment he expected, he formed a design of going to Venice, and entering into the service of some ambassador, in order to see the several courts of Europe. Alexander Contarini however dissuaded him from this resolution of travelling, and engaged him to continue with him at Venice; where he had an opportunity of contracting a friendship with many learned men [c]. But fortune, which had been hitherto very unfavourable to him, would not permit him to continue long in that ease which he enjoyed with his patron: the wife of the latter, who used to take great pleasure in Ammirato's conversation, having sent him a present as a token of her friendship, some ill-natured persons went to the husband, and represented this civility of the lady in such a light, as was sufficient to excite the resentment of a jealous husband. Ammirato was obliged immediately to fly, in order to save his life. He returned to Lucca, and his father being then at Barri, he went thither to him, but met with a very cool reception; the old gentleman being extremely angry to find him in no probable way

[c] Mem. pour servir à l'histoire des hommes illustres, tom. iv.

of making a fortune, because he had neglected the study of the law, with which he reproached him very frequently.

Marcellus Marcini being chosen pope in 1555, under the name of Marcellus II. Ammirato, who knew that Nicolao Majorano, bishop of Molfetta, a city near Barri, had been formerly a friend of the pope's, persuaded him to go to Rome, and congratulate him upon his election, being in hopes that, by attending the bishop in his journey, he might procure some place under the nephews of that pope: but as they were preparing for this journey, the death of Marcellus put a stop to their intended scheme, and destroyed their hopes: upon which Ammirato retired to a country-seat of his father's, where he applied himself closely to his studies. At last he was determined to return to Naples, in order to engage again in the study of the law, and to take his degrees in it: his relish for this profession was not in the least increased, but he thought the title he might procure would be of advantage to him in some respects. However, he had not been six months at Naples before he grew weary of it, and entered successfully into the service of several noblemen as secretary. Upon his return to Lucca, he was appointed by this city to go and present a petition to pope Pius IV. in their favour, which office he discharged with success. Upon his return to Lucca, he was appointed by the city of Naples to settle there, and write the history of that kingdom: but the cold reception he met with from the governors who had sent for him, soon disgusted him so highly, that he left the city with a resolution to return no more. They repented afterwards of their neglect of him, and used all possible means to bring him back: but he continued inflexible. He went therefore to Rome, where he procured a great many friends; and having travelled over part of Italy, visited Florence, where he resolved to settle, being engaged by the kind reception which the grand duke gave to men of letters. He was appointed to write the history of Florence, and received many instances of that prince's bounty, which he increased after this publication by presenting him with a canonry in the cathedral of Florence. This easy situation now gave him an opportunity of applying himself more vigorously to his studies, and writing the greatest part of the works we have of him [D]. He died at Florence the 30th of January, 1600, in the 69th year of his age.

AMMONIUS

[D] His works are as follow: 1. *Argomenti*, in italian verse, of the cantos of Ariosto's *Orlando Furioso*, which were first published in the edition of that poem at Venice, in 1548, in 4to. 2. *Il Desolione dialogo del poeta*, Naples, 1560, 8vo. 3. *Istorie Fiorentine dopo la fonda-*

zione di Fierenza infino all' anno 1574. Printed at Florence, 1600, in two volumes folio. 4. *Discorsi sopra Cornelio Tacito.* Discourses upon Cornelius Tacitus, Florence, 1598, 4to. 5. *Delle famiglie nobili Napollone.* Part I. at Florence, 1580, in folio; part II. at Florence, 1651, folio. 6. *Dis-*

AMMONIUS (LIVINUS), distinguished himself among the Carthusians of Flanders, not only by the employment of procurator, with which he was honoured in Ghent, his native country, but also by his learning and piety. He was greatly esteemed by Erasmus; who looked upon him as one who had got the better of the prejudices common to those of his profession.

AMMONIUS, surnamed SACEAS, was born in Alexandria, and flourished about the beginning of the third century. He was one of the most celebrated philosophers of his age. He took great pains in reconciling the differences between the Platonists and Peripatetics, in which he gained great reputation. Plotinus and Origen were both his disciples. He died about the year 230.

AMMONIUS, surnamed LITHOTOME, a celebrated surgeon of Alexandria, so called from his inventing the operation of drawing the stone out of the bladder.

AMMONIUS, son of Hermias the peripatetic philosopher, disciple of Proclus, flourished in the sixth century. 1. His work *De differentia vocum*, is found in a greek dictionary published in folio at Venice in 1497, and it is printed along with other ancient grammarians, Leyden, 1739, 2 parts in 4to. 2. *Commentarius in librum Aristotelis de interpretatione*, Græcè, Venice, in 8vo. 1556, is also by this author.

AMMONIUS (ANDREW), a native of Lucca, who came and settled in England. He lived some time in sir Thomas More's house, and afterwards in St. Thomas's college [E], not being in circumstances sufficient to hire or keep a house of his own. There subsisted a strong friendship and close correspondence betwixt him and Erasmus. The advice Erasmus gives him, in regard to pushing his fortune, has much humour in it, and was certainly intended as a satire on the artful methods generally practised by the selfish and ambitious part of mankind: "In the first place, says he, throw off all sense of shame; thrust yourself into every one's business, and elbow out whomsoever you can; neither love nor hate any one; measure every thing by your own advantage; let this be the scope and drift of all your actions. Give nothing but what is to be returned with usury, and be complaisant to every body. Have always two strings to your bow. Feign that you are solicited by many from abroad, and get every thing ready for your departure. Shew letters inviting

6. *Discorsi delle famiglie Paladina et l'Antoglietta*. Florence, 1605, in 4to. 7. *Albero et storia della famiglia de conte Guidi*, coll'aggiunte de Scipione Ammirato Giovane. Florence, 1640 and 1650. 8. *Delle famiglie Fiorentine*, Florence, 1615, folio. 9. *Vescovi de Fiesoli di Volterra, e d'Arezzo*, con l'aggiunta di Scipione Ammirato il Giovane, Florence, 1637, 4to.

10. *Opuscoli varii*, Florence, 1583, in 8vo. 11. *Rime varie*. Printed in a collection of poems by different authors. Venice, 1553, in 8vo. 12. *Poesi Spirituali*. Venice, 1634, in 4to. 13. *Annotazioni sopra la seconde parte de Sonetti di Bernardino Rota fatti in morte di Porzia Capacc sua moglie*. Naples, 1560, in 4to.

[E] Erasmus. *Epist. ii. lib. viii. p. 408.*

you elsewhere, with great promises [F]." Fortune at length began to smile upon Ammonius: he was appointed secretary to Henry VIII. and honoured by pope Leo X. with a public character at the court of this prince; and in all appearance would have soon risen higher, had not death carried him off when he was but of a middle age: he died of the sweating sickness [G], in 1517 [H]. Erasmus thus laments his death: "How many of my old companions have I lost! says he: in the first place, Andrew Ammonius of Lucca: good God! what a sprightly genius! of what a faithful memory! how noble was his soul, how free from envy and every meaness! When his own qualifi-

[F] Principio perfrica frontem nequid usquam pudeat. Deinde omnibus omnium negotiis se misce, protrude quemcumque potes cubito. Neminem nec ames, nec oderis ex animo, sed omnia tuo compendio metiare. Ad hunc scopum omnis vitæ ratio spectet. Ne quid des nisi unde spes lætus; offentare omnibus omnia. Duabus sedeto sellis. Suborna diversos procos qui te ambiant. Minare et appara discessum. Ostende literas quibus magnis pollicitis avocaris. *Erasm. Epist. xlii. lib. viii. p. 414.*

[G] The learned Caius, as quoted by Dr. Freind, gives the following account of the sweating sickness: "It began at first in 1483, in Henry VII's army, upon his landing at Millford-haven, and spread itself in London from the 2^d of September to the end of October. It returned here five times, and always in summer: first in 1485, then in 1506, afterwards in 1517, when it was so violent that it killed in the space of three hours; so that many of the nobility died, and of the vulgar sort, in several towns, half often perished. It appeared the fourth time in 1528, and proved mortal then in the space of six hours; many of the courtiers died of it, and Henry VIII. himself was in danger. In 1529, and only then, it infested the Netherlands and Germany, in which last country it did much mischief, and destroyed many; and particularly was the occasion of interrupting a conference at Marpurg between Luther and Zuinglius about the eucharist. The last return of it with us was in 1551: in Westminster it carried off one hundred and twenty in a day. At Shrewsbury particularly, where our author Caius resided, it broke out in a very furious manner: the description he gives of it is terrible, like the plague at Athens. He very properly calls it a pestilential contagious fever, of one natural day: the sweat itself he reckons only as a symptom or crisis of this fever. The manner of its seizure

was thus: first it affected some particular part, attended with inward heat and burning unquenchable thirst, restlessness, sickness at the stomach and heart (though seldom vomiting), head-ache, delirium, then faintness, and excessive drowsiness; the pulse quick and vehement, and the breath short and labouring. Children, poor and old people, less subject to it. Of others, scarce any escaped the attack, and most died: in that town, where it lasted seven months, perished near a thousand. Even by travelling into France or Flanders they did not escape; and what is stranger, even the Scotch were free, and abroad the English only affected, and foreigners not affected in England. None recovered in less than twenty-four hours. At first the physicians were much puzzled how to treat it: the only cure was to carry on the sweat, which was necessary for a long time; for if stopped, it was dangerous or fatal: the way therefore was to be patient and lie still, and not to take cold. If nature was not strong enough to do it, art should assist her in promoting the sweat by clothes, medicines, wine, &c. The violence of it was over in fifteen hours; but no security till twenty-four hours were past. In some there was a necessity to repeat the sweating; in strong constitutions, twelve times. Great danger to remove out of bed; some who had not sweated enough, fell into very ill fevers. No flesh in all the time; nor drink the first five hours; for in the seventh the distemper increases; about the ninth delirium; sleep to be avoided by all means. It appeared by experience, as the lord Bacon observes, that this disease was rather a surprise of nature, than obstinate to remedies, if it were in time well treated; for when proper care was taken, the patient generally recovered." *Dr. Freind's Hist. Phys. vol. ii. p. 333.*

[H] *Erasm. Ep. vi. p. 104.*

cations,

ications, and the applause of princes, had opened him a way to the greatest affairs, he was suddenly snatched off, before he was forty years of age: the loss of whom I cannot but lament, as often as I reflect how delighted I was with his acquaintance." *Epist. v. lib. 23.*

Ammonius wrote some latin poetical pieces. In the epitome of Gesner's *Bibliotheca*, the following are mentioned: 1. *Scotici conflictus historia*, lib. i. 2. *Bucolica, seu Eclogæ*, lib. i. 3. *De rebus nihili*, lib. i. 4. *Panegyricus quidam*, lib. i. 5. *Epigrammata*, lib. i. 6. *Poemata diversa*.

AMONTONS (WILLIAM), was born in Normandy the last day of August 1663. His father having removed to Paris, William received the first part of his education in this city. He was in the third form of the latin school, when, after a considerable illness, he contracted such a deafness as obliged him to renounce almost all conversation with mankind. In this situation he began to think of employing himself in the invention of machines: he applied therefore to the study of geometry; and it is said, that he would not try any remedy to cure his deafness, either because he thought it incurable, or because it increased his attention. He studied also the arts of drawing, of surveying lands, and of building; and in a short time he endeavoured to acquire a knowledge of those more sublime laws which regulate the universe. He studied with great care the nature of barometers and thermometers; and, in 1687, he presented a new hygroscope to the royal academy of sciences, which was very much approved. He communicated to Hubin, a famous enameller, some thoughts he had conceived, concerning new barometers and thermometers; but Hubin had prevented him in some of his thoughts, and did not much regard the rest, till he made a voyage into England, where the same thoughts were mentioned to him by some fellows of the royal society [1]. Amontons found out a method to acquaint people at a great distance, in a very little time, with whatever one pleased. The method was as follows: Let there be people placed in several stations, at such a distance from one another, that by the help of a telescope a man in one station may see a signal made in the next before him; he must immediately make the same signal, that it may be seen by persons in the station next after him, who is to communicate it to those in the following station; and so on. These signals may be as letters of the alphabet, or as a cypher, understood only by the two persons who are in the distant places, and not by those who make the signals. The person in the second station making the signal to the person in the third the very moment he sees it in the first, the news may be carried to the greatest distance in as little time as

[1] Fontenelle, *Hist. et Mém. de l'Acad. des Sciences*, 1705. p. 191.

is necessary to make the signals in the first station. The distance of the several stations, which must be as few as possible, is measured by the reach of a telescope. Amontons tried this method in a small tract of land, before several persons of the highest rank at the court of France [κ]. In 1695, he published a book intitled, *Remarques et experiences physiques sur la construction d'une nouvelle clepsydre, sur les barometres, thermometres, et hygrometres*; and this is the only book he wrote, besides the pieces which we have of him in the *Journal des Sçavans*. Though the hour-glasses made with water, so much in use amongst the ancients, be entirely laid aside, because the clocks and watches are much more useful, yet Amontons took a great deal of pains in making his new hour-glass, in hopes that it might serve at sea, as being made in such a manner, that the most violent motion could not alter its regularity; whereas a great agitation infallibly disorders a clock or watch. When the royal academy was new regulated in 1699, Amontons was admitted a member of it, and read there his *New Theory of Friction*, in which he happily cleared up a very important part of mechanics. He had a particular genius for making experiments: his notions were delicate and just: he knew how to prevent the inconveniences of his new inventions, and had a wonderful skill in executing them. He enjoyed a perfect health; and, as he led a regular life, was not subject to the least infirmity; but was suddenly seized with an inflammation in his bowels, which soon mortifying, occasioned his death, upon the 11th of October 1705, aged 42.

AMORY (THOMAS), [L] a dissenting minister of considerable note, was the son of a grocer at Taunton in Somersetshire, where he was born Jan. 28, 1701; and at that place acquired his classical learning, under the care of Mr. Chadwick. From Taunton he was removed to Exeter, that he might be instructed in the french language by Mr. Majendie, a refugee minister in that city. After young Amory had obtained the knowledge of the french language, he returned to Mr. Chadwick, where he had for his school-fellow Mr. Micaiah Towgood, the ablest advocate among the dissenters in the points of controversy which occasion their separation from the church of England. At lady-day 1717, they were both put under the academical instruction of Mr. Stephen James, and Mr. Henry Grove, who during the reign of queen Anne had been joint tutors at Taunton for bringing up young persons to the ministry; but upon the passing of the schism bill, had desisted from that employment, till

[κ] Here we see the original discovery of the telegraph, used to so much advantage by the French in the war against the combined powers of Europe, in 1793, 1794, 1795, &c.

[L] Biogr. Brit.

George I. was well established in the throne. Under these preceptors, Mr. Amory went through the usual preparatory learning; and in the summer of 1722 was approved of as a candidate for the ministry [M]. Being desirous of improvement, he removed, in the November following, to London, and attended a course of experimental philosophy, under Mr. John Eames. Upon his return to Taunton, he preached alternately at several places in the neighbourhood; till, upon Mr. James's death in 1724 or 1725, and Mr. Grove's being appointed to succeed him as pastor of the congregation at Fullwood, Mr. Amory was fixed as a stated assistant preacher to Mr. Datch of Hull Bishops; beside which, he had one monthly turn at Lambrook near South Petherton, and another at West Hatch, four miles from Taunton. At the same time, he was requested by his uncle, Mr. Grove, to take a part in the instruction of the pupils, in the room of Mr. James; with which request he complied. The business assigned him he discharged with great ability and diligence; being well qualified for it by his profound acquaintance with the greek and roman languages, his correct taste in the classics, and by his thorough knowledge of the best and latest improvements in sound philosophy. In 1730, he was ordained at Paul's meeting in Taunton, and from this time was united, in the congregation at Taunton, with Mr. Batsen; but that gentleman keeping the whole salary to himself, several of the principal persons in the society were so displeased with him, that, early in the spring of 1732, they agreed to build another meeting-house, and to choose Mr. Amory for their pastor. In the beginning of 1738, on the death of Mr. Grove, he became chief tutor in the academy at Taunton, and conducted the business of it with the same abilities, and the same candid and enlarged views, which had been displayed by that eminent man. He had the advantage of the lectures and experience of his excellent uncle, added to his own: and was animated by an equal spirit of integrity and zeal, and no less desire of cultivating and improving every intellectual and moral qualification in the young persons committed to his charge. Many pupils were formed under him, of great worth and distinguished improvements in literature. In 1741, he married a daughter of Mr. Baker, a

[M] When young men, among the dissenters, have passed through, or nearly finished their academical course, they undergo an examination either of the trustees and tutors of the seminaries in which they have been educated, or of some other ministers fixed upon for that purpose. Upon these occasions, they usually deliver a sermon, maintain a thesis, and submit to such exercises besides as are thought needful and

proper. If their qualifications and moral characters be approved of, they receive a testimonial signifying that approbation, accompanied with a recommendation of them to those societies among whom they may be called to officiate. This method of proceeding may be considered as answering, in a great measure, to the conferring of deacon's orders in the church of England.

dissenting

dissenting minister in Southwark; an excellent lady, who survived him, and with whom he lived in the greatest affection and harmony. By this lady he had several children, four of whom survived him. During his residence in Taunton he was held in the greatest esteem, not only by his own society, but by all the neighbouring congregations and ministers; and even those who differed the most from him in private opinions, could not avoid paying a tribute of respect to the integrity and excellence of his character. He was much respected, likewise, by the gentlemen and clergy of the established church; was particularly honoured, when very young, with the friendship of Mrs. Rowe, and kept up a correspondence with her by letters. One instance of the respect entertained for him, and of his own liberal and honourable conduct, cannot be omitted. When some of the principal persons of the baptist society in Taunton, owing to the disgust they had received at their then pastor, would have deserted him, and communicated to Mr. Amory their intention of becoming his stated hearers, he generously dissuaded them from the execution of their design, as a step which would prove highly injurious to the reputation, members, and interest of the congregation they intended to leave. Mr. Amory was so happy with his people at Taunton, and so generally respected and beloved both in the town and the neighbourhood, that, perhaps, it may be deemed strange that he should be induced to quit his situation. This, however, he did, in October 1759, at which time he removed to London, to be afternoon preacher to the society in the Old Jewry, belonging to Dr. Samuel Chandler. But the grand motive, besides the hope of more extensive usefulness, seems to have been, that he might advantageously dispose of his children, in which respect he succeeded. It must, indeed, be acknowledged, that he did not, in the metropolis, meet with all that acceptance and popularity, as a preacher, to which he was entitled by his real merit. His delivery was clear and distinct, and his discourses excellent; but his voice was not powerful enough to rouse the bulk of mankind, who are struck with noise and parade: and his sermons, though practical, serious, and affecting to the attentive hearer, were rather too close, judicious and philosophical for the common run of congregations. To this it must be added, that the liberality of his sentiments was not calculated for the vulgar; who are, for the most part, devoted to bigots and enthusiasts. But Mr. Amory had, what he valued much more, the attention and regard of the intelligent and rational dissenters; he enjoyed a general respect; and he received every mark of distinction which is usually paid, in London, to the most eminent ministers of the presbyterian denomination. In 1767, he was chosen one of the trustees to the charities of Dr. Daniel Williams. In 1768, the university of Edinburgh

burgh conferred upon him, by diploma, the degree of D. D. and in the same year he was elected one of the six Tuesday lecturers at Salter's Hall, in the room of Dr. Jabez Earle deceased. It ought to have been mentioned, that previous to these last events, he was chosen, at the death of Dr. Chandler, in 1766, a pastor of the society at the Old Jewry; and the rev. Mr. White, from Leeds in Yorkshire, was soon united with him as joint pastor. In this situation Dr. Amory continued till his decease. In 1770, he became morning-preacher at Newington Green, and colleague with the rev. Dr. Richard Price. When the dissenting ministers, in 1772, formed a design of endeavouring to procure an enlargement of the toleration act, Dr. Amory was one of the committee appointed for that purpose; and none could be more zealous for the prosecution of the scheme; none could be less diverted from it by political considerations, or artificial reasonings. He thought that the petition to parliament was right in itself; that it was founded on the principles of natural justice, and of true christianity; and, therefore, he was for having it urged with a manly vigour and fortitude [N]. Dr. Amory had the felicity of having his usefulness, and his capacity for public service, continued nearly to the last. June 16th, 1774, he was seized with a sudden disorder which left him nearly in a state of insensibility till his death, which happened on the 24th of that month, and in the 74th year of his age. He was interred in Bunhill Fields, on the 5th of July; and his funeral was attended by a respectable number of ministers and gentlemen. The discourse, on the occasion of his death, was preached in the Old Jewry, on the 10th of the same month, by the rev. Dr. Roger Flexman of Rotherhithe, who had been connected with him in an intimate friendship for more than 40 years; which friendship, Dr. Flexman assures us, had never once been interrupted by distaste, or darkened with a frown.

Dr. Amory's character was excellent in every view. It seems, says Dr. Kippis, to have been formed upon that of his uncle, Mr. Grove; with whom he had been closely connected from his infancy, and his connection with whom he considered as the principal felicity of his life. His piety was equally rational and fervent. It was founded on the most enlarged sentiments concerning the divine providence and government; and was, therefore, displayed in a spirit of cheerful devotion, love, and confidence.

[N] Dr. Amory had from his youth been averse to every degree of imposition upon the consciences of men. He totally disapproved of subscriptions to human formulas. The requisition of them by the church of England was one of the principal reasons of his separating from her. Though by the terms of the toleration act, he was

required to subscribe a great number of doctrinal articles, he had not submitted to the doing of it, and was determined never to do so. Hence he was naturally solicitous that himself and his brethren should obtain a legal exemption from the penalties to which they were subject for their non-compliance.

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It was a principle that influenced his whole behaviour; a principle which rendered him strictly virtuous in every respect, and peculiarly amiable in all the relations of life. None could excel him as a husband, a father, a master, and a friend. He was distinguished for his general benevolence and humanity; and as a companion he was remarkably pleasing and engaging. He abounded with a number of short stories, drawn from an extensive knowledge of books and men, which, while they were entertaining, were calculated and designed to convey instruction. In short, taking him in the whole of his private character, he was allowed by his intimate acquaintance to have been one of the worthiest men they had ever known.

In his public character, as a teacher of religion, Dr. Amory was greatly respectable. The devotional part of worship was conducted by him with admirable propriety, seriousness, and fervour. His sermons were close, accurate, solid, and affectionate. The topics he chiefly insisted upon were the perfections and providence of God; the veneration, love, trust, and obedience we should ever exercise towards him; the evidences of a future state; the truth and excellency of the gospel; the great duties of the christian life; the account we must give hereafter; and the important consequences of that account. He never devoted the pulpit to trifling subjects. If any thing disputable was ever introduced by him, it was to expose the doctrines of rigid calvinism; which he much disapproved, as giving very narrow and unworthy ideas of the supreme mind. His sentiments, with regard to both natural and revealed religion, nearly agreed with those of Dr. Samuel Clarke, and of the eminent divines who were coadjutors with that great man. Dr. Amory did not, therefore, fall in with the socinian principles, which, of late, have been so warmly defended: neither did he reject the natural evidences of a life to come, or the notion of a separate state, as several ingenious moderns have done. How far his general system of opinions was right, we pretend not to determine; our business being only, as historians, to relate the matter of fact. Whatever his sentiments were, he maintained them with the utmost candour, and retained the sincerest regard for those who differed from him. As to his learning, it was solid, judicious, and extensive. He was well acquainted with every part of theology, and diligently studied the holy scriptures. He was, likewise, much conversant with ethics, natural and experimental philosophy, and the best ancients, especially their moral writings. Nor was he above amusing himself with history, books of travels, poetry, and other entertaining species of composition. But his general application was to those more serious and important parts of study, that were immediately suited to his profession. This will appear from his works; the account of which, as given by

I

Dr.

Dr. Flexman, at the end of his funeral sermon for Dr. Amory (together with an addition or two by Dr. Kippis, to render it more complete), may be seen at large in the *Biographia Britannica*, vol. i. p. 178.

AMORY (THOMAS), Esq. This gentleman was the son of counsellor Amory, who attended king William in Ireland, and was appointed secretary for the forfeited estates in that kingdom, where he was possessed of a very extensive property in the county of Clare. Our author was not born in Ireland, as it has been suggested. It has been conjectured that he was bred to some branch of the profession of physic. Whether, says a person who appears to have known him, he ever followed that or any other profession I have not heard. When I knew him (i. e. about 1757) he lived in a very recluse way on a small fortune, and his residence was in Orchard street, Westminster [O]. At that time also he had a country lodging for occasional retirement in the summer, at Belfont, near Hounslow. He had then a wife, who bore a very respectable character, and by whom he had a son, who practised many years as a physician in the north of England [P].

On the same authority we are told, that he was a man of a very peculiar look and aspect, though at the same time he bore quite the appearance of a gentleman. He read much, and scarce ever stirred abroad, but like a bat in the dusk of the evening, and then he would take his usual walk; but seemed always to be ruminating on speculative subjects, even when passing along the most crowded streets.

From the many strong marks of genius as well as whimsical peculiarities to be found in his writings, it would be very acceptable to the public to have a more particular account of him and his works. Of the latter we shall endeavour to collect what is at present known.

In the year 1751, on the publication of lord Orrery's remarks on the life and writings of Dr. Swift, the following advertisement appeared in the *Whitehall Evening Post*, Dec. 12, 1751; but we have not been able to discover that the pamphlet was ever printed:

“ Soon will be published,

“ A letter to lord Orrery, in answer to what his lordship says in his late remarks in praise of Swift's sermon on the trinity;

[O] Dr. Amory says his father lived at Millbank, and rented a house some time at Belfont.

[P] This gentleman, Dr. Robert Amory, went and settled at Wakefield, where he practised physic above 27 years. He

has three sons: Robert, a cripple from an injury received in the action under lord Rodney, on the 12th of April; the second a lieutenant in the 7th; and the third an ensign in the 57th. Dr. Amory's letter in the *St. James's Chronicle*, Nov. 21, 1788.

being

being an attempt to vindicate the divinity of God, the father almighty; and to convince his lordship, if he has a mind open to conviction, that the tritheistic discourse preached by the dean of St. Patrick's, is so far from being that masterpiece my lord Orrery calls it, that it is in reality the most senseless and despicable performance that ever was produced by orthodoxy to corrupt the divine religion of the blessed Jesus. By Thomas Amory, esq."

In 1755, he published "Memoirs, containing the lives of several ladies of Great Britain. A history of antiquities, productions of nature, and monuments of art. Observations on the christian religion, as professed by the established church and dissenters of every denomination. Remarks on the writings of the greatest english divines: and a review of the works of the writers called infidels, from lord Herbert of Cherbury to the late lord viscount Bolingbroke. With a variety of disquisitions and opinions relative to criticism and manners; and many extraordinary actions. In several letters." 8vo.

The characters of the ladies celebrated in this work, are singular and extraordinary. They are not only beautiful, learned, ingenious, and religious, but they are all zealous unitarians in a very high degree; as is the author himself. At the end of the history of these memoirs, he promised a continuation of them, which was to contain what the public would then have received with great satisfaction, and certainly would still, should the MSS luckily remain in being. His words are as follow:

"N. B. In an appendix to the second volume of this work, the reader will find an account of two very extraordinary persons, dean Swift, and Mrs. Constantia Grierfon, of Dublin.

"As to the dean, we have four histories of him, lately published: to wit, by lord Orrery, the Observer on lord Orrery [Q], Dean Swift, esq. and Mrs. Pilkington; but after all the man is not described. The ingenious female writer comes nearest to his character, so far as she relates; but her relation is an imperfect piece. My lord and the remarker on his lordship have given us mere critiques on his writings, and not so satisfactory as one could wish. They are not painters. And as to Mr. Swift, the dean's cousin, his essay is an odd kind of history of the doctor's family, and vindication of the dean's high birth, pride and proceedings. His true character is not attempted by this writer. He says it never can be drawn up with any degree of accuracy, so exceedingly strange, various, and perplexed it was; and yet the materials are to be gathered from his writings. All this I deny. I think I can draw his character; not from his writings, but from my own near observations on the man. I knew him well, though I never was within-side of his house; because I

[Q] Dr. Delany.

could

could not flatter, cringe, or meanly humour the extravagancies of any man. I am sure I knew him better than any of those friends he entertained twice a week at the deanery, Stella excepted. I had him often to myself in his rides and walks, and have studied his soul when he little thought what I was about. As I lodged for a year within a few doors of him, I knew his times of going out to a minute, and generally nicked the opportunity. He was fond of company upon these occasions; and glad to have any rational person to talk to: for, whatever was the meaning of it, he rarely had any of his friends attending him at his exercises. One servant only and no companion he had with him, as often as I have met him, or came up with him. What gave me the easier access to him, was my being tolerably well acquainted with our politics and history, and knowing many places, things, people and parties, civil and religious, of his beloved England. Upon this account he was glad I joined him. We talked generally of factions and religion, states and revolutions, leaders and parties. Sometimes we had other subjects. Who I was he never knew; nor did I seem to know he was the dean for a long time; not till one Sunday evening that his verger put me into his seat at St. Patrick's prayers, without my knowing the doctor sat there. Then I was obliged to recognize the great man, and seemed in a very great surprise. This pretended ignorance of mine as to the person of the dean had given me an opportunity of discoursing more freely with, and of receiving more information from the doctor than otherwise I could have enjoyed. The dean was proud beyond all other mortals I have seen, and quite another man when he was known.

"This may seem strange to many; but it must be to those who are not acquainted with me. I was so far from having a vanity to be known to Dr. Swift, or to be seen among the fortunate at his house (as I have heard those who met there called), that I am sure it would not have been in the power of any person of consideration to get me there. What I wanted in relation to the dean I had. This was enough for me. I desired no more of him. I was enabled by the means related to know the excellencies and the defects of his understanding; and the picture I have drawn of his mind, you shall see in the appendix aforementioned; with some remarks on his writings, and on the cases of Vanessa and Stella.

"As to Mrs. Grierfon, Mr. Ballard's account of her in his memoirs of some english ladies, lately published, is not worth a rush. He knew nothing of her; and the imperfect relation he got from Mrs. Barber is next to nothing. I was intimately acquainted with Mrs. Grierfon, and have passed a hundred afternoons with her in literary conversations in her own parlour. Therefore it is in my power to give a very particular and exact
account

account of this extraordinary woman. In the appendix you shall have it."

These promised accounts, however pleasing they would be to every reader, have not yet appeared.

The monthly reviewers of the time having given an account of this work unsatisfactory to the author, he published (for there can be little doubt but he was the author) a pamphlet intitled, "A letter to the reviewers, occasioned by their account of a book called *Memoirs*. By a lady." 8vo. 1755. This lady signs herself Maria de Large; and subjoined are some remarks signed Anna Maria Cornwallis.

In 1756 he published the first volume of "The life of John Bunce, esq. containing various observations and reflections made in several parts of the world; and many extraordinary relations," 8vo. which may be considered in some measure as a supplement to the *Memoirs*; and in 1766 appeared the second volume. Both parts exhibit the same beauties, the same blemishes, and the same eccentricities. It has been thought, that in the character and adventures of Mr. Bunce, the author intended to sketch his own picture; and perhaps there may be some truth in the conjecture. Both the *Memoirs* and *Life* have been reprinted in 12mo. the former in two volumes, the latter in four.

Dr. Amory, in the letter already quoted, says, that his father never had but one wife; when young, was a very handsome man; at present will not see any company, nor ever comes out of his room; and that he has published many political and religious tracts, poems, and songs.

Counsellor Amory, the grandfather of the doctor, and father of our author, was the youngest brother of Amory, or Damer, the miser, whom Pope calls the wealthy and the wife; from whom came lord Milton, &c. He married the daughter of Fitz Maurice, earl of Kerry; sir William Petty, another daughter; and the grandfather of the duke of Leinster, a third. He died at the age of 97, in the year 1789.

AMOUR (WILLIAM DE ST.), a famous doctor of the Sorbonne, and canon of Beauvais, was born at St. Amour, in Franche Comté, and vigorously defended the rights of the university of Paris, who sent him to Rome for that purpose. His book on the Perils of the latter Times was condemned by Alexander IV. He was even banished to St. Amour; but after the death of that pope, returned to Paris, and was received there with applause. He wrote several other works besides that already mentioned, and died Sept. 13, 1272.

AMOUR (LEWIS GOURIN DE ST.), a famous doctor of the Sorbonne, and rector of the university of Paris, was sent to Rome to defend the cause of the advocates for Jansenius. He was excluded the Sorbonne for not signing M. Arnauld's condemnation,

demnation, and died on the 15th of November, 1687. His journal was printed in 1662, in folio.

AMPHILOCHIIUS, bishop of Iconium, in the fourth century, was the friend of St. Gregory Nazianzen and St. Basil. He assisted at the first general council of Constantinople in 381, and presided at the council of Sidæ. Amphilocheius, observing that the emperor Theodosius encouraged the arians, went to his palace, and approaching Arcadius, his son, caressed him as if he had been an infant, but did not treat him with the customary respect. Theodosius, enraged at an affront offered to himself in the person of his son, ordered the bishop to be thrust out of the palace, when, turning to Theodosius, he cried, My lord, you cannot bear that your son should be injured, and are displeased at those who do not treat him with respect; can you then doubt, that the God of the universe also abhors those who blaspheme his son? Theodosius, upon this, called back the bishop, begged his pardon, and soon after published severe laws against the assemblies of the arians. St. Amphilocheius died about the year 394.

AMPSINGIUS (JOHN ASSUERUS), professor in medicine in the university of Rostock, at the beginning of the 17th century, is author of several works on subjects in his practice. 1. *Disputatio de calculo*, 1617, 4to. 2. *De morborum differentiis liber*, 4to. 1619, and 1623, 8vo. 3. *De dolore capitis disputatio*, 1618, 4to.

AMSDORF (NICHOLAS), a follower of Luther; and wrote in a spirited manner against the catholic absurdities and the pope, for which he is copiously abused by the zealots of the romish communion. He was made bishop of Naumburg. This prelate asserted, among other things, that good works were pernicious to salvation, when we rest too much upon them. He died at Magdeburg in 1541. A sect was formed upon his notions, who were called Amstdorfians.

AMY (N.), advocate in the parliament of Aix, died in 1760; is known by some works in natural science: 1. *Observations experimentales sur les eaux des rivières de Seine, de Marne, &c.* 1749, 12mo. 2. *Nouvelles fontaines filtrantes*, 1757, 12mo. 3. *Reflexions sur les vaisseaux de cuivre, de plomb, et d'étain*, 1757, 12mo. &c. His works discover the author to have been a great friend to mankind, employing his knowledge in the investigation of whatever may prove useful or noxious to his fellow-creatures.

AMYOT (JAMES), bishop of Auxerre and great almoner of France, was born of an obscure family at Melun, the 30th of October 1514; and studied philosophy at Paris, in the college of cardinal le Moine. He was naturally dull and heavy; but diligence and application made amends for these natural defects.

Having taken the degree of master of arts at nineteen, he pursued his studies under the royal professors established by Francis I. viz. James Tufen, who explained the greek poets; Peter Dones, professor of rhetoric; and Oronce Finé, professor of mathematics. He left Paris at the age of twenty-three, and went to Bourges with the sieur Colin, who had the abbey of St. Ambrose in that city. At the recommendation of this abbot, a secretary of state took Amyot into his house, to be tutor to his children. The great improvements they made under his direction induced the secretary to recommend him to the princess Margaret duchess of Berry, only sister of Francis I. and by means of this recommendation Amyot was made public professor of greek and latin in the university of Bourges: he read two lectures a day for ten years; a latin lecture in the morning, and a greek one in the afternoon. It was during this time he translated into french the Amours of Theagenes and Chariclea, with which Francis I. was so pleased, that he conferred upon him the abbey of Bellosane. The death of this prince happening soon after, Amyot thought it would be better to try his fortune elsewhere, than to expect any preferment at the court of France; he therefore accompanied Morvillier to Venice, on his embassy from Henry II. to that republic. When Morvillier was recalled from his embassy, Amyot would not repass the Alps with him; choosing rather to go to Rome, where he was kindly received by the bishop of Mirepoix, at whose house he lived two years. It was here that, looking over the manuscripts of the Vatican, he discovered that Heliodorus, bishop of Tricca, was the author of the Amours of Theagenes; and finding also a manuscript more correct and complete than that which he had translated, he was enabled to give a better edition of this work. His labours, however, in this way, did not engage him so as to divert him from pushing his fortune: he insinuated himself so far into the favour of cardinal de Tournon, that his eminence recommended him to the king, to be preceptor to his two younger sons. While he was in this employment he finished his translation of Plutarch's Lives, which he dedicated to the king; and afterwards undertook that of Plutarch's Morals, which he finished in the reign of Charles IX. and dedicated to that prince. Charles conferred upon him the abbey of St. Cornelius de Compeigne, and made him great almoner of France and bishop of Auxerre; and the place of great almoner and that of curator of the university of Paris happening to be vacant at the same time, he was also invested in both these employments, of which Thuanus greatly complains [a]. Henry III. perhaps would have yielded to the pressing solicitations of the bishop of St. Flour, who had

[a.] Vit. sua, lib. v.

attended him on his journey into Poland, and made great interest for the post of great almoner; but the duchess of Savoy, the king's aunt, recommended Amyot so earnestly to him, when he passed through Turin, on his return from Poland, that he was not only continued in his employment, but a new honour was added to it for his sake: for when Henry III. named Amyot commander of the order of the holy ghost, he decreed at the same time, as a mark of respect to him, that all the great almoners of France should be of course commanders of that order. Amyot did not neglect his studies in the midst of his honours, but revised all his translations with great care, compared them with the greek text, and altered many passages: he designed to give a more complete edition of them, with the various readings of divers manuscripts, but died before he had finished that work. He died the 6th of February, 1593, in the 79th year of his age.

AMYRAUT (MOSES), an eminent french divine, was born in September 1596, at Bourgueil, a small town of Touraine, of an ancient family originally from Orleans. Having gone through his course of philosophy, he was sent to Poitiers, to read law; to which he applied himself with great assiduity, and is said to have spent fourteen hours a day in that study. At the end of his first year, he took the degree of licentiate: but Mr. Bouchereau, minister of Saumur, advising him to study divinity, and the reading of Calvin's Institutions having strongly inclined him to follow this advice, he acquainted his father that he earnestly desired to be a clergyman, and obtained his assent, though not without difficulty. He went to study at Saumur, where he continued a considerable time as student of divinity. Upon his admission into orders, he was presented to the church of St. Agnau, in the country of Mayne; where after having lived eighteen months, he was invited to Saumur, to succeed Mr. Dailé, appointed minister of Charenton. About the same time that the church of Saumur desired him for their minister, the academic council fixed upon him for professor of divinity. His admission to the professorship, with his previous examination, and his inaugural thesis *De sacerdotio Christi*, redounded much to his reputation.

In 1631, he was sent deputy to the national council at Charenton; and by this assembly was appointed to address the king, and lay before his majesty their complaints concerning the infraction of the edicts: he was particularly charged not to deliver his speech upon his knees, as the deputies of the former national synod had done. He managed this affair with so much address, that he was introduced to the king according to the ancient custom, and in the manner that was agreeable to the assembly: and it was on this occasion that he became acquainted with cardinal

Richelieu, who conceived a great esteem for him [s]. About this time he published a piece, in which he explained the mystery of predestination and grace, according to the hypothesis of Camero, which occasioned a kind of civil war amongst the protestant divines of France [r]. Those who disliked the hypothesis, derided it as a novelty, especially when they saw themselves joined by the great du Moulin, who accused Amyraut of arianism. The authority of this famous divine, to whom the people paid a great respect and veneration on account of the many books of controversy he had published, made so deep an impression in the minds of many ministers, that, though Amyraut had published a piece, wherein he maintained Calvin to have held universal grace; yet many deputies at the national synod of Alençon came charged with instructions against him, and some were even for deposing him. The deputies of the provinces beyond the Loire were the most violent against him; however, the synod, after having heard Amyraut explain his opinion, in several sessions, and answer the objections, honourably acquitted him, and enjoined silence in respect to questions of this nature: but this was not justly observed by either side; for complaints were made against Amyraut, in the national synod of Charenton, for having acted contrary to the regulations concerning that silence; and he, in his turn, complained of infractions of the same nature [u]. The assembly, by an holy amnesty, suppressed these mutual complaints; and having renewed the injunction of silence, sent back Amyraut to his employment, and permitted him to oppose fo-

[s] Cardinal Richelieu imparted to him the design he had formed of re-uniting the two churches. The Jesuit who conferred with Mr. Amyraut upon this subject was father Audebert. Mr. de Villeneuve, lord lieutenant of Saumur, having invited them both to dinner, took care they should confer in private after dinner. It is true Mr. Amyraut protested, that he could not forbear imparting to his colleagues all that should pass between them. The Jesuit told him he was sent by the king and his eminence, to propose an agreement in point of religion: and he declared that the roman catholics were ready to sacrifice to the public tranquillity the invocation of saints, purgatory, and the merit of good works; that they would set bounds to the pope's power, and in case they met with opposition from the court of Rome, they would lay hold on that occasion to create a patriarch; that the laity should be allowed the communion in both kinds; and that they would give up several other points, provided they found in the protestants a sincere desire of peace and union. But he declared, when Mr. Amy-

raut touched upon the doctrines of the eucharist, that no alteration would be admitted there; whereupon the other answered, that then they would come to no agreement. This conference lasted about four hours: the Jesuit required secrecy; but Mr. Amyraut protested, according to the declaration he had made first to Mr. Villeneuve, that he would communicate the whole matter to his colleagues, but that he would be answerable for their prudence and discretion.

[r] Mr. Bayle makes the following reflections on these disputes: "If neither party," says he, "apprehends the opinions they reject to be pernicious, why should they carry on the disputes farther than is consistent with the peace and tranquillity of the public; and not rather desist, as soon as they perceive that they foment divisions in families, or give rise to parties? will not their obstinacy rouse a thousand mischievous passions, that ought to be chained up like so many wild beasts? and woe to the man that makes them get loose!"

[u] Blondel, *Authentic Acts*, p. 36.

reigners

reigners who should attack him, in what manner the synod of Anjou should think proper. This synod allowed him to publish an answer to the three volumes of Spanhemius upon universal grace, which occasioned the writing of several others.

Amyraut, being a man well acquainted with the world, was very entertaining in conversation, which contributed no less than the reputation of his learning to render him esteemed by so many persons of quality, though of opposite principles in religious matters : among those who particularly distinguished him, were the marshals de Brezé and de la Meillieriac, Mr. le Goux de la Berchere, first president of the parliament of Burgundy, and cardinal Mazarin. What gained him the favour of this cardinal was, in all probability, his openly declaring in favour of the obedience due to sovereigns, which proved very advantageous to the court of France during the troubles of the league against cardinal Mazarin, called de la Fronde. In his Apology, published in 1647, in behalf of the protestants, he excuses as well as he can the civil wars of France ; but he declares at the same time, that he by no means intends to justify the taking up of arms against one's lawful sovereign upon any pretence whatsoever ; and that he always looked upon it as more agreeable to the nature of the gospel and the practice of the primitive church, to use no other arms but patience, tears, and prayers. But notwithstanding his attachment to this doctrine, he was not for obeying in matters of conscience, which plainly appeared when the seneschal of Saumur imparted to him an order from the council of state, enjoining all those of the reformed religion to hang the outside of their houses on Corpus Christi day. The seneschal notified this order to him the eve of this holiday, entreating him at the same time to persuade the protestants to comply with it. To this Amyraut made answer, that, on the contrary, he would go directly and exhort his parishioners against complying with it, as he himself was resolved not to obey such orders : that in all his sermons he had endeavoured to inspire his hearers with obedience and submission to superior powers, but not when their consciences were concerned. Having thus acquainted the seneschal with his resolution, he went from house to house, laying before his parishioners the reasons why he thought they ought not to obey the order of the council. The king's lieutenant, however, not thinking it proper to support the seneschal, no tumult arose on this occasion.

Amyraut was a man of such charity and compassion, that he bestowed on the poor his whole salary during the last ten years of his life, without distinction of catholic or protestant. He died the 8th of February 1664, and was interred with the usual ceremonies of the academy. He left but one son, who was one of the ablest advocates of the parliament of Paris ; but fled to the

Hague after the revocation of the edict of Nantes : he had also a daughter, who died in 1645, a year and a half after she had been married. His works are chiefly theological, and very voluminous. Mr. du Bosc wrote the following distich under Mr. Amyraut's print :

A Mose ad Mosem par Mosi non fuit ullus,
More, ore, et calamo, mirus uterque fuit.

From Moses down to Moses, none
Among the sons of men,
With equal lustre ever shone,
In manners, tongue, and pen.

AMYRUTZES, a peripatetic philosopher, born at Trebizond, lived in the 15th century, and was at first in great esteem at the court of the emperor David, his sovereign, on account of his writing in favour of the Greeks, against the decisions of the council of Florence; but at last, he forfeited, by his apostacy, all the reputation he had gained. He accompanied the emperor David to Constantinople, whither that prince was carried, after the reduction of Trebizond, in 1461; when being seduced by the sultan's promises, he renounced the christian religion, and embraced mahometism, changing his name to that of Mahomet Beg. Mahomet II. honoured him with several employments in the seraglio, and by his order he translated many books of the christians into arabic.

ANACHARSIS, an illustrious scythian philosopher, whose life is written by Diogenes Laertius. He travelled to Athens in the time of Solon, with whom he contracted an intimate friendship; and Solon not only instructed him, but sought all opportunities of doing him honour. Anacharsis was kindly received also for his own sake; and was the only stranger the Athenians had ever incorporated into their city. He had a quick and lively genius, a strong and masterly eloquence; and there was something so determined and resolute in his manner, that those who imitated him were said to speak in the scythian style. He was extremely fond of poetry, and wrote upon certain laws of the Scythians and Greeks. Croesus invited him to Sardis, and offered him money: but the philosopher answered, that he was "come to Greece to learn the laws and manners of that country; that he had no occasion for gold or silver; and that it would suffice for him to return to Scythia a wiser and more intelligent man than he came from thence." After staying long in Greece, he prepared to return home: and, passing through Cyzicum, he found that city celebrating very solemnly the feast of Cybele, and vowed to do the same, if he should get home in safety. Upon his arrival in Scythia, he attempted to change the ancient customs

customs of his country, and to establish those of Greece; which proved extremely disagreeable to the Scythians, and at length destructive to himself. For, entering one day a thick wood, to perform his vow to Cybele as secretly as might be, he was discovered in the midst of the solemnity, and shot dead with an arrow by the king himself. Laertius says, that he was shot by his brother as he was hunting, and expired with these words: "I lived in peace and safety in Greece, whither I went for instruction; and envy has destroyed me here at home [x]" Such is but too often the fate of men, who are zealous to reform the manners and amend the laws and customs of their country.

There are many beautiful apophthegms of this philosopher, preserved by Laertius, Plutarch, and other writers. He used to say, that "the vine produced three sorts of grapes; the first of pleasure, the second of drunkenness, the third of repentance." Struck with the demagogical system of government at Athens, he expressed his surprise, that "in all their public assemblies wise men should debate matters, and fools determine them." He used to compare laws to cobwebs; and to ridicule Solon, who pretended to restrain the passions of men by pieces of writing. He was astonished at the Greeks, for using small glasses at the beginning of their entertainments, and large ones towards the close of them. He often repeated, that every man should labour particularly to make himself master of his tongue and his belly; and he himself practised most rigidly what he thus prescribed to others, being both prudent in conversation, and temperate in diet. An Athenian one day reproaching him with being a Scythian, "True, says he, my country disgraces me; but you, sir, are a disgrace to your country," &c. &c.

ANACREON, a greek poet, born at Teos, a sea port of Ionia. Madam Dacier endeavours to prove from Plato, that he was a kinsman of Solon's, and consequently allied to the Codridæ, the noblest family in Athens; but this is not sufficiently supported. The time when he flourished is uncertain; Eusebius placing it in the 62d, Suidas in the 52d, and Mr. le Fevre in the 72d olympiad. He is said to have been about eighteen years of age, when Harpagus, the general of Cyrus, came with an army against the confederate cities of the Ionians and Æolians. The Milesians immediately submitted themselves; but the Phocæans, when they found themselves unable to withstand the enemy, chose rather to abandon their country than their liberty; and getting a fleet together, transported themselves and families to the coast of France, where, being hospitably received by Nannus the king of the country, they built Marseilles [y]. The Teians soon followed their example; for, Harpagus having made himself mas-

[x] Herodot. lib. 14.

[y] Herodotus.

ter of their walls, they unanimously went on board their ships, and, sailing to Thrace, fixed themselves in the city Abdera. They had not been there long, when the Thracians, jealous of their new neighbours, endeavoured to give them disturbance; and in these conflicts it seems to be, that Anacreon lost those friends whom he celebrates in his epigrams. This poet had certainly a most delicate wit, but was certainly too fond of pleasures, for love and wine had the disposal of all his hours: Ovid himself, though so great a libertine, censures Anacreon for devoting his muse entirely to Bacchus and Venus:

*Quid, nisi cum multo Venerem confundere vino,
Præcipit lyrici Teia musa senis?*

Anacreon left Abdera, and went to the court of Polycrates at Samos, where he was received with great marks of friendship; and it was here he became enamoured with the handsome Bathyllus, whom Horace mentions in the following passage:

*Non aliter Samio dicunt arfisse Bathyllo
Anacreonta Teium,
Qui persæpe cava testudine flevit amorem,
Epod. xiv. ver. 9.*

He is said also to have loved the fair Cleobulus, whom he had like to have killed when a child, in the arms of his nurse, by rudely running against her as he reeled one day through the streets in liquor; and not content with this, he abused the child with scurrilous language [z]. But the nurse wished he might one day commend him as much as he had then abused him, and her wishes were fulfilled; for Cleobulus growing to be a beautiful youth, Anacreon fell in love with him, and wrote several verses in his praise. Ælian has endeavoured to clear Anacreon from the suspicion of entertaining any dishonourable passion for these youths; but the general charge against him in this respect is strong [a]. How long Anacreon continued at Samos is uncertain, but it is probable he remained there during the greatest part of the reign of Polycrates; for Herodotus assures us, that Anacreon was with that prince in his chamber, when he received a message from Orætes governor of Sardis, by whose treachery Polycrates was soon after betrayed and inhumanly crucified [b]. It seems to have been a little before this, that Anacreon left Samos and removed to Athens; having been invited thither by Hipparchus the eldest son of Pisistratus, one of the most virtuous and learned princes of his time; who, as Plato

[z] Max. Tyr. Orat. ii.
[a] Lib. iii. cap. 121.

[A] Ælian. Hist. lib. ix. c. 4.

assures us, sent an obliging letter, with a vessel of fifty oars to convey him over the *Ægean* sea [c]. After Hipparchus was slain by the conspiracy of Harmodius and Aristogiton, Anacreon returned to Teos, where he remained till the revolt of Histæus, when he was obliged once more to remove to Abdera, where he died. The manner of his death is said to have been very extraordinary; for they tell us he was choaked with a grape-stone, which he swallowed as he was regaling on some new wine [D]. A small part only of Anacreon's works remain. Besides odes and epigrams, he composed elegies, hymns, and iambics: the poems which are extant consist chiefly of bacchanalian songs and love-sonnets. They have been frequently printed: but the principal editions are, that of madame Dacier, with a french version, at Paris, 1682, in 12mo; and that of Joshua Barnes at Cambridge, 1705, in 12mo. The odes of Anacreon, says Rapin, are flowers, beauties, and perpetual graces: it is familiar to him to write what is natural and to the life; having an air so delicate, so easy, and so graceful, that among all the ancients there is nothing comparable to him. He flows soft and easy, every where diffusing the joy and indolence of his mind through his verse, and tuning his harp to the smooth and pleasant temper of his soul. To the same purpose the little god of love, as taught to speak by Mr. Cowley:

All thy verse is softer far
Than the downy feathers are
Of my wings or of my arrows,
Of my mother's doves and sparrows;
Graceful, cleanly, smooth, and round,
All with Venus' girdle bound.

ANASTASIUS BIBLIOTHECARIUS, so called because he was librarian of the church of Rome: was a native of Greece, and one of the most learned men of his age. He flourished about the middle of the ninth century, and was abbot of St. Mary's trans Tiberim. His chief work, the *Liber Pontificalis*, is of a doubtful character: Blondel and Salmasius bestow great encomiums on it; while Halling, a roman catholic writer of note, depreciates it much. To the last edition of this book is joined Ciampinius's examination of the validity of the facts therein mentioned; and from this we learn that he wrote only the lives of Gregory IV. Sergius II. Leo IV. Benedict III. and Nicholas I. and that the lives of the other popes in that book were done by different authors. The Vatican edition is the best, 4 vols. fol. 1718. Anastasius is said to have assisted at the eighth general council held at Constantinople in 869, of which he translated

[c] Plato in Hipparcho. [D] Pliny, lib. vii. cap. 7.

the acts and canons out of greek into latin. The time of his death is uncertain. Bishop Pearson, in his Dissertation on the succession of the popes, thinks that he lived in the sixth century, and was altogether ignorant of the state of the primitive church.

ANASTASIUS SINAITA, so called from his being a monk of mount Sinai, flourished in the seventh century. We have several writings of this recluse. 1. The guide on the true way, in gr. and lat. 2. Contemplationes in Hexameron, græco-lat. Londini, 1682, 4to. 3. Cinq livres dogmatiques de theologie. 4. Some sermons. His works were published at Ingolstadt, 4to. 1606, by the jesuit Gretser, and printed in the Biblioth. PP.

ANATOLIUS, a saint, born at Alexandria, bishop of Laodicea in Syria, in 269, cultivated successfully arithmetic, geometry, grammar and rhetoric. Some works of his are still remaining; among others, a tract on Easter, printed in the Doctrina temporum of Bucherius, Antwerp, 1634, folio.

ANAXAGORAS, surnamed the Spirit, because he taught that the divine spirit was the cause of this universe, was born at Clazomene in Ionia about 500 years before the common æra. He studied under Anaximenes, and became one of the foremost of his disciples. Anaxagoras travelled into Egypt, and applied himself entirely to the contemplation of the works of the Supreme Being, without meddling with the disputations of men. He was equally indifferent to his own interests and to public affairs. One day, being reproached by his relations for letting a rich patrimony run to ruin by his neglect, he answered like a philosopher: "I have employed in the forming of my understanding, that time which I should otherwise have consumed in cultivating my estate." On another occasion he said: "I prefer one drop of wisdom to tons of gold." Athens was the theatre where he shone the most. The famous Pericles was of the number of his pupils. In the sequel he assisted him with his advice on affairs of importance. He thought himself however not born for taking part in the events of his country: he replied to some one who asked him why then he was placed in the world?—"To contemplate the sun, the moon, and the stars." He taught that the moon was inhabited; that the sun was a mass of inflamed matter, somewhat bigger than the Peloponnesus. He undertook to explain the manner in which he supposed God had arranged all the parts that enter into the composition of bodies. "The supreme intelligence, said he, saw that matter was in great disorder, and resolved to remedy it; because, being absolute perfection, all imperfection was displeasing to him. He reduced all things to a more regular plan, a plan more worthy of his wisdom. To this end he divided matter into an infinity of particles exactly similar, which were to be as the elements of bodies. All these particles, distributed with exquisite art and in due

due proportions, had a natural tendency to re-unite, and did re-unite according to the different exigencies of nature." To these particles he gave the name of *homageries*, or similar parts, and they served him to explain all the natural phenomena. "The bread that we eat, said he, and the other aliments, comprehend the particles of blood, of lymph, of animal spirits, of nerves, of hairs, of nails; which, by their proper motion, and by a kind of instinct, run to the places appointed for them. The wood that we burn, contains the particles of fire, of smoke, of water, of salt, of ashes, which detach themselves from one another; and, after having for some time floated in the air, approximate and rejoin, for forming new wood." His connections with Pericles the tyrant of Athens raised him up a number of enemies; they intrigued against him, and he was condemned to death. Anaxagoras removed from Athens; and, having heard his sentence, calmly replied: "Nature has long since pronounced against me and my judges the same decree of death." The storm however blew over, and he retired to Lampascus, where his scholars repaired to him, and where he passed the remainder of his days. In his old age, it is said that he took up the resolution of starving himself, being in want of the necessaries of life. Pericles, his pupil, hastened to him to dissuade him from this fatal resolution. Anaxagoras, having reason to complain of the little gratitude he had shewn to his preceptor in politics and philosophy, made him only this answer: "When we wish to preserve the light of a lamp, we take care to supply it with oil." Being asked by his friends, in his last illness, whether he was desirous that his corpse should be carried to his native country? "It would be to no purpose, answered he; the road that leads to Hades is as long from one place as from the other." Two altars were raised upon his grave; the one consecrated to Good-sense, and the other to Truth. But, if we reflect on the inconsistencies of conduct in Anaxagoras, we shall scarcely be able to say to what deities these altars ought to have been inscribed. Socrates had never any great esteem for the books of this philosopher.

ANAXANDRIDES, a rhodian poet, lived in the days of Philip, father of Alexander. According to Suidas, Anaxandrides was the first that brought the intrigues of gallantry upon the stage. Having attacked the government of Athens, this poet was condemned to perish by hunger.

ANAXARCHUS, a philosopher of Abdera, was the favourite of Alexander the great, and used a liberty, in speaking to him, that was worthy of the philosophy of Diogenes. That prince being wounded, Anaxarchus put his finger to the wound, and looking him in the face, said: "This is human blood; and not of that kind which animates the gods." Once this prince asked him at table, what he thought of the feast? He answered, "that

"that there was but one thing wanting, the head of a great nobleman, which ought to have been served in a dish:" and as he said this, fixed his eyes on Nicocreon, tyrant of Cyprus. After the death of Alexander, this Nicocreon, in his turn, wanted to dish up the philosopher; he caused him to be put in a mortar, and had him beat with iron pestles, as they still in Turkey serve a criminal musti. The philosopher told the tyrant to pound his body as much as he pleased; but he had no power over his soul. Upon this, Nicocreon threatened to have his tongue cut out. "Thou shalt not do it, wretch!" said Anaxarchus; and immediately spit it in his face, after having bit it in two with his teeth. Anaxarchus was of the sect of the Sceptics.

ANAXIMANDER, a philosopher, native of Miletum, was the disciple of Thales, and succeeded his master in the school of Miletum. He established the Infinite as the first principle of all things. All existences, according to him, sprung from its womb; and successively re-entered it, for coming forth afresh. It was an uninterrupted chain of existence, of corruption, and of regeneration: he never explained what this Infinite was, and set no bounds to matter; because, beyond those we should be able to assign it, some extent was always conceived. He distinguished himself in astronomy and geography. He was the first that took notice of the obliquity of the ecliptic. He taught that the moon received her light from the sun. He affirmed that the earth is round, and invented geographical charts. Having divided the heaven into different parts, he constructed a sphere for representing these divisions. He conceived the sun to be a mass of ignited matter, as big as the earth. It is pretended that he was also the inventor of the gnomon; that is to say, the manner of knowing the course of the sun by a style or gnomon raised perpendicularly to the horizon. Others attribute that honour to his disciple Anaximenes. It is affirmed that he understood the motion of the earth. Thus much is certain, that he explained very well for his time, how the earth supports itself in the midst of space, without falling. He lived in the year 545 before the vulgar æra.

ANAXIMENES of Miletum, was at the head of the school of that city, after the death of Anaximander, his friend and his master. Air, according to him, was the principle of all things. As he held the air to be infinite, his notion came pretty near to that of Anaximander. "The Infinite, said he, is the sum of the beings that compose the world. These are inanimate substances, without any force of their own: but the motion which they are endowed, bestows upon them life and an energy almost infinite." This is all that is known, with any precision, of this philosopher. Pliny says that he invented the solar dial; and that the Spartans, to whom he shewed it, admired it with wonder.

wonder. He flourished in the fourth century before the birth of Christ.

ANAXIMENES of Lampfacus, made himself conspicuous in eloquence and in history. Philip, father of Alexander the great, made choice of him to give lessons in the belles-lettres to his son. The preceptor followed his pupil in the war against the Persians. He saved his country, which had gone over to the party of Darius. He had recourse to an ingenious stratagem for obtaining its pardon. Alexander had sworn that he would not do what Anaximenes should ask of him. The rhetor begged him to destroy Lampfacus. The hero, disarmed by this artifice, pardoned the city. Anaximenes composed the lives of Philip and Alexander; an ancient history of Greece, in 12 books; but nothing of them has come down to our times.

ANCHARANO (PETER D') of the family of Farnese, was born at Bologna. Baldus was his master in the civil and canon law. His disciple proved worthy of him. He was chosen in 1409 by the council of Pisa to defend that assembly against all who should impugn it. He asserted, against the ambassadors of the duke of Bavaria, that this council was legitimately convoked; that it had a right to proceed against Gregory XII. and Benedict XIII. He died at Bologna in 1417, after having commented on the Decretals and the Clementines, and published some other works. He was styled in his epitaph: *Juris canonici speculum, et civilis anchora*. We must take care not to confound him with James d'Ancharano, author of two books, very extraordinary, and very rare. The one is intitled: *Processus joco-serius, in quo continentur processus Satanæ contra B. Virginem, folio*, in gothic characters, without date. The other has for title: *Liber de processu Satanæ contra Christum, 1472, in folio*. This last writer is the same with Palladino.

ANCILLON (DAVID), a minister of the reformed church at Metz, where he was born the 17th of March 1617. He studied from the ninth or tenth year of his age in the jesuits' college, where he gave such proofs of genius, that the heads of the society tried every means to draw him over to their religion and party; but he continued firm against their attacks, and thereupon took a resolution of studying divinity [E]. He went to Geneva in 1633, and pursued a course of philosophy under Mr. Du Pin, and his divinity studies under Spanheim, Diodati, and Tronchin, who conceived a very great esteem for him. He left Geneva in April 1641, and offered himself to the synod of Charenton in order to take upon him the office of a minister: his abilities were greatly admired by the examiners, and the whole assembly was so highly pleased with him, that they gave him the

[x] Discours sur la Vie de M. Ancillon, p. 356, 357, &c.

church of Meaux, the most considerable then unprovided for. Here he acquired a vast reputation for learning, eloquence, and virtue, and was even highly respected by those of the roman catholic communion. He returned to his own country in 1653, where he remained till the revocation of the edict of Nantes in 1685. He retired to Francfort after this fatal blow; and having preached in the french church at Hanau, the whole assembly was so edified by it, that they immediately called together the heads of the families, in order to propose that he might be invited to accept of being minister there. The proposition was agreed to, and they sent deputies to him, who obtained what they desired. He began the exercise of his ministry in that church about the end of the year 1685. His preaching made so great a noise at Hanau, that the professors of divinity and the german and dutch ministers attended his sermons frequently; the count of Hanau himself, who had never before been seen in the french church, came thither to hear Mr. Ancillon: they came from the neighbouring parts, and even from Francfort; people who understood nothing of french, flocked together with great eagerness, and said they loved to see him speak. This occasioned a jealousy in the two other ministers, who were piqued at the esteem and affection shewn to their new colleague; they were displeased at it, and obliged him, by a thousand uneasy circumstances, to abandon voluntarily a place which they could not force him to quit. He returned to Francfort, where he would have fixed, if the circumstances of his family, which was very numerous, had not obliged him to go to some other place where he might settle himself; he chose Berlin, where he received a kind reception from the elector of Brandenburg: he was appointed minister of Berlin, and had the pleasure of seeing his eldest son made judge and director of the French in that city, and his other son rewarded with a pension, and entertained at the university of Francfort on the Oder. He had likewise the satisfaction of seeing his brother made judge of all the French in the states of Brandenburg; and Mr. Cayart, his son-in-law, engineer to his electoral highness. He enjoyed these agreeable circumstances and several others till his death, which happened at Berlin the 3d of September 1692, when he was 75 years of age.

Mr. Ancillon having got money by marriage, was enabled to gratify his passion for books: his library was accordingly very curious and large; and foreigners, as they passed through the city of Metz, used to visit it as the most-valuable curiosity of the place. He published several works; and we cannot form a truer idea of the variety of learning which enlivened his conversation, than from a book intituled, *Melange critique de littérature recueilli des conversations de feu M. Ancillon*. It was published

published at Basil in 1698, in two volumes duodecimo [F], by Charles Ancillon the advocate, eldest son of the minister: a gentleman well known in the republic of letters, and whose article follows.

ANCILLON (CHARLES), son of the preceding, was born at Metz, July 29; 1659, and was inspector of the courts of justice which the French had in Prussia, counsellor of the embassy, and historiographer to the king of Prussia. He wrote, 1. A book on the unlawfulness of revoking the edict of Nantes. 2. Political reflections, shewing that the persecution of the reformed is contrary to the interest of France; and other miscellaneous works. He died at Berlin, July 5, 1715.

ANCOURT (FLORENT-CARTON D'), an eminent french actor and dramatic writer, born at Fontainebleau, October 1661. He studied in the Jesuits' college at Paris, under father de la Rue; who, discovering in him a remarkable vivacity and capacity for learning, was extremely desirous of engaging him in their order: but d'Ancourt's aversion to a religious life rendered all his efforts ineffectual [G]. After he had gone through a course of philosophy, he applied himself to the civil law, and was admitted advocate at seventeen years of age. But falling in love with an actress, it induced him to go upon the stage; and, in 1680, he married this woman. As he had all the qualifications necessary for the theatre, he soon greatly distinguished himself: and not being satisfied with the applause of an actor alone, he began to write pieces for the stage; many of which had such prodigious success, that most of the players grew rich from the profits of them [H]. His merit in this way procured him a very favourable reception at court; and Lewis XIV. shewed him many marks of his favour. His sprightly conversation and polite behaviour made his company agreeable to all the men of figure both at court and in the city, and the most considerable persons were extremely pleased to have him at their houses. Having taken a journey to Dunkirk, to see his eldest daughter who lived there, he took the opportunity of paying his compliments to the elector of Bavaria, who was then at Brussels: this prince received him with the utmost civility; and, having retained him a considerable time, dismissed him, with a present of a diamond valued at a thousand pistoles; he likewise rewarded him in a very generous manner, when, upon his coming to Paris, d'Ancourt composed an entertainment for his diversion. At length grown weary of the theatre, which he

[F] Journal de Leipfic, June 1698.

[G] Memoires pour servir à l'Histoire des Hommes illustres, tom. xvi. p. 287, 289.

[H] His plays are in all fifty-two, most

of which were printed separately at the time when they were first represented; they were afterwards collected into five volumes, then into seven, and at last into nine. This last edition is the most complete.

quitted

quitted in Lent 1718, he retired to his estate of Courcelles le Roy, in Berry; where he applied himself wholly to devotion, and composed a translation of David's psalms in verse, and a sacred tragedy, which were never printed. He died the 6th of December 1726, being 65 years of age.

ANDERSON (sir EDMUND), a younger brother of a good family in Lincolnshire, descended originally from Scotland. He received the first part of his education in the country, and went afterwards to Lincoln college in Oxford: from thence he removed to the Inner Temple, where he read law with great assiduity, and in due time was called to the bar; and in the nineteenth year of the reign of queen Elizabeth, he was appointed one of the queen's serjeants at law. Some time after, he was made a judge; and, in 1581, being upon the Norfolk circuit at Bury, he exerted himself against the famous Browne, the author of those opinions which were afterwards maintained by a sect called, from him, Brownists: for this conduct of judge Anderson, the bishop of Norwich wrote a letter to treasurer Burleigh, desiring the said judge might receive the queen's thanks [I]. In 1582, he was made lord chief justice of the common pleas; and the year following received the honour of knighthood. In 1586, he was appointed one of the commissioners for trying Mary queen of Scots: on the 12th of October, the same year, he sat in judgement upon her; and on the 25th of the same month, he sat again in the star-chamber, when sentence was pronounced against this unhappy queen [K]. In 1587, he sat in the star-chamber on secretary Davison, who was charged with issuing the warrant for the execution of the queen of Scots, contrary to queen Elizabeth's command, and without her knowledge: after the cause had been heard, sir Roger Manwood, chief baron of the exchequer, gave his opinion first, wherein he extolled the queen's clemency, which he the said Davison had prevented; and therefore he was for fining him ten thousand pounds, and imprisonment during the queen's pleasure. Chief justice Anderson spoke next, and said that Davison had done *justum, non justè*; that is, he had done what was right not in a due manner.

In the proceedings against those, who endeavoured to set up the Geneva discipline, Anderson greatly distinguished himself; and as he shewed much zeal on these occasions, so in the case of Udal, a puritan minister, who was confined in 1589, and tried and condemned the year following, we find this judge severely censured by Mr. Pierce [L]. It is probable the judge himself was sensible of the ill-will which his proceedings against the dissenters from the established church drew upon him; but it

[I] Strype's Annals, vol. iii. p. 16.

[K] Camden's Annal. 1586.

[L] Vindication of the Dissenters, London, 1717, 8vo. p. 129.

does not appear to have given him any great pain, since in 1596 we have an account of his going the northern circuit, where he behaved with the same rigour; declaring in his charges, that such persons as opposed the established church, opposed her majesty's authority, and were in that light enemies to the state and disturbers of the public peace; wherefore of such he directed the grand juries to enquire, that they might be punished. He was indeed a very strict lawyer, who governed himself entirely by statutes: this he shewed on many occasions, particularly at the trial of Henry Cusse, secretary to the earl of Essex, where the attorney-general charging the prisoner syllogistically, and Cusse answering him in the same style, lord chief justice Anderson said smartly, "I sit here to judge of law, and not of logic:" and directed Mr. attorney to press the statute of Edward III. on which Mr. Cusse was indicted [m]. He was reputed severe, and strict in the observation of what was taught in courts, and laid down as law by reports; but this ought to be considered as a vulgar opinion, for we have his express declaration to the contrary, and that he neither expected precedents in all cases, nor would be bound by them where he saw they were not founded upon justice, but would act as if there were no such precedents. Of this we have a proof from the reports in his time, published by Mr. Goldeſborough: "The case of Resceit was moved again; and Shuttleworth said, that he cannot be received, because he is named in the writ; and added, that he had searched all the books, and there is not one case where he who is named in the writ, may be received. What of that? said judge Anderson; shall we not give judgment, because it is not adjudged in the books before? we will give judgment according to reason; and if there be no reason in the books, I will not regard them [n]." His steadiness was so great, that he would not be driven from what he thought right, by any authority whatever. This appeared in the case of Cavendish, a creature of the earl of Leicester; who had procured, by his interest, the queen's letters patent for making out writs of superſedeas upon exigents in the court of common pleas, and a message was sent to the judges to admit him to that office: with which, as they conceived the queen had no right to grant any such patent, they did not comply [o]. Upon this Mr. Cavendish, by the assistance of his patron, obtained a letter from the queen to quicken them, which yet did not produce what was expected from it. The courtier again pursued his point, and obtained another letter under the queen's signet and sign manual; which letter was delivered in presence of the lord chancellor

[m] Camden's Annals, A. D. 1600. [n] Reports, 4to. 1653, p. 96.

[o] Ibid. part i. p. 152. 158.

and the earl of Leicester, in the beginning of Easter term. The judges desired time to consider it; and then answered, that they could not comply with the letter, because it was inconsistent with their duty and their oaths of office. The queen upon this appointed the chancellor, the lord chief justice of the queen's bench, and the master of the rolls, to hear this matter; and the queen's serjeant having set forth her prerogative, it was shewn by the judges, that they could not grant offices by virtue of the queen's letters, where it did not appear to them that she had a power to grant; that as the judges were bound by their oaths of office, so her majesty was restrained by her coronation-oath from such arbitrary interpositions: and with this her majesty was satisfied. He concurred also with his brethren in remonstrating boldly against several acts of power practised in Elizabeth's reign. On the accession of king James he was continued in his office, and held it to the time of his death, which happened August 1, 1605. The printed works of this great lawyer, besides his "Readings," which are still in manuscript, are, 1. "Reports of many principal Cases argued and adjudged in the time of Queen Elizabeth, in the Common Bench:" London, 1644, folio. 2. "Resolutions and Judgements on the Cases and Matters agitated in all the Courts of Westminster, in the latter end of the reign of Queen Elizabeth;" published by John Goldesborough, esq. prothonotary of the common pleas, London, 1653, quarto.

ANDERSON (ADAM), a native of Scotland, was brother to the Rev. James Anderson, D. D. editor of the *Diplomata Scotica* and *Royal Genealogies*, many years since minister of the Scots presbyterian church in Swallow-street, Piccadilly, and well known in those days among the people of that persuasion resident in London by the name of Bishop Anderson, a learned but imprudent man, who lost a considerable part of his property in the fatal year 1720; he married, and had issue a son, and a daughter, who was the wife of an officer in the army [F]. Adam Anderson was for 40 years a clerk in the South Sea House, and at length arrived to his acmé there, being appointed chief clerk of the Stock and New Annuities, which office he retained till his death. He was appointed one of the trustees for establishing the colony of Georgia in America, by charter dated June 9, 5 Geo. II. He was also one of the court of assistants of the Scots corporation in London. The time of the publication of his *Historical and Chronological Deduction of Trade and Commerce*, a work replete with useful information, was about the year 1762. He was twice married; by the first wife he had issue a daughter, married to one Mr. Hardy, a druggist or apo-

[F] *Gentlem. Magazine*, 1783, p. 41.

theary in Southampton-street in the Strand, who are both dead without issue; he afterwards became the third husband of the widow of Mr. Coulter, formerly a wholesale linen-draper in Cornhill, by whom he had no issue; she was, like him, tall and graceful, and her face has been thought to have some resemblance to that of the ever-living countess of Desmond, given in Mr. Pennant's first Tour in Scotland. She had by Mr. Coulter a daughter, who was as meagre and puny as she was hale and strong. Mr. Anderson died at his house in Red-lion-street, Clerkenwell, Jan. 10, 1775. He had a good library of books, which were sold by his widow, who survived him several years, and died in 1781, as her daughter also did within a few days after her.

ANDERSON (JAMES, esq.). He was born at Edinburgh in 1670; and having finished his studies in the university of that city, he was called to the bar as an advocate. In 1700 he was appointed clerk to the parliament of Scotland; and in 1704 published a learned vindication of the independency of Scotland, in answer to Atwood an Englishman. This work was so well received that the parliament voted him their thanks, and granted him a pension of four hundred pounds per annum. Endowed with the most ardent love of his country, he collected together a great number of original records, beginning with a charter of king Duncan 1096, and continued them down till the time of king Robert Bruce. These charters have been finely engraved and published in one volume folio, with a preface by the learned Mr. Thomas Ruddiman, but the book is no where to be found except in the libraries of the curious. Mr. Anderson died at Edinburgh 1712, aged 42.

ANDERSON (JOHN, A. M.). He was born near Glasgow in Scotland 1678, and educated in St. Leonard's college in the university of St. Andrew's. In 1704 he was ordained minister of Dumbarton, and became a strong advocate for the presbyterians against the episcopalians. In 1716 he was removed to one of the churches of Glasgow, where he was much followed on account of his popular talents, and greatly esteemed by his parishioners. In his writings against the episcopalians he was extremely accurate, but met with much abuse from his opponents; particularly from one Calder, who wrote rather like a buffoon than a logician. He died at Glasgow 1720, aged 42.

ANDERSON (ALEXANDER), a native of Scotland, and known in the 16th century by his book intitled Supplementum Apolonii Redivivi, which he dedicated to cardinal du Perron. It was printed in 1592.

ANDERSON (ANDREW). He was a printer in Glasgow during the reign of Charles II. and afterwards, having set up at Edinburgh, he obtained by indirect means in 1671 a sole pa-

tent for printing every thing in Scotland for the space of *forty* one years. He died soon after he received his patent; but his widow, attempting to avail herself of the emolument, prosecuted several printers who set up for themselves. In 1665 this patent was restricted to the printing of bibles and acts of parliament, and it soon after sunk into contempt.

ANDIER DES ROCHERS (JOHN), engraver to the french king, born at Lyons, settled at Paris, where he died in 1741, at a very advanced age. He has engraved subjects from the antient mythology, especially after the paintings of Correggio. But the greatest of all his performances is a long series of portraits in busts, of persons signalized by their birth, in war, in the ministry, in the magistracy, in the sciences, and in the arts. This series amounts to upwards of seven hundred portraits, with verses at bottom, the greater part of them by Gacon. The emperor Charles VI. recompensed des Rochers with a fine golden medal for some impressions of the portrait of his imperial majesty, which this engraver had sent him.

ANDOCIDES, an athenian orator, born about the year 468 before the christian æra, distinguished himself by his eloquence. He was several times exiled from his country, and as often recalled. His style was simple, and almost entirely destitute of figures and ornaments. There remain by him four discourses that were published by William Canterus, at Basil, 1566, folio. They are found likewise in the *Oratores Græci* of Stephens, 1575, folio.

ANDRADA (DIEGO DE PAYVA D') or ANDRADIUS, a learned Portuguese, born at Conimbria, who distinguished himself at the council of Trent, where king Sebastian sent him as one of his divines [Q]. He preached before the assembly the second sunday after Easter in 1562: nor was he contented with the service he did in explaining those points upon which he was consulted, but he employed his pen in defence of the canons of the council, in a treatise intitled "*Orthodoxarum explicationum, lib. x.*" This is a reply to a book published by Chemnitius, against the doctrine of the Jesuits before the close of the council of Trent; and as Chemnitius took this opportunity of writing a very large work, intitled "*Examen concilii Tridentini,*" Andrada thought himself obliged to defend his first piece against this learned adversary. He composed therefore a book, which his two brothers published after his death, at Lisbon, in 1578, intitled "*Defensio Tridentinæ fidei catholicæ quinque libris comprehensa, adversus hæreticorum calumnias, et præsertim Martini Chemnitii.*" These pieces of Andrada have been printed several times, yet they are difficult to be met with. There is

[Q] Pallavic. Hist. Conc. Trident. lib. xix. cap. 16.

scarce any catholic author who has been more quoted by the protestants than he, because he maintained some opinions a little extravagant concerning the salvation of the heathens. Andrada was esteemed an excellent preacher: his sermons were published in three parts, the second of which was translated into spanish by Benedict de Alarcon. The Bibliotheque of the spanish writers does not mention all his works; the book he wrote concerning the pope's authority, during the council, in the year 1562, is omitted. The pope's legates being very well pleased with this work, sent it to cardinal Borromeo. The court of Rome liked it extremely, and the pope returned the author thanks in a very obliging manner. Many encomiums have been bestowed upon Andrada: Oforius, in his preface to the "Orthodox explanations of Andradius," gives him the character of a man of wit, vast application, great knowledge in the languages, with all the zeal and eloquence necessary to a good preacher; and Rosweidus says, that he brought to the council of Trent the understanding of a most profound divine, and the eloquence of a consummate orator.

ANDRADA (FRANCIS D'), historiographer to Philip III. king of Spain, wrote the history of John III. king of Portugal: this work, in the portugueze tongue, was published at Lisbon in 1533, 4to. He was brother to the theologian.

ANDRADA (THOMAS D'), styled in his order Thomas of Jesus, began the reform of the barefoot Augustines. Friar Thomas followed the king don Sebastian in his unfortunate expedition in Africa. The infidels shut him up in a cave, where he composed in portugueze his famous book intituled: The Sufferings of Jesus; translated into french in 2 vols. 12mo. His sister, Yolande d'Andrada, countess of Lignerez, sent him money to purchase his liberty; but he chose rather to employ himself in his captivity, in consoling the christians that suffered with him. He died in 1582.

ANDRADA (ANTHONY D'), jesuit, a portugueze missionary, made the discovery, in 1624, of the country of Cathay and that of Thibet, of which he has given an historical account. He died in 1634.

ANDRÉ (NATHANAEL ST.), was a surgeon, who attended on Mr. Pope, and was notoriously imposed upon in the affair of Mary Tofts; but he was at last convinced that he had been imposed on, and handsomely apologized for his conduct in a public advertisement, dated December 8, 1726. He was maliciously poisoned, by drinking a glass of wine with an unknown patient, in February 1725: but very surprisingly recovered, and died at Southampton, in a very advanced age, in March 1776.

ANDREAS (JAMES), a famous lutheran divine, born at Waibling, in the duchy of Wirtemberg, on the 25th of March

1528 [R]. His parents, being poor, intended to bring him up to some mechanical business, and had agreed with a carpenter for that purpose; but some persons of distinction having discovered in him the marks of a promising genius, contributed to support him in the prosecution of his studies: he was accordingly educated under Alexander Marcolcon, and in the space of two years made himself master of the latin and greek, and of logic. In 1541, he was sent to Tubing, where he took his degree of bachelor of arts two years after; and having finished his course of philosophy in 1545, he became master of arts. In 1546, he was appointed minister of the church of Stutgard, the metropolis of the duchy of Wirtemberg; but upon the publication of the Interim he was obliged to return to Tubing, where he performed the office of minister. In 1553, he took his degree of doctor in divinity, and was appointed pastor of the church of Gopping, and superintendant of the neighbouring churches. In 1557, he went to the diet of Ratisbon with Christopher duke of Wirtemberg, and was appointed one of the secretaries at the conference at Worms between the papists and the divines of the Augustan confession. The same year he published his first work, "*De Coena Domini, Of the Lord's Supper.*" In 1558, he wrote a reply to Staphilus's book against Luther. In 1559, he was sent to Augsburg, where the diet of the empire was held. In 1561, he was sent to Paris, to be present at the conference of Poissi; but it broke up before he came thither [s]. Upon his return, he was appointed chancellor and rector of the university of Tubing: In 1565, he was invited to establish a church at Hagenaw, an imperial city, where he preached several sermons upon the principal points of the christian religion, which were afterwards printed. In 1568, he

[R] Melchior Adam, Vit. Germanor. Theolog. p. 636, 645, 647, 648. edit. Heidelbergæ 1620. octavo.

[s] This conference was dissolved on account of a speech of Beza, who, discoursing in that assembly before the king and the nobility, concerning the Lord's supper, made use of these words: "As far as the highest heavens is distant from the lowest earth, so far is the body of Christ distant from the bread and wine in the eucharist." As soon as the papists had heard this, they rose up and would not hear him speak any longer. But silence being ordered by the king's command, Beza was permitted to finish his speech. The cardinal of Lorrain is said to have proposed at this conference, that the Augustan confession, which had been exhibited to the emperor Charles in 1530, should be the ground of peace and agree-

ment between both parties. If Beza therefore and his friends would have subscribed this confession, there would have been a lasting tranquillity with regard to religion in France. But this being refused by them, all the consultations about religion were broken off, and the assembly immediately dissolved. The king of Navarre was extremely sorry that the conference ended, before the divines of Wirtemberg were arrived: however, Andreas and Bidenbach sent a writing to him, at his request, concerning the true and genuine meaning of the Augustan confession, in the article concerning the Lord's supper; but they received no answer. However, being sent for to the queen-mother, they were dismissed with the utmost civility, and returned home. Melch. Adam, Vit. Germ. Philol. p. 644, 645.

assisted

assisted Julius duke of Brunfwick, in reforming his churches. In 1569, he took a journey to Heidelberg, Brunfwick, and Denmark. In 1570, he went to Misnia and Prague, where the emperor Maximilian II. had a conversation with him upon an agreement in religion. In 1573, he was sent to Memming, an imperial town, to stop the progress of the Zuinglian doctrine, propagated by Eusebius Cleber; who being admonished by Andreas, before the senate, and continuing inflexible, was removed from his ministry. In 1586, he was engaged in a conference, at Mompelgard, with Theodore Beza, concerning the Lord's supper, the person of Christ, predestination, baptism, the reformation of the popish churches, and other things; but this had the usual event of all other conferences, which, though designed, as Thuanus observes, to put an end to disputes in divinity, are often the occasion of still greater [T]. In 1587, he was sent to Nördling, as he had been to several other places, on church affairs, and falling sick on his return, published his "Confession of Faith," to obviate the imputations of his adversaries: but he afterwards recovered, and was sent for again to Ratisbon, and then to Onolsbach, by Frederick marquis of Brandenburg. Upon the publication of the conference at Mompelgard above-mentioned, he was accused of having falsely imputed some things to Beza, which the latter had never asserted; he therefore went to Bern, to clear himself of the charge. His last public act was a conference at Baden, in November 1589, with John Pistorius. When he found death drawing near, he made a declaration to several of his friends, of his constancy in the faith which he had asserted, and shewed the most undoubted signs of a sincere devotion till he expired, on the 7th of January 1590, being sixty-one years and nine months old. He wrote a great number of books, the most remarkable of which was on Concord.

ANDREAS (JOHN), a famous canonist of the 14th century, born at Mugello, near Florence. He was very young when he went to Bologna to pursue his studies. Here he would have found great difficulty to maintain himself, had he not got a tutor's place, by which means he was enabled to apply himself to the study of the canon law, in which he made great progress under the professor Guy de Baiff. He had always a particular respect for this professor, paying as great deference to his glosses as the text itself. Guy de Baiff perceiving that Andreas, for want of money, could not demand his doctor's degree, procured it him gratis, which Andreas himself acknowledges. The same professor pushed him on to stand for a professorship, which he obtained. Andreas was professor at Padua about the year 1330; but he was recalled to Bologna, where he acquired the greatest repu-

[T] Hist. lib. xxxv.

tation [v]. We are told wonderful things concerning the austerity of his life, that he macerated his body with prayer and fasting, and lay upon the bare ground for 20 years together, covered only with a bear-skin: this is attested by very good authors; but if the story which Poggius tells of him, in his jests, be true, he must afterwards have relaxed much of this continency: "Joannem Andream," says he, "doctorem Bononiensem, cujus fama admodum vulgata est, subagitantem ancillam domesticam uxor deprehendit: re insueta stupefacta mulier in virum versa, Ubi nunc, ait, Joannes, est sapientia vestra? ille nil amplius locutus, In vulva istius, respondit, loco admodum sapientie accomodato [x]."

Andreas had a beautiful daughter, named Novella, whom he loved extremely; and he is said to have instructed her so well in all parts of learning, that when he was engaged in any affair, which hindered him from reading lectures to his scholars, he sent his daughter in his room: when, lest her beauty should prevent the attention of the hearers, she had a little curtain drawn before her [y]. To perpetuate the memory of this daughter, he intitled his commentary upon the Decretals of Gregory X. "the Novellæ." He married her to John Calderinus, a learned canonist. The first work of Andreas was his Gloss upon the sixth book of the Decretals, which he wrote when he was very young. He wrote also Glosses upon the Clementines, and a Commentary in Regulas Sexti, which he intitled Mercuriales, because he either engaged in it on Wednesdays, diebus Mercurii, or because he inserted his Wednesday's disputes in it. He enlarged the Speculum of Durant, in the year 1347. This is all that Mr. Bayle mentions, though he wrote many more things. Andreas died of the plague at Bologna in 1348, after he had been a professor five-and-forty years, and was buried in the church of the Dominicans. Many eulogiums have been bestowed upon him: he was called archidoctor decretorum: in his epitaph he has the title of "Rabbi doctorum, lux, cenfor, norma que morum:" that is, rabbi of the doctors, the light, cenfor, and rule of manners: and it is said that pope Boniface called him "lumen mundi," the light of the world. Mr. Bayle says it was pity Andreas followed the method of the Pyrrhonists so much; that he proved his own opinion very so-

[v] Pancirol. De claris legibus interpret. lib. iii. cap. 19. Volater. lib. xxi.

[x] A learned canonist of fame, (John Andreas was the doctor's name) Once on a time in bed was laid, Solacing it with madam's maid; When chance, that sower of all strife, Brought in, curst luck, the doctor's wife. And is it you? the lady cries;

Bless me! I scarce can trust my eyes;
Inconstant wretch, of shameless brow!
Where is your boasted wisdom now?
'Tis here, the doctor, blushing, cries,
'Tis here, dear wife, my wisdom lies;
A proper place (the place he shows)
For wearied wisdom to repose.

[y] Cite des Dames de Christine de Pise, part. ii. cap. 36.

lidlly when he had a mind to it; but that he seldom did this, choosing rather to relate the sentiments of others, and to leave his readers in the midst of the dispute.

ANDREAS (JOHN), was born a mahometan, at Xativa, in the kingdom of Valencia, and succeeded his father in the dignity of alfaqui of that city. He embraced christianity on being present at a sermon in the great church of Valencia the day of the Assumption of the blessed Virgin, in 1487. Upon this he desired to be baptised, and in memory of the calling of St. John and St. Andrew, he took the name of John Andreas. "Having received holy orders," says he, "and from an alfaqui and a slave of Lucifer become a priest and minister of Christ, I began, like St. Paul, to preach and publish the contrary of what I had erroneously believed and asserted; and, with the assistance of almighty God, I converted at first a great many souls of the Moors, who were in danger of hell, and under the dominion of Lucifer, and conducted them into the way of salvation [2]. After this, I was sent for by the most catholic princes king Ferdinand and queen Isabella, in order to preach in Grenada to the Moors of that kingdom, which their majesties had conquered: and by God's blessing on my preaching, an infinite number of Moors were brought to abjure Mahommed, and to turn to Christ. A little after this, I was made a canon by their graces; and sent for again by the most christian queen Isabella to Arragon, that I might be employed in the conversion of the Moors of those kingdoms, who still persisted in their errors, to the great contempt and dishonour of our crucified Saviour, and the prodigious loss and danger of all christian princes. But this excellent and pious design of her majesty was rendered ineffectual by her death." At the desire of Martin Garcia, bishop of Barcelona, he undertook to translate from the arabic, into the language of Arragon, the whole law of the Moors; and after having finished this undertaking, he composed his famous work of "The Confusion of the Sect of Mahommed:" it contains 12 chapters, wherein he has collected the fabulous stories, impostures, forgeries, brutalities, follies, obscenities, absurdities, impossibilities, lies, and contradictions, which Mahommed, in order to deceive the simple people, has dispersed in the writings of that sect, and especially in the Koran. Andreas tells us, he wrote this work, that not only the learned among christians, but even the common people might know the different belief and doctrine of the Moors: and on the one hand might laugh at and ridicule such insolent and brutal notions; and on the other might lament their blindness and dangerous condition.— This book, which was published at first in Spanish, has been

[2] See his Preface to his Confusion de la secte de Mahomet.

translated into several languages; all those who write against the mahometans quote it very much.

ANDREINI (ISABELLA), a native of Padua, and celebrated actress, was born in 1562. She was also an excellent poetess, as appears from the eulogiums many learned men and great wits have bestowed upon her, and the works she published.—The Intenti of l'adua (so the academists of this city are styled) were of opinion, they did their society an honour by admitting her a member of it; and she, in acknowledgment of this honour, never forgot to mention amongst her titles that of *Academica Infanta*; her titles were these, *Isabella Andreini, comica gelosa, academica infanta, detta l'accessa*. She had one advantage not frequent amongst the most excellent actresses, which was an extraordinary beauty; and which, added to a fine voice, made her charm both the eyes and ears of the audience. Under her picture the following inscription is written: *Hoc histricæ eloquentiæ caput lector admiraris, quid si auditor scies? If you admire, reader, this glory of the theatre, when you only see her, what would you do if you heard her?*

Cardinal Cinthio Aldobrandini, nephew to Clement VIII. had a great esteem for her, as appears by several of her poems.—When she went to France, she was kindly received by their majesties, and by the highest persons at court; she wrote several sonnets in their praise, which are to be seen in the second part of her poems.

She died of a miscarriage, at Lyons, the 10th of June 1604, in the 42d year of her age. Her husband, Francis Andreini, had her interred in the same city, and honoured her with the following epitaph:

“*Isabella Andreina Patavina, mulier magna virtute prædita, honestatis ornamentum, maritalisque pudicitæ decus, ore facunda, mente fecunda, religiosa, pia, musis amica, et artis scenicæ caput, hic resurrectionem expectat.*

Ob abortum obiit iv Id. Junii, MDCIV. annum agens XLII.

Franciscus Andrinus mœstissimus posuit.

The death of this actress being a matter of general concern and lamentation, there were many latin and italian elegies printed to her memory; several of which were prefixed to her poems in the edition of Milan, in 1605. Besides sonnets, madrigals, songs, and eclogues, there is a pastoral of her's intitled “*Mirtilla*,” and letters, printed at Venice in 1610. She sung extremely well, and played admirably on several instruments; she understood the french and spanish languages, nor was she unacquainted with philosophy.

ANDRELINUS (PUBLIUS FAUSTUS), born at Forli in Italy. He was a long time professor of poetry and philosophy in the university of Paris: Lewis XII. of France made him his poet laureate;

laureate; and Erasmus tells us he was likewise poet to the queen [A]. His pen was not wholly employed in making verses; for he wrote also moral and proverbial letters in prose; of which there is an edition printed at Strasburg in 1571, and another revised by the author in 1579 [B]. Beatus Rhenanus added a preface to them; wherein he commends the epistles "as learned, witty, and useful; for though," says he, "this author, in some of his works, after the manner of poets, is a little too loose and wanton, yet here he appears like a modest and elegant orator." John Arboreus, a divine of Paris, wrote comments upon them. Andrelinus wrote also several poetical distichs in latin, which were printed with a commentary by Josse Badius Ascensius, and translated verse for verse into french by one Stephen Prive. John Paradin had before translated into french stanzas of four verses, an hundred distichs, which Andrelinus had addressed to John Ruze, treasurer general of the finances of king Charles VIII. in order to thank him for a considerable pension.

The poems of Andrelinus, which are chiefly in latin, are inserted in the first tome of the "*Deliciae poetarum Italarum.*" Mr. de la Monnoie tells us, "that Andrelinus, when he was but 22 years old, received the crown of laurel. That his love-verses, divided into four books, intituled Livia, from the name of his mistress, were esteemed so fine by the roman academy, that they adjudged the prize of the latin elegy to the author.— It is upon this account, that when he printed his Livia, in quarto, at Paris, in 1490, and his three books of Elegies four years after, in the same city, he took upon him the title of poeta laureatus, to which he added that of poeta regius et regineus, as he was poet to Charles VIII. Lewis XII. and queen Anne IV. The distichs of Faustus (continues the same author) are not above 200, and consequently but a very small part of his poems, since, besides the four books of Love, and three books of Miscellaneous Elegies, there are 12 Eclogues of his printed in octavo, in 1549, in the collection of 38 Bucolic Poets, published by Oporinus." The death of Andrelinus is placed under the year 1518. The letters which he wrote in proverbs have been thought worth a new edition at Helmstadt in 1662, according to that of Cologne of 1509. The manner of life of this author was not very exemplary; yet he was so fortunate, says Erasmus, that though he took the liberty of rallying the divines, he was never brought into trouble about it [C].

ANDREW, surnamed of CRETE, because he was bishop of Aleria in that isle; or, the JERUSALEMITE, from his having retired to a monastery at Jerusalem; was of Damascus, and

[A] Adag. lxxviii. cent. 2. chilid. 2.

[B] Gesner. Biblioth. p. 573.

[C] Epist. xx. lib. xxi. p. 1090.

died in 720, or, according to others, in 723. He has left commentaries on some books of scripture, and sermons. Pere Combefis gave an edition of them, with a latin translation, and notes, together with the works of St. Amphilocus and Methodicus. Paris, 1644, fol.

ANDREW of PISA (ANDREA DA PISA), sculptor and architect, native of Pisa, as his name denotes, born in 1270, was employed in the construction of several edifices by the Florentines, by whom he was so respected for his talents, that they presented him with the freedom of their city, and admitted him into their body at the charges of the republic. It is said that the arsenal of Venice was built from his designs. He also handled the pencil, was a good poet, and an excellent musician. He died at Florence, at the age of 60.

ANDREW DEL SARTO, born at Florence in 1483, was the son of a taylor. Francis I. in whose reign he went to France, resolved to keep this painter, whom he frequently visited while at work; but his wife, more peremptory than the monarch, recalled him into Italy. Francis I. at his departure, made him promise to return, with his family, giving him money for the purchase of pictures; but Andrew, having dissipated the money, did not dare to go back. Connoisseurs are lavish in their praises on his colouring, the graces of his heads, the correctness of his drawing, and the delicacy of his draperies; but his air is too cold and uniform. He died in 1530. One of the principal talents of Andrew del Sarto, was that of copying so faithfully the pictures of the best masters, that the ablest judges were deceived. His copy of the portrait of Leo X. by Raphael, was taken for the original by Julio Romano, though that painter had done the draperies.

ANDREW (VALERIUS), was born in Brabant, 1588. He was professor of civil law at Louvain, and had the direction of the university library. His *Bibliotheca Belgica de Belgis vitâ scriptisque claris*, justly passes for one of the best performances of that kind; he might however have spared some minute details, and have corrected some inaccuracies. He published it in 1643. It was reprinted in 1739, 2 vols. 4to. with additions. He was still living in 1652.

ANDREW (YVES MARY), born in 1675, at Châteaulin in the comté de Cornouailles, the country which produced the pere Ardouin, and pere Bougeant, like them was received into the order of jesuits. He settled himself at Caen in the chair of professor royal of the mathematics, which he filled from 1726 to 1759, when, having attained the age of 84, it was high time to seek repose. His laborious life was terminated Feb. 26, 1764. Nature had endowed him with a happy constitution, and he preserved it unimpaired by the regularity of his life, and the
gaiety

gaiety of his temper. No species of literature was foreign to him: he succeeded in the mathematical chair; he wrote lively and elegant verses; but he is chiefly known by *Essai sur le Beau*, of which a new edition has been given in the collection of his works in 1766, 5 vols. 12mo. It is composed with order and taste, has novelty in its subject, dignity in its style, and force enough in its argument. Much esteem is bestowed on the *Traité sur l'Homme*, in which he discourses, like a judicious philosopher, concerning the union of the soul with the body.

ANDREWS, or ANDREWE (EUSEBIUS), a gentleman of a good family, who served king Charles in the honourable post of colonel, with great loyalty and courage, till the surrender of Worcester in 1645; but afterwards taking measures for the recovery of the isle of Ely, he was seized and committed close prisoner to the Tower for high-treason; and being prosecuted before Bradshaw, upon his own narrative of his conduct, which, at Bradshaw's request he had drawn up, he was condemned and beheaded on Tower-hill, on the 22d of August 1650.

ANDREWS (LANCELOT), an eminent english divine, bishop of Winchester in the reign of James I. and Charles I. born in London, in 1565. He had the rudiments of his education in the Coopers free-school at Radcliffe, and was afterwards sent to Merchant-taylors: here he made a great proficiency in the learned languages; and Dr. Watts, residentiary of St. Paul's and archdeacon of Middlesex, who had lately founded some scholarships at Pembroke-hall in Cambridge, sent him to that college for the first of his exhibitions [D]. After he had taken the degree of B. A. he was chosen fellow of the college: when he became M. A. he applied himself to the study of divinity; and being chosen catechist in the college, he read a lecture on the Ten Commandments every Saturday and Sunday, to which great numbers out of the other colleges of the university, and even out of the country, resorted as to a divinity lecture. His reputation increasing daily, he began to be taken notice of by sir Francis Walsingham, secretary of state to queen Elizabeth [E]: who being unwilling so fine a genius should be buried in the country, procured him the vicarage of St. Giles's, Cripple-gate, in London; and got him afterwards chosen a prebendary and residentiary of St. Paul's, and also prebendary of the collegiate church of Southwell. Being thus preferred, he distinguished himself as a diligent and excellent preacher, and read divinity lectures three times a week at St. Paul's in term-time. Upon the death of Dr. Fulke, he was chosen master of Pem-

[D] Isaacson's Life of bp. Andrews, apud Fuller's *Abel Redivivus*, London, 1651.

[E] Ibid.

broke-hall, to which college he became a considerable benefactor. He was also appointed one of the chaplains in ordinary to queen Elizabeth, who took great delight in his preaching. He was in no less esteem with her successor king James I. who gave him the preference to all other divines as a preacher, and made choice of him to vindicate his sovereignty. His majesty having, in his Defence of the Rights of Kings, asserted the authority of christian princes over causes and persons ecclesiastical, cardinal Bellarmine, under the name of Matthew Tortus, attacked him with great vehemency and bitterness. The king employed Andrews to answer the cardinal, who did it with great spirit and judgment, in a piece intitled "Tortura Torti," &c. His majesty upon this promoted him to the bishopric of Chichester, to which he was consecrated November 3, 1605; and at the same time made him his almoner, in which place Andrews behaved with great honour and fidelity, not even making those advantages to himself which he might legally have done. Upon the vacancy of the bishopric of Ely, he was advanced to that see, and consecrated September 22, 1609. He was also nominated one of the king's privy counsellors of England, and afterwards of Scotland, when he attended his majesty to that kingdom. When he had been nine years in the see of Ely, he was advanced to that of Winchester, and deanry of the king's chapel, which two last preferments he held till his death. There is a pleasant story related of him, while he was bishop of Winchester, in the life of Waller the poet: who going to see the king at dinner, overheard a very extraordinary conversation between his majesty, the bishop of Winchester, and Neale bishop of Durham. These two prelates standing behind the king's chair, his majesty asked them, "My lords," said he, "cannot I take my subjects money when I want it, without all this formality in parliament?" The bishop of Durham readily answered, "God forbid, sir, but you should; you are the breath of our nostrils." Whereupon the king turned, and said to the bishop of Winchester, "Well, my lord, what say you?" "Sir," replied the bishop, "I have no skill to judge of parliamentary cases." The king answered, "No put-offs, my lord; answer me presently." "Then sir," said he, "I think it lawful for you to take my brother Neale's money, for he offers it." Mr. Waller says the company was pleased with this answer, but the wit of it seemed to affect the king; for a certain lord coming soon after, his majesty cried out, "O, my lord, they say you lig with my lady." "No, sir," says his lordship, in confusion, "but I like her company, because she has so much wit."—"Why then," says the king, "do you not lig with my lord of Winchester there?" This great prelate was in no less reputa-
tion

tion and esteem with Charles I. than he had been with his predecessors. He died at Winchester-house in Southwark, Sept. 27, 1626, and was buried in the parish church of St. Saviour's; where a very fair monument of marble and alabaster, with a latin inscription upon it, was erected to him. Milton has written also a beautiful elegy on his death, in the same language. Besides the "*Tortura Torti*," already mentioned, bishop Andrews published "*A Manual of private Devotions and Meditations for every Day in the Week*;" and "*A Manual of Directions for the Visitation of the Sick*:" there were likewise several sermons and tracts in english and latin of his, published after his death. He had a share in the translation of the Pentateuch, and the historical books from Joshua to the first book of Chronicles exclusively.

ANDROMACHUS, a native of Crete, and physician to the emperor Nero, A. D. 65, invented theriaca, and gave a description of that medicine, in elegiac verses addressed to Nero.

ANDRONICUS (LIVIVS), the first dramatist in the latin tongue. His first piece was acted about 240 B. C. This is the era of the drama among the Romans. Many others followed; but Varius's *Thyestes*, and Ovid's *Medea*, which are now lost, were most esteemed, which made the learned think the latins had no drama; for though Seneca is grave, yet he is very unclegant, and has very little in him, says Antonius Lullus, worth reading, but his sentiments. His discourse, says A. Gellius, is vulgar and common, and his matter and sentiments are flimsy. A fragment of this writer exists in the *Corpus Poetarum* of Maittaire.

ANDROUET DU CERCEAU (JACQUES), a famous architect towards the close of the xvith century, is the author of several works on the art he exercised. He furnished the designs for the grand gallery of the Louvre. The Pont-neuf, the hotels de Sully, de Mayenne, des Fermes, de Carnavalet, &c. &c. are of his workmanship. He died abroad, whither he had gone, in order to profess more quietly the calvinistic religion, which he had embraced. He published: 1. *His Architecture*, 1559, folio, reprinted since. 2. *The most excellent Buildings in France*, 1576. 3. *Lessons in Perspective*, Paris, 1576, fol.

ANDRY (NICHOLAS), at first professor of philosophy at Paris in the college des Grassins, then in the college royal, and dean of the faculty of medicine, wrote on his art with considerable success. It was the fate of several of his literary pieces not to survive him. Those on medicine, which are still read, are, 1. *A good treatise on the generation of worms in the human body*, 12mo. 2. *Orthopædia, or the art of preventing and correcting the deformities of children*. 3. *On the aliments used in Lent*, 1713, 2 vols. 12mo. 4. *Remarks on phlebotomy, purgations,*

gations, and drinks, 1710, 12mo. 5. The pre-eminence of medicine over surgery, 12mo, 1728, &c. He died in 1742, at an advanced age.

ANELLO (THOMAS), vulgarly called Maffaniello, was a fisherman of Naples, born in 1623 [F]. The kingdom of Naples was subject to the house of Austria, and governed by a viceroy. The Neapolitans had supported the government in this house with great loyalty and liberality, and submitted themselves to many voluntary impositions and burthenome taxes in support of it. But in 1646, the necessities of the king requiring it, a new donative was projected, and a design was formed to lay a fresh tax upon fruits, comprehending all sorts as well dry as green, as far as mulberries, grapes, figs, apples, pears, &c. The people, being thus deprived of their ordinary subsistence, took a resolution to disburden themselves, not only of this, but of all other insupportable exactions formerly imposed. They made their grievances known to the viceroy by the public cries and lamentations of women and children, as he passed through the market place; and petitioned him, by means of the cardinal Filomarino, the archbishop and others, to take off the said tax. He promised to redress the grievance, and convened proper persons to find out some method to take off the tax on fruits. But the farmers, because it was prejudicial to their interest, found some secret means to hinder the happy effect of this business, and dissuaded him from performing his promise to the people; representing to him, that all the clamour was made by a wretched rabble only, not worth regarding.

Thomas Anello, or Maffaniello, in the 24th year of his age, dwelt in a corner of the great market place at Naples. He was stout, of a good countenance, and a middle stature. He wore linen slops, a blue waistcoat, and went barefoot, with a mariner's cap. His profession was to angle for little fish with a cane, hook, and line, as also to buy fish and to retail them. This man, having observed the murmurings up and down the city, went one day very angry towards his house, and met with the famous Bandito Perrone and his companion, as he passed by a church where they had fled for refuge. They asked him, what ailed him. He answered in great wrath, I will be bound to be hanged, but I will right this city. They laughed at his words, saying, A proper squire to right the city of Naples! Maffaniello replied, Do not laugh: I swear by God, if I had two or three of my humour, you should see what I could do. Will you join with me? They answered, Yes. Plight me then your faith: which they having done, he departed. A little after, he fell into a great

[F] Giraff.

passion,

passion, upon his fish being taken from him by some of the court, because he had not paid the tax. He then resolved to make use of the occasion of the murmurings of the people against the tax on fruit. He went among the fruit-shops that were in that quarter, advising them that the next day they should come all united to market, with a resolution to tell the country fruiterers that they would buy no more taxed fruit.

A number of boys used to assemble in the market-place to pick up such fruit as fell. Massaniello got among these, taught them some cries and clamours suited to his purpose, and enrolled such a number of them between 16 and 17 years of age, that they came to be 500, and at last 2000. Of this militia he made himself general, giving every one of them in their hands a little weak cane. The shopkeepers observing his instructions, there happened the next day a great tumult between them and the fruiterers, which the regent of the city sent Anaclerio, the elect of the people, to quell. Among the fruiterers was a cousin of Massaniello's; who, according to the instructions given him, began more than any to inflame the people. He saw that he could sell his fruit but at a low price; which, when the tax was paid, would not quit cost. He fell into a great rage, threw two large baskets on the ground, and cried out, God gives plenty, and the bad government a dearth: I care not a straw for this fruit, let every one take of it. The boys eagerly ran to gather and eat the fruit. Massaniello rushed in among them, crying, No tax! no tax! But Anaclerio threatening him with whipping and the gallies, not only the fruiterers, but all the people, threw figs, apples, and other fruits with great fury in his face. Massaniello hit him on the breast with a stone, and encouraged his militia of boys to do the same: but Anaclerio saved his life by flight.

Upon this success, the people flocked in great numbers to the market-place, exclaiming aloud against the intolerable grievances under which they groaned; and protesting their resolution to submit no longer to them. The fury still increasing, Massaniello leaped upon the highest table that was among the fruiterers, and harangued the crowd; comparing himself to Moses, who delivered the Egyptians from the rod of Pharaoh; to Peter, who was a fisherman as well as himself, yet rescued Rome and the world from the slavery of Satan; promising them a like deliverance from their oppressions by his means, and protesting his readiness to lay down his life in such a glorious cause. Massaniello repeating often these and such like words, wonderfully inflamed the minds of the people; who were disposed in their hearts to co-operate with him to this purpose.

To begin the work, fire was put to the house next the toll-house for fruit, both which were burnt to the ground, with all

the books and accounts, and goods and furniture. This done, every one shut up his shop; and, the numbers increasing, many thousand people uniting themselves went to other parts of the city, where all the other toll-houses were: there they plundered of all their writings and books, great quantities of money, with many rich moveables; all which they threw into a great fire of straw, and burnt to ashes in the streets. The people, meeting with no resistance, assumed more boldness, and made towards the palace of the viceroy. The first militia of Massaniello, consisting of 2000 boys, marched on, every one lifting up his cane with a piece of black cloth on the top, and with doleful and loud cries excited the compassion, and entreated the assistance of their fellow-citizens. Being come before the palace, they cried out again, that they would not be freed of the fruit-tax only, but of all others, especially that of corn. At last they entered the palace and rifled it, notwithstanding the resistance of the guards, whom they disarmed. The viceroy got into his coach to secure himself within the church of St. Lewis; but the people, spying him, stopped the coach, and with naked swords on each side of it threatened him, unless he would take off the taxes. With fair promises, and assurances of redress, and by throwing money among the multitude, which they were greedy to pick up, he got at last safe into the church, and ordered the doors to be shut. The people applied to the prince of Bisignano, who was much beloved by them, to be their defender and intercessor. He promised to obtain what they desired; but finding himself unable, after much labour and fatigue, to restrain their licentiousness or quell their fury, he took the first opportunity of disengaging himself from the labyrinth of that popular tumult.

After the retirement of the prince, the people, finding themselves without a head, called out for Massaniello to be their leader and conductor; which charge he accepted. They appointed Genoino, a priest of approved knowledge, temper, and abilities, to attend his person; and to him they added for a companion the aforementioned famous Bandito Perrone. Massaniello, by his spirit, good sense, and bravery, won the hearts of all the people, inasmuch that they became willing to transfer unto him solemnly the supreme command, and to obey him accordingly. A stage was erected in the middle of the market-place, where, clothed in white like a mariner, he with his counsellors gave public audience, received petitions, and gave sentence in all causes both civil and criminal. He had no less than 150,000 men under his command. An incredible multitude of women also appeared with arms of various sorts, like so many Amazons. A list was made of above 60 persons, who had farmed the taxes, or been some way concerned in the custom-houses; and, as it was said they had enriched themselves with the blood of the people,

people, and ought to be made examples to future ages; an order was issued, that their houses and goods should be burnt; which was executed accordingly, and with so much regularity, that no one was suffered to carry away the smallest article.—Many, for stealing but mere trifles from the flames, were hanged by the public executioner in the market-place, by the command of Massaniello.

While these horrid tragedies were acting, the viceroy thought of every method to appease the people, and bring them to an accommodation. He applied to the archbishop, of whose attachment to the government he was well assured, and of whose paternal care and affection for them the people had no doubt. He gave him the original charter of Charles V. (which exempted them from all taxes, and upon which they had all along insisted) confirmed by lawful authority, and likewise an indulgence or pardon for all offences whatsoever committed. The bishop found means to induce Massaniello to convoke all the captains and chief commanders of the people together, and great hopes were conceived that an happy accommodation would ensue. In the mean time 500 banditti, all armed on horseback, entered the city, under pretence that they came for the service of the people, but in reality to destroy Massaniello, as it appeared afterwards; for they discharged several shot at him, some of which very narrowly missed him. This immediately put a stop to the whole business, and it was suspected that the viceroy had some hand in the conspiracy. The streets were immediately barricaded, and orders were given that the aqueduct leading to the castle, in which were the viceroy and family, and all the principal officers of state, should be cut off, and that no provisions, except some few roots and herbs, should be carried thither. The viceroy applied again to the archbishop, to assure the people of his sincere good intentions towards them, his abhorrence of the designs of the banditti, and his resolution to use all his authority to bring them to due punishment. Thus the treaty was again renewed, and soon completed; which being done, it was thought proper that Massaniello should go to the palace to visit the viceroy. He gave orders that all the streets leading to it should be clean swept, and that all masters of families should hang their windows and balconies with their richest silks and tapestries. He threw off his mariner's habit, and dressed himself in cloth of silver, with a fine plume of feathers in his hat; and mounted upon a prancing steed, with a drawn sword in his hand, he went attended by 50,000 of the choicest of the people.

While he was in conference with the viceroy in a balcony, he gave him surprising proofs of the ready obedience of the people. Whatever cry he gave out, it was immediately echoed; when he put his finger upon his mouth, there was a profound

universal silence, that scarce a man was seen to breathe. At last he ordered that they should all retire, which was punctually and presently obeyed, as if they had all vanished away. On the Sunday following the capitulations were signed and solemnly sworn to in the cathedral church to be observed forever. Massaniello declared, that now having accomplished his honest designs, he would return again to his former occupation. If he had kept this resolution, he might justly have been reckoned one of the greatest heroes that any age or country ever produced. But as it is diversely reported, either through the instigations of his wife and kindred, through fear, or allured by the tasted sweets of rule and power, he still continued his authority: and what is worse, exercised it in a very capricious and tyrannical manner, insomuch that his best friends began to be afraid of him.

He seems indeed to have fallen into a phrensy, which might naturally enough be occasioned by his sudden elevation, his care and vigilance (for he seldom either ate or slept during the whole transaction), and by his immoderate drinking of strong wine, which excess he gave into on the happy event. Four hardy gentlemen took an opportunity of assassinating him. As he fell, he only cried out, "Ungrateful traitors!" His head was thrown into one ditch, and his body into another.

ANGE DE ST. JOSEPH (LE PERE), a barefoot carmelite of Toulouse, whose real name was la Brosse, lived a long while in Persia in quality of apostolic missionary: the liberty he enjoyed in this country, gave him great opportunity for acquiring the language. That knowledge induced him to undertake a latin translation of the Persian Pharmacopœia, which appeared at Paris in 1681, 8vo. There is also by him, *Gazophylacium linguæ Perfarum*, Amst. 1684, fol. He there explains the terms in latin, in french, and in italian, in order that his book may be of service to the enlightened nations of Europe in general. This work is much to be praised for the justness of its remarks, and for a great variety of historical passages dispersed throughout. The author was provincial of his order in Languedoc, and died at Perpignan in 1697.

ANGE DE STE ROSALIE, a barefoot augustine, and a learned genealogist, was born at Blois in 1655, and died at Paris in 1726. He was preparing a new edition of the History of the Royal Family of France, and of the great Officers of the Crown; begun by pere Anselm, when he was suddenly seized by death, leaving behind him the memory of a laborious scholar: le pere Simplicion, his associate in this work, published it in 9 vols. fol. Pere Ange also composed *l'Etat de la France*, in 5 vols. 12mo. His family name was Francois Raffard. There are inaccuracies in his *Histoire de la Maison de France*; but what work of this nature is exempt from them? It is a very useful repertory for the

the history of France, and required trouble and investigation in the compiling.

ANGELI (PETER), Angelus Bargeus, a latin poet, born at Barga, a little town of Tuscany, from whence he was commonly surnamed Bargeo. After having for some length of time taught the greek and latin languages at Reggio in Lombardy, his reputation found its way to Pisa, whither Cosmo I. duke of Florence called him to occupy the chair of belles-lettres. He held this professorship for several years with great success, and then changed it for another in the same university, instituted for lecturing on the ethics and politics of Aristotle. In 1554, during the war of Siena, Peter Strozzi having presented himself before Pisa at the head of his army, the town, unprovided for defence, was thrown into great alarm. This professor, who was not less bold than learned, collected all the students of the university together, put himself at their head, and encouraged them so well by his example, that he kept the enemy's army in respect, and gave time for the duke of Florence to send them assistance. Angeli is principally known by two latin poems; one, which has for title, *Cynegericon*, or, *Of the Chace*, in six books, was printed with his poems, in 1568, 8vo. He conceived the first idea and formed the plan of it in a hunting-party with Henry II. This piece, which cost him 20 years of study, is much esteemed. The other poem is intituled, *Syrius*; or, the Expedition of Godfrey of Bouillon, for the recovery of the Holy Land, in 12 books. Florence, 1591, 4to. Angeli died in 1596, aged 79.

ANGELI (BONAVENTURE), born at Ferrara, and died at Parma in 1576, is the author of several works. The most known is his *History of the city of Parma*, in italian, which is much sought after, when certain passages on P. L. Farnase have not been cancelled. It was printed in that city in 1591, 4to. The author says he composed it within the space of six months: a circumstance which does not tend to give one a marvelous idea of the book.

ANGELI (BALDUS), an italian physician, born in Romagna in the xvth century, raised himself a name in the practice of his art. He is known in the republic of letters by a latin tract, on vipers. This piece, in which the author treats of the nature of these reptiles, and of the disorders in which they may be administered, was printed in 1589, 4to. It is scarce.

ANGELIC (JOHN), dominican and painter, was born at Fiezole. Pope Nicholas V. gave him his chapel to paint, and offered him the archbishopric of Florence in reward of his modesty and talents: the monk refused it. It is said that he purposely left some great fault in his best compositions, fearing lest

his self-love might be too much flattered by the praises that would have been given him.

ANGELIS (DOMINICO DE), author of several pieces relating to the history of literature [G], was born the 14th of October 1675, at Lecce, the capital of Otranto in the kingdom of Naples, of one of the noblest and most considerable families in that city. He began his studies at Lecce, and at 17 years of age went to finish them at Naples, where he applied very closely to the greek language and geometry. He went afterwards to Macerata, where he was admitted doctor of law. His desire of improvement induced him also to travel into France and Spain, where he acquired great reputation. Several academies of Italy were ambitious of procuring him as a member: accordingly we find his name not only amongst those of the *Transformati* and *Spioni* of Lecce, but also in that of the *Investiganti* of Naples, in the academy of Florence, and in that of the *Arcadians* at Rome, into the last of which he was admitted the 8th of August 1698. He went into orders very early, and was afterwards canon and grand penitentiary of the church of Lecce, vicar general of Viesti, Gallipoli, and Gragnano, first chaplain of the troops of the kingdom of Naples and of the pope, auditor of M. Nicholas Negroni, and afterwards of the cardinal his uncle. Whilst Philip V. of Spain was master of the kingdom of Naples, he was honoured with the title of principal historiographer, and afterwards became secretary to the duke of Gravina. He died at Lecce the 9th of August 1719, and was interred in the cathedral of that city.

ANGELO BUONAROTI (MICHAEL), an incomparable painter, sculptor, and architect, was born in 1474, at the castle of Chiusi, in the territory of Arezzo, in Tuscany, and was put to nurse at Settiniano, a village famous for the resort of sculptors, of whom

[O] They are as follow: 1. *Differtazione intorno alla patria di Ennio.* Rome 1701. 2. *Vita di monsignor Roberto Caracciolo vescovo d'Aquino e di Lecce,* 1703. 3. *Della vita di Scipione Ammirato, patrizio Leccese, libri tre.* Lecce, 1706. 4. *Vita di Antonio Caraccio da Nardo.* 5. *Vita di Andrea Peschiulli da Corigliano.* These two are not printed separately, but in a collection. 6. *Vita di Giacomo Antonio Ferral.* Lecce, 1711. 7. *Vita di Giorgio Baglivo Leccese.* 8. *Lettera discorsiva al March. Giovanni Gioseffo Orsi, dove si tratto dell' origine e progressi de signori accademici Spioni, e delle varie loro lodevoli applicazioni.* Lecce, 1705, octavo. 9. *Discorso historico, in cui si tratta dell' origine e delle fondazione della citta di Lecce e d'Alcune migliore e*

piu principali notizie di essa. Lecce, 1705. 10. *Le Vite de letterati Salentini, parte I.* The Lives of the learned men of Terra d'Otranto, part I. Florence, 1710. The second part was published at Naples, 1713, in quarto. 11. *Orazione funebre recitata in occasione della morte dell' imperadore Giuseppe nel vescoval domo di Gallipoli.* Naples, 1716. 12. *Scritto istorico legale sopra le ragioni della suspensioni del' interdetto locale generale della chiefa di Lecce e sua diocesi.* Rome, 1716. 13. *Tre lettere legale.* These three letters were written in defence of the right of the church of Lecce. 14. He wrote likewise several poems, particularly seven sonnets, which are published in the second part of the *Rimo scelte* del sign. Bartolommeo Lippi, printed at Lucca, 1719.

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his nurse's husband was one, whence it is said that Michael Angelo sucked in sculpture with his milk. His inclination to designing obliged his parents to place him with Dominico Ghirlandaio, under whom he made such progress as to raise the jealousy of his school-fellows to such a degree, that one of them, named Torrigiano, gave him such a blow on the nose, that he carried the marks of it to his grave. He at length erected an academy of painting and sculpture at Florence, under the protection of Lorenzo di Medicis, who was a lover of the fine arts; but upon the troubles of the house of Medicis, he was obliged to remove to Bologna. About this time, he made an image of Cupid, and carrying it to Rome, broke off one of the arms, and then buried it in a place which he knew was soon to be dug up. The Cupid being found, was sold to the cardinal of St. Gregory for an antique; but Angelo discovered the fallacy, by shewing the arm he had reserved for that purpose.

ANGELO (THOMAS DE), a dominican, and an italian ecclesiastical historian, died at Messina advanced in years, in 1720. His chief work is the ecclesiastical history of Sicily for the first five centuries.

ANGELONI (FRANCIS), historian and antiquary of the xviith century, born at Terni in the duchy of Spalatto, and died at Rome in 1652. His principal work is an Augustan History, by medals from Julius Cæsar to Constantine the Great, of which the best edition is that of Rome, 1685, fol. He is also the author of a history of Terni, his country, printed at Rome in 1646, 4to.

ANGELUS (CHRISTOPHER), a learned greek of the xviith century, author of several works[H]. He was born at Peloponnesus in Greece, and obliged by the Turks to abandon his country on account of his religion, after having suffered a variety of torments. He came afterwards to England, where he was supported by the bishop of Norwich and several of the clergy. By this prelate's recommendation, he went to Cambridge, and studied about three years in Trinity college. In Whitsuntide 1610, he removed to Oxford, and studied at Baliol college, where he did great service to the young scholars of the university, by instructing them in the greek language; in which manner he employed himself till his death, which happened on the 1st of February 1638 [1].

[H] They are as follow: 1. Of the many Stripes and Torments inflicted on him for the Faith he had in Jesus Christ, Oxon. 1617, in greek and english. 2. Enchiridion de institutis Græcorum, Cambridge, 1619, in greek and latin. 3. An encomium on the kingdom of Great Britain, and the two flourishing sister universities, Cambridge and Oxford. Cambridge, 1619. 4. De apostasio ecclesiam, et de homine peccati, scil. Antichristo. London, 1624, greek and latin.

[1] Wood's Athenæ Oxon. vol. i. col. 618. second edit. 1731.

ANGILBERT (ST.), abbot of Centula, or St. Requier, in the ninth century, was descended from a noble family of Neustria. He was educated at the court of Charlemagne, where he studied the languages with that prince and the other courtiers, under the learned Alcuinus, who afterwards considered him as his son. Charlemagne, having caused his son Pepin to be crowned king of Italy, made Angilbert that prince's first minister; he therefore went with him into Italy, and returned some years after to France, when Charlemagne gave him his daughter Bertha in marriage. Thus Angilbert being son-in-law to Charlemagne, was made duke or governor of the coast of France from the Scheldt to the Seine, and the king also made him his secretary and prime minister; but Alcuinus, abbot of Corbie, prevailed on him to become a monk in the monastery of Centula, or St. Requier, with the consent both of his wife and the king. Notwithstanding his love of solitude, he was frequently obliged to leave the monastery, and attend to the affairs of the church and state, and was three times sent to the court of Rome; he also accompanied Charlemagne thither, in the year 800, when that prince was crowned in that city emperor of the West. He died on the 18th of February 814. Angilbert had such a taste for poetry, that Charlemagne called him his Homer. There are but few of his works remaining.

ANGIOLELLO, born at Vicenza, composed in the Italian and the Turkish language *The History of Mahomet II.* which he dedicated to him. The author had been eye witness of what he related; for being one of the slaves of the young sultan Mustapha, he followed him in the expedition to Persia in 1473.

ANGLICUS (GILBERTUS), or, as Bale calls him, GILBERTUS LEGLEUS, was physician to Hubert, archbishop of Canterbury, in the time of king John, or towards the year 1210. But Leland makes him flourish later; and from some passages in his works, he must have lived towards the end of the xiiith century. The memoirs of this medical writer are very scanty: Dr. Freind has commented with much impartiality upon his *Compendium of Physic*, which is still extant, and appears to be the earliest remaining writing on the practice of medicine among our countrymen. That elegant writer allows him a share of merit which may place him on a level with the medical writers of the age he lived in. For more of this writer, vid. Leland and Dr. Freind's *Hist. of Physic*.

ANGLICUS (RICARDUS), an early English medical writer, mentioned by Leland, flourished about 1230. He studied first at Oxford, and afterwards at Paris. Simphorinus Champcrius, in his treatise on medical writers, mentions him as one of the most eminent of his profession; and the best proof of his physical

tical abilities is given in the list of his works which may be found in Aikin's Biog. Mem. of Medicine. Leland says he wrote works which are not now extant.

ANGLUS (THOMAS), an english priest, well known for the singularity of his opinions, and several little tracts which he wrote in the xviith century, was born of a good family. He went by several names: Mr. Baillet says his true name was White, but that he used to disguise it under that of Candidus, Albius, Bianchi, and Richworth; but he was most known in France by the name of Thomas Anglus. Des Cartes generally called him Mr. Vitus [κ]. He passed some time in most countries of Europe; but his longest stay was at Rome and Paris. When he was in England, he lived a considerable time in the family of sir Kenelm Digby, and seems to have had a great esteem for the opinions of this gentleman; as may be seen in his writings, particularly in the preface to his latin work, "Concerning the Institutions of the Peripatetic Philosophy, according to the Hypothesis of Sir Kenelm." He was a great advocate for the peripatetic philosophy. He attempted even to make the principles of Aristotle subservient to explaining the most impenetrable mysteries of religion; and with this view he engaged in the discussion of predestination, free-will, and grace. Mr. Baillet says, "What he wrote upon this subject resembles the ancient oracles for obscurity." His answer to this accusation brought against him by several authors, may not perhaps be improperly mentioned here, as it gives an idea of the peculiarity of his temper and genius: "I value myself," says he, "upon a brevity and conciseness, which is suitable to the teachers of science. The divines are the cause that my writings are obscure, for they refuse to give me any opportunity of explaining myself: in short, either the learned understand me, or they do not: if they do understand me, and find me in an error, it is easy for them to refute me; if they do not understand me, it is unreasonable for them to exclaim against my doctrines." In such abstruse points as we have mentioned he was much embarrassed, and by giving too great scope to his own thoughts, he pleased neither the Molinists nor Jansenists. He is allowed, however, to have been a man of an extensive and penetrating genius; but having no talent at distinguishing the ideas, which should have served as the rule and foundation of his reasoning, he could not clear up the difficulties wherein he involved himself. On the 10th of June 1658, the congregation of the Index expurgatorius at Rome condemned some treatises of Thomas Anglus [L].

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[κ] Vie de Des Cartes, tom. ii. p. 245.
[L] The decree of this congregation condemns the four following treatises, viz.

1. Institutiones peripateticæ. 2. Appendix theologica de origine mundi. 3. Tabula suffragialis de terminandis fidei litibus

The doctors of Douay censured also 22 propositions extracted from his Sacred Institutions. He published his "*Supplicatio postulativa iustitiæ*," in opposition to their censure, wherein he complains that they had given him a vague indeterminate censure, without taxing any particular proposition. He died some time after the restoration of Charles II. but in what year is uncertain.

ANGUILLARI (JOHN ANDREW DELL'), an excellent Italian poet of the xvth century. Besides a tragedy of *Œdipus*, and notes on the Orlando of Ariosto, his country is indebted to him for a valuable translation of the *Metamorphoses* of Ovid. The best edition is that of Venice 1584, 4to.

ANICH (PETER), astronomer, geometrician, and mechanic, was the son of a labourer in the turning business. He was born in 1723, at Oberperfuss, a village at about 12 miles from Innsbruck, and died in 1766. In the employments of labourer and shepherd, he felt an irresistible impulse towards astronomy and geometry. Pere Hill, a Jesuit, professor in the university of Innsbruck, had the opportunity of discovering his talents, of perfecting and employing them. Anich in a very short time became a great astronomer, and one of the most able mechanics in Europe. He made a pair of globes for the university of Innsbruck, which are acknowledged to be masterpieces in their kind. He constructed and completed a great variety of mathematical instruments. He drew maps and charts of admirable accuracy and neatness. Snatched away in the flower of his age from the arts and sciences, he was deservedly lamented by persons of real knowledge. The empress-queen, whose subject he was, settled a pension of 50 florins on the sister of Anich, to testify her consideration for the brother.

ANNAND (WILLIAM, A. M.), was born in Edinburgh, 1636, and educated in the university of that city, where he took his degrees, and became a probationary preacher, but did not enter into orders till 1662, when he was chosen one of the ministers of that city. In 1670, he was appointed dean of Edinburgh, which at that time was purely nominal and a sinecure, for there were no chapters as in England. In the most violent times he treated the persecuted Presbyterians with every mark of tenderness, and in 1685 attended the unfortunate earl of Argyll on the scaffold. When king James attempted to dispense with the penal laws, Mr. Annand opposed that measure, and

ab ecclesia catholica fixa. 4. Tesseræ Romanæ evulgatio. The two last pieces were published against the famous father Macdon. Besides the pieces which we have mentioned of Anglus, we have also his *Statuta morum*, and his treatise *De medio*

animarum statu; and Mr. Bayle says he had been informed, that he wrote also a *Defence of the Doctrine of the Church of England*, concerning passive obedience.

at the Revolution he was promoted to the deanery of Raphoe in Ireland, where he died 1710, aged 64. He has left behind him one volume of sermons in print, of great value, but little known.

ANNAT (FRANCIS), confessor to Lewis XIV. born at Rouergue, in 1590. He became a jesuit in 1607, and professed the fourth vow in 1624. He taught philosophy at Toulouse six years, and divinity seven; and having discharged his duty in each of these capacities with great applause, he was invited to Rome, to act as censor-general of the books published by the jesuits, and theologist to the general of the society. Upon his return to his own province, he was appointed rector of the college of Montpellier and of Toulouse. He assisted as deputy of his province at the eighth congregation general of the jesuits held at Rome in 1645, where he distinguished himself in such a manner, that father Vincent Caraffa, general of the jesuits, thought no person more fit to discharge the office of assistant of France, which had been vacant for some time. The ninth congregation general gave him the same post, under Francis Piccolomini general of the society, upon whose death he was made provincial of the province of France. Whilst he was engaged in this employment, he was chosen confessor to the king 1654; and after having discharged this office 16 years, he was obliged to solicit his dismissal; his great age having much impaired his hearing. Father Sotueil, from whom these particulars are taken, gives him the character of a person of great virtues, perfect disinterestedness, modesty, and humility; exact in practising the observances and discipline of his order; extremely cautious in using his interest for his own advantage, or that of his family; and of uncommon zeal for religion [M]. "He was the hammer of heresies," says he, "and attacked particularly, with incredible zeal, the new heresy of the jansenists. He strenuously endeavoured to get it condemned by the pope, and restrained by the authority of the king. Besides which, he confuted it with such strength of argument, that his adversaries had nothing solid to reply to him." There are many (says Mr. Baile) whom father Sotueil will never convince in this last point; but he seems to agree with him in the character of disinterestedness which he gives to Annat, who stirred so little for the advancement of his family, that the king is reported to have said, he knew not whether father Annat had any relations: contrary to the practice, says Mr. Baile, of many other dignified clergymen, who endeavour to heap every thing they can procure on their own relations.

Father Annat wrote several books, some in latin, and others

in French [N]. What he wrote in answer to the Provincial Letters has been much commended [O]. "But with regard to the jesuits (says the author of a dialogue betwixt Cleander and Eudoxus, written also by way of reply to these letters) who ventured to write against Mr. Paschal, what do you think of Mr. Annat, to whom the 17th and 18th letters are addressed?" "Father Annat," answers Cleander, "was, in my opinion, a man of great genius; the jesuits wrote nothing superior to what he published upon the points then in dispute. This good man (for I knew him to be such, and he was even modesty itself) had an excellent talent at writing. He has very often strokes so fine, and lively, and agreeable, that I have seen nothing equal to them any where." "I am of your opinion," replied Eudoxus; "and without mentioning his virtue, which I have heard commended even by those of the contrary party, I find in him, as you do, a great exactness of judgment, and sometimes such a delicacy of expression and raillery, as is seldom to be met with in a school-divine." This jesuit died at Paris in 1670.

ANNESLEY (SAMUEL), LL. D. He was born in Cumberland, and educated in Queen's college, Oxford, where he took his degrees; and went as chaplain on board the Globe, a large ship of war, then under the command of the earl of Warwick. Upon his return from the fleet he was settled minister at Cliffe, in Kent, where he was of great service to a rude people who had but very faint impressions of religion. From thence he came to London, and obtained the living of St. Giles, Cripplegate, and the lectureship of St. Paul's, both of which places he held till he was ejected by the act of uniformity 1662. He died December 31, 1696, aged 77; and left in print several sermons. He had a daughter married to the mad bookseller, Dunton.

ANNESLEY (ARTHUR), earl of Anglesey, and lord privy seal in the reign of Charles II. was born July 10, 1614, at Dublin, and continued in Ireland till he was ten years old, when he was sent to England. At sixteen he was entered fellow commoner at Magdalen college, Oxford, where he pursued his studies about three or four years. In 1634 he removed to Lincoln's Inn, where he studied the law with great assiduity till his father sent him to travel. He made the tour of Europe, and continued some time at Rome, whence he returned to England in 1640, and was elected knight of the shire for the county of Radnor, in the parliament which sat at Westminster in November of the same year; but the election being contested, he lost his seat by a vote

[N] His latin tracts, published at divers times, were collected in three volumes quarto, and printed at Paris, 1666.

the disputes betwixt the Jesuits and Janse- nists.

[O] Entretien de Cleandre et Eudore, p. 79. Holland edit.

of the house, that Charles Price, esq. was duly elected [P]. In the beginning of the civil war, Mr. Annesley inclined to the royal cause, and sat in the parliament held at Oxford in 1643; but afterwards reconciled himself so effectually to the parliament, that he was taken into their confidence, and appointed to go as a commissioner to Ulster in 1645 [Q]. There he managed affairs with so much dexterity and judgment, that the famous Owen Roe O'Neil was disappointed in his designs; and the popish archbp. of Tuam, who was the great support of his party, and whose counsels had been hitherto very successful, was not only taken prisoner, but his papers were seized, and his foreign correspondence discovered, whereby vast advantages accrued to the protestant interest. The parliament had sent commissioners to the duke of Ormond, for the delivery of Dublin, but without success; and the state of affairs making it necessary to renew their correspondence with him, they made choice of a second committee, and Mr. Annesley was placed at the head of this commission [R]. The commissioners landed at Dublin the 7th of June 1647; and they proved so successful in their negotiations, that in a few days a treaty was concluded with the lord lieutenant, which was signed on the 19th of that month, and Dublin was put into the hands of the parliament. When the commissioners had got supreme power, they were guilty of many irregularities: Mr. Annesley disapproved of their conduct, but could not hinder them from doing many things contrary to his judgment: being therefore displeased with his situation, he returned speedily to England, where he found all things in confusion. After the death of Cromwell, Mr. Annesley, though he doubted whether the parliament was not dissolved by the death of the king, resolved to get into the house if possible; and he behaved in many respects in such a manner as shewed what his real sentiments were, and how much he had the settling of the constitution at heart. In the confusion which followed he had little or no share, being trusted neither by the parliament nor army. But when things began to take a different turn, by restoring the secluded members to their seats, Feb. 21, 1660, Mr. Annesley was chosen president of the council of state, having at that time opened a correspondence with Charles II. then in exile.

Soon after the restoration, Mr. Annesley was created earl of Anglesey: in the preamble of the patent, notice is taken of the signal services rendered by him in the king's restoration [S]. He had always a considerable share in the king's favour, and was heard with great attention both at council and in the house of lords. In 1667 he was made treasurer of the navy; and on the

[P] Hist. of the Long Parliament, 1640.

[Q] Carte's Life of the Duke of Ormond, vol. i. p. 535.

[R] Clarendon's Hist. of the Rebellion in Ireland, p. 71.

[S] Dugdale's Baronage, vol. ii. p. 476.

4th of February 1672, his majesty in council was pleased to appoint the duke of Buckingham, the earl of Anglesey, the lord Holles, the lord Ashley Cooper, and Mr. secretary Trevor, to be a committee to peruse and revise all the papers and writings concerning the settlement of Ireland, from the first to the last; and to make an abstract thereof in writing [T]. Accordingly, on the 12th of June 1672, they made their report at large, which was the foundation of a commission, dated the 1st of August 1672, to prince Rupert, the dukes of Buckingham and Lauderdale, earl of Anglesey, lords Ashley and Holles, sir John Trevor, and sir Thomas Chicheley, to inspect the settlements of Ireland and all proceedings thereunto. In 1673, the earl of Anglesey had the office of lord privy seal conferred upon him. In October 1680, his lordship was charged by one Dangerfield in an information delivered upon oath, at the bar of the house of commons, with endeavouring to stifle evidence concerning the popish plot, and to promote the belief of a presbyterian one [U]. The uneasiness he received from this attack, did not hinder him from speaking his opinion freely of those matters in the house of lords, particularly in regard to the Irish plot [X]. In 1680, the earl of Castlehaven wrote Memoirs concerning the affairs of Ireland, wherein he was at some pains to represent the general rebellion in Ireland in the lightest colours possible, as if it had been at first far from being universal, and at last rendered so by the measures pursued by such as ought to have suppressed the insurrection. The earl of Anglesey having received these memoirs from their author, thought fit to write some animadversions upon them, in a letter to the earl of Castlehaven, wherein he delivered his opinion freely in respect to the duke of Ormond and his management in Ireland. The duke expostulated with the lord privy seal on the subject, by letter, to which the earl replied. In 1682, the earl drew up a very particular remonstrance, and presented it to king Charles II. It was very warm and loyal, yet it was far from being well received [Y]. It was not however thought proper to remove him from

[T] Collins's Peerage, vol. ii. p. 340.

[U] See his Narrative, published by order of the house of commons.

[X] Memoirs, Lond. 1680, 12mo.

[Y] This memorial was intitled, The Account of Arthur Earl of Anglesey, Lord Privy Seal to your most excellent Majesty, of the true State of your Majesty's Government and Kingdoms, April 27, 1682. In one part whereof he says, "The fatal cause of all our mischiefs, present or apprehended, and which may raise a fire, which may burn and consume us to the very foundations, is the unhappy perversion of the duke of York (the next heir to the crown) in one point of religion;

which naturally raises jealousy of the power, designs, and practices of the old enemies of our religion and liberties, and undermines and emasculates the courage and constancy even of those and their posterity, who have been as faithful to, and suffered as much for the crown, as any the most pleased or contented in our impending miseries can pretend to have done." He concludes with these words, "Though your majesty is in your own person above the reach of the law, and sovereign of all your people, yet the law is your master and instructor how to govern; and that your subjects assure themselves, you will never attempt the enervating that law by which

from his high office on this account; but the duke of Ormond was prevailed upon to exhibit a charge against him, on account of his reflections on the earl of Castlehaven's Memoirs. This produced a sharp contest betwixt these two peers; which ended in the earl of Anglesey's losing his place of lord privy seal, though his enemies were forced to confess, that he was hardly and unjustly treated. After this disgrace, he remained pretty much at his country-seat at Blechingdon in Oxfordshire, where he devoted his time to his studies, and meddled very little with public affairs. However, he got into favour again in the reign of James II. and it is generally believed he would have been appointed lord chancellor of England, if not prevented by his death, which happened April 6, 1686, in the 73d year of his age. He was perfectly versed in the greek and roman history, and well acquainted with the spirit and policy of those nations. He had studied the laws of his country with such diligence, as to be esteemed a great lawyer. His writings which are extant [z] are proofs of his learning and abilities; but the largest and most valuable of all his works was lost, or, as some say, destroyed. This was "A History of the Troubles in Ireland from 1641 to 1660." He was one of the first english peers who distinguished himself by collecting a fine library, which he did with great care, and at a large expence. But after his decease, all his books were exposed to sale. At this sale the discovery was made of the earl's famous memorandum, in the blank leaf of an *Eleven*

which you are king, and which you have not only by frequent declarations, but by a solemn oath upon your throne, been obliged, in a most glorious presence of your people, to the maintenance of; and that therefore you will look upon any that shall propose or advise to the contrary, as unfit persons to be near you; and on those who shall persuade you it is lawful, as sordid flatterers, and the worst and most dangerous enemies you and your kingdoms have. What I set before your majesty, I have written freely, and like a sworn faithful counsellor; perhaps not like a wise man, with regard to myself, as they stand: but I have discharged my duty, and will account it a reward, if your majesty vouchsafe to read, what I durst not but write, and which I beseech God to give a blessing to."

[z] His lordship published in his lifetime the following pieces: 1. "Truth unveiled, in behalf of the Church of England; being a Vindication of Mr. John Standish's Sermon, preached before the King, and published by his Majesty's Command, 1676, quarto. To which is added, A short Treatise on the Subject of Tran-

substantiation." 2. "A Letter from a Person of Honour in the country, written to the Earl of Castlehaven; being Observations and Reflections on his Lordship's Memoirs concerning the Wars of Ireland, 1681," 8vo. 3. "A true Account of the whole Proceedings between James Duke of Ormond and Arthur Earl of Anglesey, before the King and his Council, &c. 1682," folio. 4: "A Letter of Remarks upon Jovian, 1683," 4to. Besides these, he wrote many other things, some of which were published, after his decease: as, 5. "The Privileges of the House of Lords and Commons, argued and stated in two Conferences between both Houses, April 19 and 22, 1677. To which is added, A Discourse, wherein the Rights of the House of Lords are truly asserted; with learned Remarks on the seeming Arguments and pretended Precedents offered at that Time against their Lordships." 6. The King's Right of Indulgence in Spiritual Matters, with the Equity thereof asserted, 1688," quarto. 7. Memoirs, intermixt with moral, political, and historical Observations, by way of Discourse, in a Letter to Sir Peter Pett, 1693," 8vo.

Βασίλει; according to which, it was not Charles I. but bishop Gauden who was author of this performance, which produced a long controversy.

ANNIUS (DE VITERBO), dominican and master of the sacred palace under Alexander VI. by whom he was much favoured; died at Rome in 1502, at the age of 70. He wrote commentaries, now perfectly forgotten, on several books of scripture; but the learned still remember his 17 books of Antiquities, Rome, 1498, folio, and 1542, 8vo. compiled in folly and the most absurd credulity. They are a heap of all the spurious writings attributed to the ancient authors, as Xenophon, Philo, Berosus, Fabius Pietor, Myrsillus, &c.

ANSEGISUS, abbot of Lobies, lived in the ixth century. Lobies is an old benedictine monastery upon the Sambre, in the diocese of Cambray. Pithæus, Antonius, Augustinus, Valerius, Andreas, and others, being too implicit in following Trithemius, have made this Ansegisus and another of that name archbishop of Sens, the same persons. Our Ansegisus of Lobies was in great esteem with the bishops and princes of his time, and indeed his learning and conduct deserved it. In the year 827, he made a collection of the capitularies of Charlemagne, and Lewis the godly, his son, intituled, *Capitula seu Edita Caroli Magni & Ludovici Pii Imperatorum*. We have several editions of this work; one printed in 1588, by Pithæus, with additions, and notes of his own upon it: it was afterwards printed at Mentz in 1602, and by Sirmundus at Paris in 1640, to which he added a collection of the capitularies of Charles the Bald. Lastly, in 1676, Baluzius furnished us with a new edition of all these ancient capitularies, with remarks upon them. This work is printed in two volumes in folio. But here we must observe, that Baluzius's impression differs considerably from those before him; for besides a great many different readings, there are the 39th, 52d, 67th, 68th, 74th, and 79th chapters of the first book wanting: there are likewise added, the 89th and 90th chapters of the third book; and also the 76th and 77th chapters of the fourth book, which yet, as Le Cointe observes, are the same with the 29th and 24th chapters. There are three appendixes annexed to the four books in the Capitularies, the first of which, in the old editions, consists of 33 chapters, but in the Baluzian there are 35. The second, in the old editions, has 36 chapters, but the Baluzian impression reaches to 38. The third appendix contains 10 chapters; with these appendixes, several constitutions of the emperors Lotharius and Charles the Bald are mixed.

ANSELM (archbp. of Canterbury in the reigns of William Rufus and Henry I.), an Italian by birth, born in the year 1033, at Aost, a town belonging to the duke of Savoy. After having travelled

travelled for some time in France, he took the monastic habit in the abbey of Bec, in Normandy, of which Lanfranc, afterwards archbp. of Canterbury, was then prior. Three years after, when Lanfranc was made abbot of Caen, Anselm succeeded him in the priory of Bec; and when Herluin, abbot of that monastery, died, Anselm was promoted to the abbacy [A]. In 1092 Anselm came over to England, and soon after his arrival, William Rufus nominated him to the see of Canterbury, which he was with much difficulty prevailed upon to accept; he was consecrated with great solemnity on the 4th of Dec. 1093. Soon after his consecration, the king having a design to take the duchy of Normandy from his brother Robert, and endeavouring to raise what money he could for that purpose, Anselm made him an offer of 500*l.* which the king, thinking too little, refused to accept, and the archbp. thereby fell under his majesty's displeasure. The next year, the king being ready to embark for Normandy, Anselm waited on him, and desired leave to convene a national synod; but the king refused his request, and treated him very harshly, whereupon the archbp. and his retinue withdrew from court. Another cause of the misunderstanding between the king and the archbp. was Anselm's desiring leave to go to Rome, to receive the pall from pope Urban II. whom the king of England did not acknowledge as pope, being in the interest of his competitor Guibert. Soon after, the bishops, being influenced by the court, threw up their canonical obedience, and renounced Anselm for their archbp. [B]. Anselm thereupon desired a passport to go abroad till the present misunderstandings could be made up; but the king refused this request: he consented, however, that there should be a suspension of the affair from March to Whitsuntide. But before the expiration of this term, he broke through this agreement, and banished several clergymen who were in the interest of Anselm. The bishops having in vain endeavoured to soften Anselm into a compliance, the king, by the advice of his great men, at length received him into favour upon his own terms: and because Anselm persisted in refusing to receive the pall from the king's hands, it was at last agreed, that the pope's nuncio, who had brought the pall into England, should carry it down to Canterbury, and lay it upon the altar of the cathedral, from whence Anselm was to receive it, as if it had been put into his hands by St. Peter himself. Anselm accordingly went to Canterbury, and received the pall with great solemnity. [C]. Some time

[A] Eadmeri Cantuar. Hist. Lond. 1623, lib. i. p. 20.

[B] The king would have had them to bring him to his trial, and to depose him in the council; but the bishops would not carry their resentment so far. It is re-

markable, that when the king applied to the temporal nobility, to follow the example of the bishops, and disclaim Anselm, they unanimously refused to do it. Eadmer, *ubi supra*, p. 30.

[C] Eadmer, lib. ii. p. 33 et passim.

after, however, the king having marched his forces into Wales, took an opportunity of quarrelling again with Anselm, pretending not to be satisfied with the quota the archbp. had furnished for that expedition.

Anselm, finding himself too weak to oppose the corruptions of the times, resolved to go in person to Rome, to consult the pope; but the king, to whom he applied for leave to go out of the kingdom, refused his request: the archbp. however, being determined upon the voyage, embarked at Dover. As soon as the king heard Anselm had crossed the Channel, he seized upon the archbishopric. Anselm got safe to Rome, and was honourably received by the pope, whom he accompanied to his country seat near Capua: and here wrote a book concerning the Incarnation of our Saviour. The pope wrote to the king, enjoining him, by his authority, to reinstate Anselm in all the profits and privileges of his see. Anselm was very serviceable to his holiness in the council of Bari, held to oppose the errors of the greek church, with respect to the procession of the holy ghost. In this synod, he answered the objections of the Greeks in such a manner, that he silenced them, and gave general satisfaction to the western church. The pope upon this occasion gave him the title of "alterius orbis papa," i. e. pope of the other world, meaning England. After the synod of Bari was ended, the pope and Anselm returned to Rome, where an ambassador from England was arrived, in order to disprove Anselm's allegations and complaints against his master; and partly by presents, and partly by promises, he got the court of Rome to desert Anselm [D]. The archbp. perceiving how matters stood, would have gone to Lyons, but the pope would not part with him; and in order to sooth him after his disappointment, he lodged him in a noble palace, where he made him frequent visits; and a council being summoned about this time to sit at Rome, Anselm had a very honourable seat assigned him and his successors, this being the first time of an archbp. of Canterbury's appearing at a Roman synod [E]. When the council broke up, Anselm immediately left Rome, and returned to Lyons, where he staid till he heard of the death of king William and pope Urban, which happened not long after his removal to that city.

Henry I. having succeeded to the throne of England, restored the sees of Canterbury, Winchester, and Salisbury; which had been seized by his predecessor, and invited Anselm to return to

[D] This affair is briefly mentioned by Eadmer; but William of Malmesbury enlarges with more freedom on the behaviour of the court of Rome: he tells us, the pope was under some difficulty about the matter; that for some time his holiness hung

in suspense between conscience and interest, but was at last over-balanced by the consideration of a good present. *De Gestis Pontif. Angl. lib. i. p. 223.*

[E] *Malmesb. de Gestis Pontif. Aug. lib. i. p. 223.*

his archbishopric [F]. Upon his arrival in England, he was received with extraordinary respect by the king and people; but when it was required that he should be re-invested by the king, and do the customary homage of his predecessors, he refused to comply, alledging the canons of the late synod at Rome about investitures [G]. The king was not a little disgusted at Anselm's non-compliance: it was agreed, however, that the dispute should rest till the Easter following; and in the mean time some persons were to be sent to Rome, to try if they could persuade the pope to dispense with the canons of the late synod, in relation to investitures. About this time Anselm summoned a synod at Lambeth, on occasion of the king's intended marriage with Maud, or Matilda, eldest daughter of Malcolm king of Scotland; and here it was determined, that the king might lawfully marry that princess, notwithstanding she was generally reported to be a nun, having worn the veil, and having had her education in a religious house [H].

The persons deputed by the king and the archbp. to Rome, when they returned, brought with them a letter to his majesty from the pope, wherein his holiness absolutely refuses to dispense with the canons concerning investitures. The king, on his part, resolved not to give up what had hitherto been accounted part of his prerogative; and thus the misunderstanding still continued between the king and Anselm. The majority of the bishops and nobility were on the king's side, and some of them pressed his majesty to break entirely with the see of Rome. However, it was not thought adviseable to proceed to an open rupture without making a further trial for an accommodation: the king accordingly sent deputies to his holiness, to try to prevail upon him to recede from his declaration; but he protested that he would sooner lose his life, than cancel the decrees of the holy fathers; and he signified his resolution by letters to the king and Anselm. The next year a national synod was held under Anselm at Westminster, at which the king and most of the nobility were present. The year following, the king relented somewhat in favour of Anselm, and he desired him to take a journey to Rome, to try if he could persuade the pope to relax. The pope, however, persisted in refusing the king the right of investiture; but at the same time he wrote a very respectful letter to the king, earnestly desiring to wave the contest, and promising all possible compliance in other matters. Anselm having left the court of Rome,

[F] Anselm's Collect. of Letters, lib. iii. epist. 41, and Collect. of Records, n. 14. at the end of his Eccles. Hist. vol. i.

[G] This synod excommunicated all lay persons who should give investitures for abbeys or cathedrals; and all ecclesiastics,

who should receive investitures from lay hands, or come under the tenure of homage for any ecclesiastical promotion, were put under the same censure. William of Malmesbury, ubi supra.

[H] Eadmer, lib. iii. p. 55.

returned to Lyons, and during his stay here, the king sent another embassy to Rome, to try to prevail with the pope to bring Anselm to a submission. But the pope could not be gained; and he excommunicated some of the english court, who had dissuaded the king from parting with the investitures, but declined passing any censure against his majesty.

Anselm perceiving the court of Rome dilatory in her proceedings, removed from Lyons, and made a visit to the countess Adela, at her castle in Blois. At this lady's intercession, the king, when he came to Normandy, agreed to have a meeting with Anselm, who accordingly waited upon his majesty, at a castle called l'Aigle, where the king restored to him the revenues of the archbishopric; but would not permit him to come to England, unless he would comply in the affair of the investitures: which Anselm refusing to do, he continued in France, till the matter was laid again before the pope [1]. And now the english bishops, who had taken part with the king against Anselm, began to change their minds, as appears by their letter directed to Anselm in Normandy, wherein they press him to come over with all speed, promising to stand by him, and to pay him the regard due to his character. Anselm expressed his satisfaction at this behaviour of the bishops, but acquainted them it was not in his power to return, till he was farther informed of the proceedings of the court of Rome. At length the ambassadors returned from Rome, and brought with them a decision more favourable than the former; and though his holiness would not give up the point of investitures, yet he dispensed so far as to give the bishops and abbots leave to do homage for their temporalities. The king, being highly pleased with this condescension of the pope, sent to invite Anselm to England; but the messenger finding him sick, his majesty himself went over to Normandy, and made him a visit at the abbey of Bec, where all differences were perfectly adjusted. When Anselm recovered from his sickness, he embarked for England, where he was received with extraordinary marks of civility and kindness. After his arrival, nothing remarkable happened in the life of this great prelate, excepting his dispute with Thomas archbp. of York, who, in conjunction with the chapter of York, endeavoured to throw off the dependency on the see of Canterbury [κ].

Before the determination of this dispute, Anselm died at Canterbury, in the 76th year of his age, and 17th of his prelacy, on the 21st of April 1109. He was author of many pieces. The latest edition of his works is that published by father Gerberon :

[1] Eadmer, lib. iii. p. 80. Ibid. lib. iv. p. 84, and Mr. Collier's Collection of Records, numb. 1.; at the end of his Ecclesiast. Hist. vol. i. See this affair of the in-

vestitures fully discussed in Rapin's Hist. of Eng. lib. vi. State of the church.

[κ] Eadmer, p. 97.

it is divided into three parts; the first contains dogmatical tracts, and is intituled "Monologia;" the second, practical and devotional tracts; the third, his letters, in four books; but we shall give a particular list of his works in a note [L]. Malmesbury tells us, "that Anselm was a person of great strictness and self-denial: and his temper and sedateness such that he was never heard to utter the least reproachful word." He was the first archbp. who restrained the english clergy from marrying: this was done in the national synod, held at Westminster in 1102, the fourth canon of which provides, that no archdeacon, priest, deacon, or canon should be allowed to marry, or live with his wife already married. Anselm was canonized in the reign of Henry VII. at the instance of cardinal Morton, then archbp. of Canterbury [M].

ANSER, a latin poet, the friend of Mark Anthony, celebrated in verse the actions of that general, who paid him for his praises by the present of a country-seat at Falernum. He made a severe criticism on the poems of Virgil, who plays upon the name of Anser in his 9th eclogue. Ovid bestows on him the epithet insolent, *procacem*, in the 2d book of his Tristitia.

ANSON (GEORGE) lord, whose merit as a naval commander raised him to the rank of nobility, was the son of William Anson, esq. of Huckborough, a very ancient and worthy family in Staffordshire. Discovering an early passion for naval glory, and taking the greatest delight in reading and hearing the stories of our most distinguished voyagers and admirals, his father gave him an education suitable to his genius; and in 1722 he was

[L] 1. Epistolarum, libri iv. 2. Monologium, seu soliloquium. 3. Prologium, seu alloquium. 4. Liber incerti auctoris pro insipiente adversus Anselmi Prologium. 5. Liber contra insipientem, seu apologeticus adversus librum precedentem. 6. Dialogus de veritate. 7. Dialogus de libero arbitrio. 8. Dialogus de casu diaboli. 9. Disputatio dialectica de grammatica. 10. Tractatus de sacramento altaris, seu de corpore et sanguine Domini. 11. Liber de fide, seu de Incarnatione Verbi. 12. De nuptiis consanguineorum. 13. Libri ii. contra gentiles, cur Deus homo. 14. De processione Spiritus Sancti, contra Græcos. 15. De conceptu Virginali activo, et peccato originali. 16. Fragmenta variorum Anselmi tractatum de conceptu Virginali passivo. 17. De tribus Walleranni questionibus ac præsertim de sermone et azymo. 18. De sacramentorum diversitate. 19. Concordia præscientiæ, prædestinationis, et gratiæ cum libertate. 20. Liber de voluntate Dei. 21. Meditationum libri x. 22. Liber de salute animæ. 23. Meditatio

ad forem de beneficiis Dei. 24. Meditatio de passione Christi. 25. Alloquia celestia, sive faculæ piorum affectuum, &c. 26. Mantissa meditationum et orationum in quinque partes tributa. 27. Hymni et psalterium in commemoratione Deiparæ. 28. Liber de excellentia gloriæ Virginis Mariæ. 29. Liber de quatuor virtutibus B. Mariæ, ejusque sublimitate. 30. Passio SS. Guigneri sive Fingar, Pialis, et Sociorum. 31. Liber exhortationum ad contemptum temporalium et desiderium æternorum. 32. Admonitio pro moribundo. 33. Parmenesis ad virginem lapsam. 34. Sermo sive liber de beatitudine. 35. Homilia in illud, Introit Jesus in quoddam castellum. 36. Homiliæ in aliquot Evangelia. 37. Carmen de contemptu mundi, et alia carmina. There are some other pieces ascribed to Anselm in the edition of Cologne, 1612; and in the edition of Lyons, 1630; but they are generally thought supposititious. [M] Henry of Huntingd. Hist. lib. xviii. fol. 27. Gul. Malmf. lib. i. p. 223.

made captain of the *Weazle* sloop, and the year following of the *Scarborough* man of war; in which station he behaved with the greatest intrepidity and valour.

On the breaking out of the spanish war, he was appointed to command a fleet of five ships destined to annoy the enemy in that dangerous and unfrequented sea, which lies beyond America; and in that unexpected quarter to attack them with vigour. His departure being unaccountably delayed some months beyond the proper season, he sailed about the middle of September 1740; and towards the vernal equinox, in the most tempestuous weather, arrived in the latitude of Cape Horn. He doubled that dangerous cape in March 1741, after a bad passage of 40 days, in which he lost two ships, and by the scurvy four or five men in a day. He arrived off Juan Fernandes in June, with only two ships, besides two attendants on the squadron, and 335 men. He left it in September, took some prizes, and burnt *Paita*; and staid about the coast of America till May 1742. He then crossed the southern ocean, proceeding with the *Centurion* only, the other ships having been destroyed in August. Having refreshed his crew at *Tinian*, he sailed in October for China; staid there till the beginning of 1743; waited for the galleon at the Philippine islands, met her on the 20th of June, and took her. Having sold the prize in China, he set sail for England, December 1743, and on the 15th of June 1744, arrived at Spithead, having sailed in a fog through the midst of a french fleet then cruising in the channel.

Soon after his return, he was appointed rear admiral of the blue, and one of the lords of the admiralty. In April 1745 he was made rear admiral of the white, and in July 1746, vice admiral of the blue. He was also chosen to represent the borough of *Heydon* in parliament. That winter he commanded the channel squadron in a long and tempestuous cruise. The following summer, being then on board the *Prince George* of 90 guns, in company with admiral *Warren* and 12 ships more, he intercepted off Cape *Finisterre* a powerful fleet, bound from France to the east and west Indies; and by his valour and conduct again enriched himself and his officers, and strengthened the british navy, by taking six men of war and four east indiamen, not one of them escaping. The french admiral *M. Jonquiere*, on presenting his sword to the conqueror, said, "*Monseigneur, vous avez vaincu l'Invincible, & la Gloire vous suit,*" pointing to the two ships so named.

King George II. for his signal services, rewarded him with a peerage, by the title of lord *Anson*, baron of *Soberton* in *Hants*. In the same year he was appointed vice admiral of the red; and on the death of Sir *John Norris*, vice admiral of England. In 1748, he was appointed admiral of the blue, and commanded the

the squadron that convoyed the late king to and from Holland; and ever after constantly attended his majesty in his foreign expeditions. In 1751 he was appointed first lord of the admiralty, in which station he continued, with a very short interval, till his death.

In 1758, being then admiral of the white, having hoisted his flag on board the Royal George of 100 guns, he sailed from Spithead on the 1st of June, with a formidable fleet, Sir Edward Hawke commanding under him; and by cruising continually before Brest, he covered the descents that were made that summer at St. Maloes and Cherbourg. After this he was appointed admiral and commander in chief of his majesty's fleets. The last service he performed was convoying to England our present queen Charlotte. He had been for some time in a languishing state of health, but died suddenly just after walking in his garden, at his seat at Moor Park, in Hertfordshire, June 6, 1762. He married the eldest daughter of the late earl Hardwicke, who died before him without issue.

As to his natural disposition, he was calm, cool, and steady: but it is reported, that our honest undesigning seaman was frequently a dupe at play: and it was wittily observed of him, that he had been round the world, but never in it. No performance ever met with a more favourable reception than "Lord Anson's Voyage round the World;" four large impressions were sold off in a twelvemonth; it has been translated into most of the european languages, and still supports its reputation. It was composed under his lordship's own inspection, and from the materials which he furnished, by Mr. Benjamin Robins, who designed, as will appear under his article, to have favoured the world with a second part of it.

ANSTIS (JOHN), an able herald, was born at St. Neot's in Cornwall, Sept. 28, 1669, being son of John Anstis of that place, by Mary, daughter and coheir of George Smith [N]. He was admitted at Exeter college, Oxford, 1685, and three years after at the middle Temple; represented the borough of St. Germans, 1702, 1703, and 1704, in parliament, where he distinguished himself against the bill for occasional conformity, for which he got ranked in the list of the Tackers, printed about that time. He was appointed deputy-general of the auditors of the imprest, 1703, which office he never executed; one of the principal commissioners of prizes, 2 Anne; Garter king at arms, 13 Anne; in which place he died, March 4, 1744; and was buried the 23d following, in a vault in the parish church of Duloe in Cornwall. He published, in 1706, a letter concerning the how

[N] *Anecdotes of Bowyer*, by Nichols, p. 108.

nour of Earl Marshal, 8vo; in 1720, The form of the installation of the Garter, 8vo; in 1724, The register of the most noble order of the Garter, usually called the black book, with a specimen of the lives of the knights, 2 vols. folio; and, in 1725, Observations introductory to an historical Essay on the knighthood of the Bath, 4to. intended as an introduction to the history of that order, for which the Society of antiquaries had begun to collect materials. His *Aspilogia*, a discourse on seals in England, with beautiful draughts, almost fit for publication, of which Mr. Drake read an abstract to the society in 1736, and two folio volumes of drawings of sepulchral monuments, stone circles, crosses, and castles, in the three kingdoms, were purchased, with a MS. history of Launceston, and many other curious papers (particularly a good collection of epitaphs and other inscriptions in England, and many in Wales, all *fac similes*) at the sale of Mr. Anstis's library of MSS. 1768, by Thomas Astle, esq. F. R. and A. SS. Besides these, he left in MS. two large folio volumes on the office, &c. of garter king at arms, and of heralds in general; Memoirs of the Talbot, Carew, Granville, and Courtney families; the Antiquities of Cornwall; Collections relating to the parish of Coliton in Devonshire, containing matters relative to the tithes of that church (of which his son George Anstis was vicar), in a dispute before the court of Exchequer in 1742, now (1784) in Dr. Ducarel's library; and also large collections relative to All-souls college, Oxford, by whom they were bought. Sixty-four pages of his latin answer to the case of Founders Kinsmen, were printed in 4to, with many coats of arms. His *Curia militaris*, or a treatise on the court of Chivalry, in three books, of which Mr. Reed has the preface and contents: the whole possibly which was ever published (if published at all), was printed in 1702, 8vo. His eldest son John Anstis, esq. who had been educated as a gentleman commoner at Corpus Christi college, Oxford, was, at the revival of the order of the Bath in 1725, joined to his father in the office of Garter; and had the additional office of genealogist and register of the Bath. At the opening of Dr. Radcliffe's library, 1749, he was, with several other members of that university, created LL. D. He died a bachelor, Dec. 5, 1754; and was succeeded in his estate by his brother George above mentioned, besides whom he had another brother in orders. He possessed a well-chosen collection of books, and numerous MSS. on heraldic subjects by his father.

ANTAGORAS, a poet of the isle of Rhodes. He was esteemed by Antigonus king of Macedon, who kept him constantly in his suite. It is related of him that one day being very busy cooking of eels, Antigonus sent to him to know whether Homer ever minded cookery? To which Antagoras made this re-

ply, "That Agamemnon never went about his camp to inquire who dressed fish."

ANTELMÍ (JOSEPH), canon of Frejus in Provence, was both learned and laborious; he published several latin dissertations on the ecclesiastical history of Frejus, 1680, 4to; on that inexhaustible subject of sacred criticism, the creed with the name of Athanasius; on St Prosper and St. Leo, on St. Martin and St. Eucherius, together with several others; all containing a great variety of adventures, in which devils, as usual, are the principal actors, with the subordinate personages of ghosts, spectres, journeys through the air, transportations of churches, &c. He died in 1697, aged 49. He seems to have been a worthy man, extremely credulous.

ANTESIGNAN (PETER), was born at Rabasteins in the xvth century. His greek grammar went through several editions before a better was to be had. He afterwards published an universal grammar; a compilation so confused, that none but a profound schoolman of his own times could have patience to read it. We have likewise by him an edition of Terence, of no greater value than his two grammars.

ANTHONY (FRANCIS), a remarkable empiric, was born in London, April 16, 1550, and educated at Cambridge, where it is supposed he spent a considerable part of his life in the sublime study of chemistry. He then came to London, and began to publish the result of his inquiries, which appeared in a treatise concerning a panacea extracted from gold, printed at Hamburgh in 1598. The excessive reputation of this aurum potable, or potable gold, helped to sink it into contempt; and, according to Goodall's Royal college of physicians, was even proved to be hurtful. He was several times fined and imprisoned for acting in a medical capacity without a college licence; and several of the faculty attacked him in latin and english on the subject of his universal nostrum, which appeared by the confession of some, on their death-bed, to have occasioned their death. Dr. Gwinne of London and Dr. Cotta of Northampton were among the loudest of his antagonists; but he found means to engage the patronage and protection of several persons of rank, and the good opinion of the public at large; to which the goodness of his moral character, and his learning and easy address, did not a little contribute. Empirics have always been victorious over good sense and modesty. It is certain that he bore an excellent moral character, and was charitable to the poor. It is said that he lived in great hospitality at his house in Bartholomew-close, where he died May 26, 1623, aged 74. He left two sons, both physicians, one of whom lived handsomely by the sale of his father's nostrum; and the other practised with great reputation in the town of Bedford. We would refer to Aikin's Biog. Mem. of Medicine, for

for an account of his life, rather than to the Biograph. Brit. as the author of the article in this celebrated work has been much imposed upon.

ANTHONY (JOHN), son of the above, to whose practice he succeeded, made a handsome living by the sale of his father's medicine called aurum potabile. He was author of "Lucas redivivus, or The gospel physician, prescribing (by way of meditation) divine physic to prevent diseases not yet entered upon the soul, and to cure those maladies which have already seized upon the spirit," 1656, 4to. He died April 28, 1655, aged 70, as appears by the monument erected for his father and himself in the church of St. Bartholomew the Great in London.

ANTINE (MAUR FRANCOIS D'), born at Gouvieux in the diocese of Liege in 1688, a benedictine of the order of St. Maur, died of an apoplexy in 1746. Innocency of manners, piety, politeness, the rare talent of administering efficacious consolation to the afflicted in mind or body, and of inducing them to bear their sufferings with resignation, were the qualities for which he was respected and beloved. The literary world is indebted to him for several works. He published the five first volumes of the new edition of the Glossary of du Cange in 1736, and the public could not but applaud the multitude of researches, the improvements and interesting augmentations with which that collection is enriched. He afterwards employed himself on the collection of the historians of France, begun by dom. Bouquet, and the art of verifying of dates, 1750, 4to, an excellent work, reprinted in 1770, folio, under the care of dom. Clement, who added considerably to the work.

ANTIPATER (CÆLIUS), a roman historian, who wrote a history of the punic war, much valued by Cicero. The emperor Hadrian preferred him to Sallust.

ANTIPATER of Sydon, a stoic philosopher, and likewise a poet, commended by Cicero and Seneca : he flourished about the 17th olympiad.

ANTISTHENES, a greek philosopher, and founder of the cynics, was born at Athens. Upon the death of Socrates, he was the occasion of banishment to Anytus, and of death to Melitus, who had been the greatest enemies of that philosopher. Laertius tells us there were ten tomes of his works ; and he has given us many of his apothegms.

ANTONIANO (SILVIO), a man of great learning, who raised himself from a low condition by his merit ; his parents being so far from able to support him in his studies, that they themselves stood in need of charity. It has been said that he was not born in wedlock, but Joseph Castalio, who wrote his life, has proved the contrary [o]. He was born at Rome in 1540. He made a

[o] Nic. Eryth. Pinacoth. l. cap. 167.

quick and most surprising progress in his studies; for when he was but ten years old, he could make verses upon any subject proposed to him; and these so excellent, though pronounced extempore, that even a man of genius could not compose the like without a good deal of time and pains. A proof of this was at the table of the cardinal of Pisa, when he gave an entertainment one day to several other cardinals. Alexander Farnese taking a nosegay, gave it to this youth, desiring him to present it to him of the company whom he thought most likely to be pope: he presented it to the cardinal of Medicis, and made an eulogium upon him in verse. This cardinal, who was pope some years afterwards, under the name of Pius IV. imagined it all a contrivance, and that the poem had been artfully prepared before-hand, by way of ridicule upon him: he seemed extremely nettled at it, but the company protested that it was an extempore performance, and requested him to make a trial of the boy: he did so, and was convinced of the extraordinary talents of the youth [F]. The duke de Ferrara coming to Rome, to congratulate Marcellus II. upon his being raised to the pontificate, was so charmed with the genius of Antoniano, that he carried him to Ferrara, where he provided able masters to instruct him in all the sciences. From thence he was sent for by Pius IV. who recollecting the adventure of the nosegay, when he was raised to St. Peter's chair, made enquiry for the young poet; and having found him out, brought him to Rome, and gave him an honourable post in his palace. Some time after, he made him professor of the belles lettres in the college at Rome. Antoniano filled this place with so much reputation, that on the day when he began to explain the oration pro Marco Marcello, he had a crowd of auditors, and among these no less than 25 cardinals. He was afterwards chosen rector of the college; and after the death of Pius IV. being seized with a spirit of devotion, he joined himself to Philip Neri, and accepted the office of secretary to the sacred college, offered him by Pius V. which he executed for 25 years with the reputation of an honest and able man. He refused a bishopric which Gregory XIV. would have given him, but he accepted the office of secretary to the briefs, offered him by Clement VIII. who made him his chamberlain, and afterwards a cardinal. It is reported, that cardinal Alexander de Montalto, who had behaved a little too haughtily to Antoniano, said, when he saw him promoted to the purple, that for the future he would not despise a man of the cassock and little band, however low and despicable he might appear; since it might happen that he whom he had despised, might not only become his equal, but even his superior.

[F] Father Strada tells us, that as the cardinal of Medicis was thinking upon a subject to propose to him, the clock in the hall struck; which was the occasion of his proposing a clock for the subject of his verses. *Præf. Acad. iii. lib. 2.*

Antoniano killed himself by too great fatigue, for he spent whole nights in writing letters, which brought on a sickness, whereof he died in the 63d year of his age [Q]. He wrote with such ease and fluency, that he scarcely ever made a blot or rasure; and it is said of him, that he preserved the flower of his virginity during his whole life. He was the author of many pieces in verse and prose.

ANTONIDES VANDER GOES (JOHN), an eminent dutch poet, born at Goes in Zealand, April 3, 1647 [R]. His parents were anabaptists, people of good character, but of low circumstances. They went to live at Amsterdam, when Antonides was about four years old; and in the ninth year of his age he began his studies, under the direction of Hadrian Junius and James Cocceius. Antonides took great pleasure in reading the latin poets, and carefully compared them with Grotius, Heinsius, &c. By this means he acquired a taste for poetry, and enriched his mind with noble ideas. He first attempted to translate some pieces of Ovid, Horace, and other ancients; and having formed his taste on these excellent models, he at length undertook one of the most difficult tasks in poetry, to write a tragedy; this was intituled, *Trazil, or the Invasion of China*. Antonides however was so modest as not to permit it to be published. Vondel, who was then engaged in a dramatic piece, which was taken also from some event that happened in China, read Antonides's tragedy, and was so well pleased with it, that he declared, if the author would not print it, he would take some passages out of it, and make use of them in his own tragedy, which he did accordingly; and it was reckoned much to the honour of Antonides, to have written what might be adopted by so great a poet as Vondel was acknowledged to be. Upon the conclusion of the peace betwixt Great Britain and Holland, in the year 1697, Antonides wrote a piece, intituled "*Bellona aan band*," i. e. *Bellona chained*; a very elegant poem, consisting of several hundred verses. The applause with which this piece was received, excited him to try his genius in something more considerable: he accordingly wrote an epic poem, which he intituled *The River Y*. The description of this river, or rather lake, is the subject of the poem, which is divided into four books; in the first the poet gives a very pompous description of all that is remarkable on that bank of the Y on which Amsterdam is built. In the second he opens to himself a larger field; he begins with the praises of navigation, and describes the large fleets which cover the Y, as an immense forest, and thence go to every part of the world, to bring home whatever may satisfy the necessity, luxury, or pride

[Q] The man who dies of too much study at 63 is no great martyr to literature. If this had been the worst of poor Antoniano's case, we should have had little in it to pity.

[R] Hoogstraaten's Life of Antonides.

of men. The third book is an ingenious fiction; which supposes the poet all of a sudden carried to the bottom of the river Y, where he sees the deity of the river, with his demi-gods and nymphs, adorning and dressing themselves to go to a feast, which was to be celebrated at Neptune's court, upon the anniversary of the marriage of Thetis with Peleus. In the fourth book he describes the other bank of the Y, adorned with several cities of North Holland; and in the close of the work addresses himself to the magistrates of Amsterdam, to whose wisdom he ascribes the riches and flourishing condition of that powerful city.

Antonides's parents had bred him up an apothecary; but his remarkable genius for poetry soon gained him the esteem and friendship of several persons of distinction; and particularly of Mr. Buifero, one of the lords of the admiralty at Amsterdam, and a great lover of poetry, who sent him at his own expence to pursue his studies at Leyden, where he remained till he took his degree of doctor of physic, and then his patron gave him a place in the admiralty. In 1678 Antonides married Susanna Bermans, a minister's daughter, who had also a talent for poetry. In the preface to his heroic poem, he promised the life of the apostle Paul, which, like Virgil's *Æneid*, was to be divided into twelve books: but he never finished that design, only a few fragments of it having appeared. He was justly afraid of theological subjects. After marriage he did not much indulge his poetic genius; and within a few years fell into a consumption, of which he died on the 18th of Sept. 1684. He is esteemed the most eminent dutch poet after Vondel, whom he studied to imitate, and is thought to have excelled in sweetness of expression and smoothness of style, but in accuracy and loftiness he is greatly inferior to his original. His works have been printed several times, having been collected by his father Anthony Tanfz.

ANTONINUS PHILOSOPHUS (MARCUS AURELIUS), the roman emperor, born at Rome the 26th. of April in the 121st year of the christian æra. He was called by several names [s], till he was admitted into the Aurelian family, when he took that of Marcus Aurelius Antoninus [r]. Hadrian, upon the death of

[s] When he was adopted by his grandfather by the father's side, he received his name M. Annii Verus; and Hadrian the emperor, instead of Verus, used to call him Verissimus, on account of his rectitude and veracity. (Dion Cass. lib. lxxix. p. 779. edit. Wechel. 1606.) When he was adopted by Antoninus Pius, he assumed the name of M. Ælius Aurelius Verus, because Aurelius was the name of Antoninus's family, and Ælius that of Hadrian's into which he entered. When he became emperor, he left the name of Verus to Lu-

cius Commodus, his adopted brother, and took that of Antoninus, under which he is generally known in history. But he is distinguished from his predecessor Titus Antoninus, either by the name of Marcus, or by the name of Philosophus, which is given him by the general consent of writers; but we do not find this title to have been given him by any public act or authority of the senate. Tillemont *Hist. des Empereurs*, tom. iv. p. 559.

[r] Tillemont *Histoire des Empereurs*, tom. ii. p. 559. edit. 2de. Brussels 1711.

Cejonius

Cejonius Commodus, turned his eyes upon Marcus Aurelius ; but as he was not then 18 years of age, and consequently too young for so important a station, he fixed upon Antoninus Pius, whom he adopted, on condition that he should likewise adopt Marcus Aurelius. The year after this adoption Hadrian appointed him quæstor, though he had not yet attained the age prescribed by the laws. After the death of Hadrian, Aurelius married Faustina, the daughter of Antoninus Pius, by whom he had several children. In 139 he was invested with new honours by the emperor Pius, in which he behaved in such a manner as endeared him to that prince and the whole people.

Upon the death of Pius, which happened in the year 161, he was obliged by the senate to take upon him the government, in the management of which he took Lucius Verus as his colleague. Dion Cassius says [u], that the reason of doing this was, that he might have leisure to pursue his studies, and on account of his ill state of health ; Lucius being of a strong vigorous constitution, and consequently more fit for the fatigues of war. The same day he took upon him the name of Antoninus, which he gave likewise to Verus his colleague, and betrothed his daughter Lucilla to him [x]. The two emperors went afterwards to the camp, where, after having performed the funeral rites of Pius, they pronounced each of them a panegyric to his memory. They discharged the government in a very amicable manner [y]. It is said, that soon after Antoninus had performed the apotheosis of Pius, petitions were presented to him by the pagan priests, philosophers, and governors of provinces, in order to excite him to persecute the christians, which he rejected with indignation ; and interposed his authority to their protection, by writing a letter to the common assembly of Asia, then held at Ephesus [z]. The happiness, which the empire began to enjoy under these two emperors, was interrupted in 162 by a dreadful inundation of the Tiber, which destroyed a vast number of cattle, and occasioned a famine at Rome [A]. This calamity was followed by the parthian war ; and at the same time the Catti ravaged Germany and Rhætia. Lucius Verus went in person to oppose the Parthians, and Antoninus continued at Rome, where his presence was necessary.

During this war with the Parthians, about 163 or 164, Antoninus sent his daughter Lucilla to Verus, she having been betrothed to him in marriage, and attended her as far as Brundisium : he intended to have conducted her to Syria ; but it hav-

[u] Lib. lxxi.

[x] Capitol. in Vita Antonini Pii, c. 7.

[y] Dacier's Life of M. Antoninus.

[z] Eusebius has preserved this letter, Hist. Eccles. lib. iv. cap. 13. but he falsely

ascribes it to Antoninus Pius, whereas it was wrote by Marcus Antoninus, as Valerius makes it appear in his annotations on the place.

[A] Tillemont, p. 579.

ing been insinuated by some persons, that his design of going into the east was to claim the honour of having finished the parthian war, he returned to Rome [B]. The Romans having gained a victory over the Parthians, who were obliged to abandon Mesopotamia, the two emperors triumphed over them at Rome in 166, and were honoured with the title of fathers of their country. This year was fatal, on account of a terrible pestilence which spread itself over the whole world, and a famine also under which Rome laboured: it was likewise in this year that the Marcomanni, and many other people of Germany, took up arms against the Romans; but the two emperors having marched in person against them, obliged the Germans to sue for peace. The war, however, was renewed the year following, and the two emperors marched again in person: but Lucius Verus was seized with an apoplectic fit, and died at Altinum.

In 170 Antoninus made vast preparations against the Germans, and carried on the war with great vigour. During this war, in 174, a very extraordinary event is said to have happened, which, according to Dion Cassius [C], was as follows: Antoninus's army being blocked up by the Quadi in a very disadvantageous place, where there was no possibility of procuring water; and in this situation, being worn out with fatigue and wounds, oppressed with heat and thirst, and incapable of retiring or engaging the enemy, instantly the sky was covered with clouds, and there fell a vast quantity of rain. The roman army were about to quench their thirst, when the enemy came upon them with such fury, that they must certainly have been defeated, had it not been for a shower of hail, accompanied with a storm of thunder and lightning, which fell upon the enemy, without the least annoyance to the Romans, who by this means gained the victory [D]. In 175 Antoninus made a treaty with several nations of Germany. Soon after Avidius Cassius, governor of Syria, revolted from the emperor: this insurrection, however, was suppressed by the death of Cassius, who was killed by a centurion named Anthony. Antoninus behaved with great lenity towards those who had been engaged for Cassius: he would not put to

[a] Tillemont, p. 558, 559.

[c] Lib. lxxi.

[d] The pagans as well as christians, according to M. Tillemont, p. 621. art. xvi. have acknowledged the truth of this prodigy, but have greatly differed as to the cause of such miraculous event, the former ascribing it, some to one magician, and some to another: In Antoninus's Pillar, the glory is ascribed to Jupiter the god of rain and thunder. But the christians affirmed, that God granted this favour at the prayer of the christian soldiers in the roman army, who are said to have composed the twelfth

or the Melitene legion; and, as a mark of distinction, we are told that they received the title of the Thundering Legion from Antoninus. (Euseb. Eccles. Hist. lib. v. cap. 5.) Mr. Moyle, in the second volume of his works, has endeavoured to explode this story of the Thundering Legion, which occasioned Mr. Whiston to publish an answer in 1726, intitled, "Of the Thundering Legion;" or, Of the miraculous Deliverance of Marcus Antoninus and his Army, upon the Prayers of the Christians.

death,

death, nor imprison, nor even sit in judgment himself upon any of the senators engaged in this revolt; but he referred them to the senate, fixing a day for their appearance, as if it had been only a civil affair [E]. He wrote also to the senate, desiring them to act with indulgence rather than severity; not to shed the blood of any senator or noble, or of any other person whatsoever, but to allow this honour to his reign, that even under the misfortune of a rebellion, none had lost their lives, except in the first heat of the tumult: "And I wish," said he, "that I could even recal to life many of those who have been killed; for revenge in a prince hardly ever pleases; since, even when just, it is considered too severe." In 176 Antoninus visited Syria and Egypt: the kings of those countries, and ambassadors also from Parthia, came to visit him. He staid several days at Smyrna; and after he had settled the affairs of the east, went to Athens, on which city he conferred several honours, and appointed public professors there. From thence he returned to Rome with his son Commodus, whom he chose consul for the year following, though he was then but 16 years of age, having obtained a dispensation for that purpose. On the 27th of Sept. the same year, he gave him the title of imperator; and on the 23d of Dec. he entered Rome in triumph, with Commodus, on account of the victories gained over the Germans. Dion Cassius tells us [F], that he remitted all the debts which were due to himself and the public treasury during 46 years, from the time that Hadrian had granted the same favour, and burnt all the writings relating to those debts. He applied himself likewise to correct many enormities, and introduced several excellent regulations [G]. In 171 he left Rome with his son Commodus, in order to go against the Marcomanni, and other barbarous nations; and the year following gained a considerable victory over them: he would, in all probability, have entirely subdued them in a very short time, had he not been taken with an illness, which carried him off on the 17th of March 180, in the 59th year of his age, and 19th of his reign. The whole empire regretted the loss of so valuable a prince, and paid the greatest regard to his memory: he was ranked amongst the gods, and every person almost had a statue

[E] Dion. Cass. p. 717.

[F] Lib. lxxi.

[G] He moderated the expences laid out on gladiators; nor would he suffer them to fight but with swords which were blunted like foils, so that their skill might be shewn without any danger of their lives. He endeavoured to clear up many obscurities in the laws, and mitigated by new decrees the severity of the old laws. He was the first, according to Capitolinus (Vit. Anton. cap. xxvii.) who appointed the

names of all the children, born of roman citizens, to be registered within thirty days after their birth; and this gave him occasion to establish public registers in the provinces. He renewed the law made by Nerva, that no suit should be carried on against the dead, but within five years after their decease. He made a decree, that all the senators should have at least a fourth part of their estate in Italy. Capitolinus gives an account of several other regulations which he established.

of him in their houses. His book of Meditations has been much admired by the best judges [H].

ANTONIO (DE MESSINE), so called because he was of that city, was also named ANTONELLO. He flourished about the year 1430. He was the first of the Italians who painted in oil. Having seen at Naples a picture which king Alfonso had just received from Flanders, he was so struck with the liveliness, force, and softness of the colours, that he quitted his business to go and find out John Van Eyck, who he had been told was the painter of it. The consequences of this journey were, that Van Eyck communicated to him his secret; and on the return of Antonio to Venice, Bellin artfully inveigled it out of him, and published it all abroad. In the mean time, Antonio had intrusted it to one of his scholars, named Dominico. This Dominico, being called to Florence, gratuitously imparted it to Andrew del Castagno; who, actuated by the basest ingratitude and the greediness of gain, assassinated his friend and benefactor. All these incidents happening in rapid succession, occasioned the mystery of painting in oil to be quickly spread over all Italy. The schools of Venice and Florence were the foremost to adopt it; but that of Rome did not hesitate long to follow their example.

ANTONIO (NICHOLAS), knight of the order of St. James and canon of Seville, did great honour to the Spanish nation by his Bibliothéque of their writers. He was born at Seville in 1617, being the son of a gentleman, whom king Philip IV. made president of the admiralty established in that city in 1626. After having gone through a course of philosophy and divinity in his own country, he went to study law at Salamanca, where he closely attended the lectures of Francisco Ramos del Manzano, afterwards counsellor to the king, and preceptor to Charles II. Upon his return to Seville, after he had finished his law-studies at Salamanca, he shut himself up in the royal monastery of benedictines, where he employed himself several years in writing his Bibliotheca Hispanica, having the use of the books of Bennet de la Sana abbot of that monastery, and dean of the faculty of divinity at Salamanca [1]. In 1659 he was sent to Rome by Philip IV. in the character of agent-general from this prince: he had also particular commissions from the inquisition of Spain, the viceroys of Naples and Sicily, and the governor of Milan, to negotiate their affairs at Rome. The cardinal of Arragon procured him, from pope Alexander VII. a canonry in the church

[M] It is written in greek, and consists of twelve books: there have been several editions of it in greek and latin, two of which were printed before the year 1635, when the learned Meric Casaubon, prebendary of Canterbury, published a second

edition of his translation of this work into english, dedicated to Laud archbp. of Canterbury.

[1] Journal des Savans, June 10, 1697. p. 420, dutch edit.

of Seville, the income whereof he employed in charity and purchasing of books : he had above 30,000 volumes in his library. By this help, joined to a continual labour and indefatigable application, he was at last enabled to finish his *Bibliotheca Hispanica*, in four volumes folio, two of which he published at Rome in 1672. After the publication of these two volumes, he was recalled to Madrid by Charles II. to take upon him the office of counsellor to the crusade, which he discharged with great integrity till his death, in 1684. He left nothing but his vast library which he had brought from Rome to Madrid ; and his relations being unable to publish the remaining volumes of his *Bibliotheca*, sent them to cardinal d'Aguisne, who paid the charge of the impression, and committed the care thereof to monsieur Marti, his librarian, who added notes to them in the name of the cardinal. Antonio had been also engaged in a work, intituled "*Trophæum historico-ecclesiasticum Deo veritati erectum ex manubus pseudo-historicorum, qui Flavii Lucii Dextri, M. Maximi, Heleceæ, Braulionis, Luitprandi, et Juliani nomine circumferuntur ; hoc est, Vindiciæ veræ atque dudum notæ Hispanarum rerum historiæ, Germanarum nostræ gentis laudum non ex Germano-Fuldensibus chronicis emendicatarum in libertatem et puritatem plena assertio* [κ]." He had projected several other works in his mind, but we must not omit that which he published at Antwerp in 1659, "*De exilio, sive de pœna exilii, exulumque conditione et juribus*," in folio.

ANTONIUS (MARCUS), a famous roman orator, highly celebrated by Cicero, after rising successively through the several preparatory offices in the commonwealth, was made consul in the year of Rome 653 ; and then governor of Cilicia, in quality of proconsul, where he performed so many great exploits in the military way, that he obtained the honour of a triumph. We cannot omit observing, that in order to improve his talent for eloquence, he became a scholar to the greatest men at Rhodes and Athens, in his way to Cilicia and on his return to Rome. Afterwards he was appointed censor ; which office he discharged with great reputation : he carried his cause before the people against Marcus Duronius, who had preferred an accusation of bribery against him, in revenge for Antonius's having erased his name out of the list of senators ; which this wise censor had done, because Duronius, when tribune of the people, had abrogated a law, which restrained immoderate expence in feasts. He was one of the greatest orators ever known at Rome ; and it was owing to him, according to Cicero, that Rome might boast herself a rival even to Greece itself in the art of eloquence [L]. He defended, amongst many others, Marcus Aкви-

[κ] *Biblioth. Hispanica*, tom. ii. p. 818, 819. [L] *Cic. de Orat. lib. ii. c. 47.*

lius; and moved the judges in so sensible a manner, by the tears he shed and the scars he shewed upon the breast of his client, that he carried his cause [M]. Cicero has given us the character of his eloquence and of his action. He never would publish any of his pleadings; that he might not, as he said, be proved to say in one cause, what might be contrary to what he should advance in another. He affected to be a man of no learning [N]. His modesty and many other qualifications rendered him no less dear to many persons of distinction, than his eloquence made him universally admired. He was unfortunately killed during the disturbances raised at Rome by Marius and Cinna; and his head was exposed before the rostrum, a place which he had adorned with his triumphal spoils. This happened in the year of Rome 667.

He left two sons, Marcus and Caius; of whom Bayle says [O], that they "were more worthy to be the father and uncle of Antonius the triumvir, than sons of the great man who gave them life." The elder Marcus, surnamed Creticus, never raised himself beyond the prætorship, but executed that office with a prodigious extent of authority; for he had the same commission which Pompey had afterwards, for importing corn and exterminating the pirates, which gave him the whole command of the seas [P]. He committed great extortions in the provinces, particularly in Sicily. He invaded Crete without any declaration of war, on purpose to enslave it; and with such an assurance of victory, that he carried with him, says Florus [Q], more fetters than arms. But he met with the fate that he deserved: for the Cretans totally routed him in a naval engagement, and returned triumphant into their ports, with the bodies of their enemies hanging on their masts. He died soon after this disgrace, infamous in his character, "nor in any respect a better man," says Afconius, "than his son."

His brother Caius bore arms under Sylla in the war against Mithridates, and raised such disturbances in Achaia, that for this and other crimes he was afterwards expelled the senate by the censors. However, he was raised by Crassus and Cæsar to the consulship with Cicero; when the Catilinarian conspiracy break-

[M] Ib. in Bruto; cap. xxxvii. et De Orat. Cic. in Orat. pro Cluentio, cap. l. Val. Max. lib. vii. cap. 3. numb. v.

[N] Mr. Bayle imagines he did this not so much out of modesty as policy; that finding himself established in the reputation of a great orator, he thought the world would admire him more, if they supposed this eloquence owing entirely to the strength of his natural genius, rather than the fruit of a long application to the study of greek authors. That with regard to the

judges, he thought nothing more proper to produce a good effect, than to make them believe that he pleaded without any preparation, and to conceal from them all the artifice of rhetoric. But yet he was learned, and not unacquainted with the best grecian authors, of which there are proofs in several passages of Cicero.

[O] Dict. in Art.

[P] Plutarch. in Antonio.

[Q] Lib. iii. c. 7.

ing out, he was appointed to head the forces against Catiline. He did not go in person, being either really or pretendedly sick : some say [R], he pretended sickness, apprehensive lest Catiline, if he appeared, should make discoveries against him. He afterwards governed Macedonia for three years with such extortion and violence, that the senate recalled, tried, convicted, and banished him.

ANTONIUS (MARCUS), the triumvir, was son of Antonius Creticus, by Julia, a noble lady of such merit, that Plutarch affirms her to have been "comparable to the wisest and most virtuous ladies of that age [s]. To observe it by the way, she was by no means happy in her husbands ; for, after the death of Antonius, she married P. Cornelius Lentulus, who was an accomplice in Catiline's conspiracy, and punished with death for that crime. She was also as little fortunate in her sons, who were three ; for Caius and Lucius seem to have had (Lucius especially) all the vices of their brother Marcus, without any of his virtues.

Anthony, losing his father when young, launched out at once into all the excess of riot and debauchery, and wasted his whole patrimony before he had put on the manly gown. His comely person, lively wit, insinuating address, made young Curio infinitely fond of him, who involved himself on his account in a debt of 50,000*l.* which greatly afflicting old Curio, Cicero was called in to heal the distress of the family : who advised the father to discharge the debt of the son, but to insist upon it as a condition, that he should have no farther commerce with Anthony. Afterwards Anthony went abroad to learn the art of war under Gabinus, who gave him the command of his horse in Syria ; where he signalized his courage in the restoration of Ptolemy king of Ægypt. Anthony shewed, on this occasion, that he had a tender and compassionate disposition : for Ptolemy was so enraged at the inhabitants of Pelusium for their revolt, that they had all been put to death by his order, if Anthony's intercession had not saved them. He performed afterwards some noble exploits, which gained him high reputation as a commander.

From Ægypt, instead of coming home where his debts very probably might not suffer him to be easy, he went to Cæsar into Gaul ; and after some stay there, being furnished with money and credit by Cæsar, returned to Rome to sue for the questorship. In this suit he succeeded, and afterwards obtained the tribunate ; in which office he was amazingly active for Cæsar. Nevertheless, finding the senators exasperated against this general, he fled in disguise to Cæsar's camp ; complaining, when he ar-

[R] Dict. lib. xxvii.

[s] In Antonio.

rived, that there was no safety at Rome, nothing right done there, and that the tribunes could not perform their office but with danger of their lives. Cæsar upon this marched immediately into Italy; which made Cicero say [τ], that Anthony was “as much the cause of the ensuing war as Helen was of that of Troy.” But this was said in a professed invective, which must not be interpreted too literally: the flight of the tribunes gave Cæsar a plausible handle to begin, and seemed to sanctify his attempt; but his real motive, as Plutarch says [υ], was the same that animated Cyrus and Alexander before him to disturb the peace of mankind: the unquenchable thirst of empire, and the wild ambition of being the greatest man in the world, which was not possible till Pompey was destroyed.”

Cæsar, having made himself master of Rome, gave Anthony the government of Italy, with the command over the legions there, in which post he gained the love of the soldiery; which is not very surprising, if we consider, that he used to exercise and eat with them, and make them presents when his circumstances permitted. But what was more to his honour, he assisted Cæsar so successfully on several occasions, that twice particularly, when Cæsar's army had been put to flight, he rallied the scattered troops, and gained the victory: this raised his reputation so much, that he was reckoned the next best general to Cæsar. After the defeat of Pompey at Pharsalia, Cæsar, as an acknowledgement of Anthony's great services, made him master of the horse: in which office he behaved with violence. For though he assembled the senate, and maintained a shadow of liberty, yet he exercised himself upon all occasions arbitrarily and tyrannically; and this behaviour, together with his dissolute life (for he was drunken and debauched to the last degree), was the reason, as Plutarch says, why Cæsar the next year did not admit him his colleague in the consulship: he did however admit him two years after.

Upon the death of Cæsar, Anthony was terribly frightened, and hid himself during the night under the disguise of a slave; but hearing that the conspirators were retired to the Capitol, he assembled the senate as consul, to deliberate upon the present situation of the commonwealth. Here Cicero moved for a decree of a general amnesty, or act of oblivion, for all that was passed: to which they unanimously agreed. Anthony dissimulated well, for it was nothing but dissimulation: he seemed to be all goodness; talked of nothing but healing measures; and, for a proof of his sincerity, moved, that the conspirators should be invited to take part in their deliberations, and sent his son as an hostage for their safety. Upon this, they all came down from the Capitol; and, to crown the joy of the day, Brutus supped with Le-

[τ] Philipp. II.

[υ] In Antonio.

pidus, as Cassius did with Anthony. Anthony is said to have asked Cassius, during supper, "whether he still wore a dagger under his gown?" "Yes," replied Cassius, "and a very large one, in case you invade the sovereign power [x]."

This was what Anthony all the while aimed at; and, as the event shewed, he pursued his measures with the greatest address. He artfully proposed a decree for the confirmation of Cæsar's acts; and getting Cæsar's register into his power, proposed as Cæsar's acts whatever suited his purpose. He procured a public funeral for Cæsar, and took that opportunity of haranguing the soldiers and populace in his favour; and he inflamed them so against the conspirators, that Brutus and Cassius were forced to leave the city. He made a progress through Italy, to solicit the veteran soldiers, having first secured Lepidus, who had the army, to his interests: he seized the public treasure; and he treated Octavius upon his arrival with superciliousness and contempt, though the adopted son and heir of Julius Cæsar. The patriots however, with Cicero at their head, espousing Octavius, in order to destroy Anthony, the latter was forced to change his measures, and look a little abroad: he endeavoured to extort the provinces of Macedonia and Syria from Brutus and Cassius; but not succeeding, resolved to possess himself of Cisalpine Gaul, and besieged Decimus Brutus in Mutina. This siege is one of the most memorable things of the kind in history, and in conducting which Anthony, though defeated, gained prodigious reputation: the consuls Hirtius and Pansa were both slain: and nothing but superior forces could have left Octavius master of the field.

Anthony fled in great confusion, wanting even the necessaries of life; and this very man, who had hitherto wallowed in luxury and intemperance, was obliged to live for some days upon roots and water. He fled to the Alps, and was received by Lepidus; with whom, and Octavius, he formed the second triumvirate, as it has usually been called. When these three conferred, they would easily be persuaded, that the patriots wanted only to destroy them all, which could not be done so effectually, as by clashing them against one another: they therefore combined, proscribed their respective enemies, and divided the empire among themselves. Cicero fell a sacrifice to the resentment of Anthony, who indeed was charged with most of the murders then committed: but they were rather to be put to the account of his wife Fulvia [y]; who, being a woman of avarice, cruelty, and revenge, committed a thousand enormities of which her husband was ignorant: insomuch that, his soldiers once bringing to him the head of a man killed, as they supposed, by his order, he said, Alas, poor man! I did not know, nor did I ever see him.

[x] See Art. CÆSAR.

[y] Dion. L. 47.

Upon the defeat of Brutus and Cassius by Octavius and Anthony at Philippi, which was owing chiefly to the military skill and bravery of the latter, Anthony obtained the sovereign dominion; and surely he presents us with a most uncommon picture of human nature, when we consider, how he was roused at once by Cæsar's death from the midst of pleasure and debauch, formed the true plan of his interest, and pursued it with a most surprising vigour and address, till, after many and almost insuperable difficulties, he accomplished at length what he all along aimed at. After the battle at Philippi, Anthony went into Asia; where he had the most splendid court that ever was seen. The kings and princes of Asia came to his levee, and acknowledged no other sovereign in the east but him. Queens and princesses, knowing him doubtless to be a man of amour and gallantry, strove who should win his heart; and the famous Cleopatra of Egypt succeeded. The rest of Anthony's history, his most luxurious and effeminate manner of living with this princess, and his ignominious death (for such it may be justly called), are all minutely and copiously related in the article of Cleopatra, to which we refer the reader. We shall only add a small account of Marcus Junius Antonius, his son by Fulvia.

This Antonius, after the death of his father, and the conquest of Ægypt, was so favoured by Octavius, now Augustus, that from one office to another he was raised to the consulship in the year of Rome 744. He married Marcella, daughter of Octavia, the sister of Augustus, by which he became next in his favour to Agrippa: but proving ungrateful to the emperor, for he was one of the first who debauched his daughter Julia, and being also suspected of a conspiracy against him, he killed himself, as is said [z], to prevent the infamy of being condemned. It is to him that Horace addresses the iud ode of the 4th book; and the ancient scholiast upon this ode relates, that Antonius wrote a poem of twelve books in heroic verse, intituled "Diomedea." He left one son very young, named Julius Antonius, in whom seems to have ended this ancient family: an illustrious one, says Tacitus, but unfortunate: *Multâ claritudine generis, sed improspérâ.*

ANTONIUS (LIBERALIS), a greek author, of whom nothing is known except the work intituled *Metamorphoses*, inserted in the *Mythologi Græci*, printed at London in 1676, and at Amsterdam in 1688, 2 vols. 8vo. The *Metamorphoses* of Antonius were separately printed at Leyden in 1774, 8vo.

ANTONIUS (HONORATUS), bishop of Constantine in Africa. We have a letter of his written about the year 435, to Arcadius, exiled by Genseric king of the Vandals: it is to be found in the *Biblioth. PP.*

[z] Vell. Paterc. ii. 100.

ANTONIUS (surnamed NEBRISSENSIS), or Laxibrà, from the name of a village in Andalusia where he was born, between 1444 and 1455. He was one of those who contributed much to the revival of letters in the western world. He studied in the university of Bologna in Italy, and at his return to Spain he taught in that of Salamanca, which he quitted, after 28 years residence, to teach in cardinal Ximenes's new university of Alcalá. He died there July 11, 1522. He had a hand in the cardinal's Polyglot, and wrote besides, Commentaries on several ancient authors; a Lexicon, printed at Grenada in fol. 1536; and some historical and theological works.

ANVARI, surnamed THE KING OF KHORASAN, not that he was a prince, but because he became the first poet of his country. Being yet at college, he presented a piece to sultan Sangiar, who admitted him to his familiarity. Raschidi was his rival. These two poets were for some time of two opposite parties. Anvari was in the camp of Sangiar when he attacked Alfitz, governor and afterwards sultan of the Kouarasmians, with whom Raschidi had shut himself up. Whilst the two sultans were assailing and repulsing each other, the two versifiers were skirmishing in their own method, reciprocally lancing at one another rhymes fastened to the end of an arrow. Our poet was at the same time an astrologer; but his predictions were of no more service to him than his verses. His enemies took advantage of them to blacken him with the sultan, and he was obliged to retire to the town of Balke, where he died in the year 1200. This persian bard corrected the licentiousness that had been customary in the poetry of his country.

ANVILLE (JOHN BAPTIST BOURGUIGNON D'), geographer to the french king, secretary to the duke of Orleans, of the academy of belles-lettres and inscriptions; died at Paris the 28th of January 1782, at 80 years of age; was as much esteemed for the gentleness and simplicity of his manners, as for his extensive knowledge. He seemed born for geography, as is sometimes said of orators and poets. While at school he was tracing spheres and maps as his darling amusement. In reading Quintus Curtius, it was not the exploits of Alexander that he minded; he was exploring the places of his battles and his victories. His enthusiasm for geography made him rank it in the first class of the sciences. Having once formed this idea, it was impossible for him not to set some value on himself; but this spice of self-love was easily pardoned, on considering that it arose from the simplicity of his character, and that he had laboured fifteen hours a-day for 50 years in order to deserve the public esteem. His maps, which are very numerous, are still in more request than those of Sanson and Delisle, as he had profited from the recent discoveries, and to a prodigious memory added a just and methodical

thodical judgment. We are indebted to him for several works. The most known of them are : 1. An abridgement of ancient geography, 1768, 3 vol. 12mo. By adding to this good book the author's maps of the antient world, we have a complete and accurate course of antient geography. 2. A treatise on itinerary measures, antient and modern, 1769, in 8vo, an excellent work, and required a great depth of knowledge and a variety of investigation. 3. A dissertation on the extent of the antient Jerusalem, 1747, 8vo. 4. A tract on antient and modern Ægypt, with a description of the Arabian gulph, 1766, 4to, the most satisfactory account of that part of geography. 5. The governments formed in Europe after the fall of the roman empire in the west, 1771, 4to, a work necessary for obtaining an adequate knowledge of the history of the period from the vth to the xiiith centuries. 6. Some particulars of antient Gaul, drawn from the remains of the Romans, 1761, 4to. The author confines his view to the duration of the roman authority in Gaul; without treating of the posterior times and the middle ages. 7. Several learned papers, inserted among those of the academy of inscriptions.

ANYTA, the name of a Greek, author of some verses in the collection intituled, *Carmina novem poetarum fœminarum*, Antwerp, 1568, 8vo, reprinted at Hamburg, 1734, 4to. In this last edition there are but eight poets, Sappho being printed separately, London, 1733, 4to. To these two volumes has been added a third : *Mulierum græcarum quæ oratione prosâ usæ sunt, fragmenta et elegia*, græc. & lat. Gottingen, 1739, 4to. These three volumes were edited by J. Christian Wolff.

APELLES, an heretic of the iid century, was a native of Syria; whence coming to Rome, he was corrupted in his doctrine by a bad woman, who was called Philumena. He became a rigid disciple of Marcus, but, for his incontinence, being excommunicated, he fled to Alexandria, where he broached a new heresy, which chiefly diffused through Ægypt and Asia. Tertullian speaks thus : "The holy ghost foresaw an angel of seduction in a certain virgin named Philumena, transforming itself into an angel of light, by whose delusion Apelles should be taught a new heresy." By the oracular responses of this demoniac virgin, he learned to deny the veracity of the prophets, the resurrection of the body, to reject the law of Moses, and in many writings to blaspheme the divine oracle. Deceived by her diabolical possession, he wrote the revelations which he learned from her. The book was intituled *Φανερωσεις*, or, the Prophecies and Revelations of Philumena. Apelles lived to be very old, and in his latter days appeared very grave and rigid. Du Fresnoy places this sect A. D. 175; Echard, A. D. 180; Dænæus,

næus, A. D. 181. His sect were called Apellites, Apelleians, or Apellicians.

APELLES, one of the most celebrated painters of antiquity, was born in the isle of Cos [A], and flourished in the time of Alexander the Great. He was in high favour with this prince, who made a law that no other person should draw his picture but Apelles: he accordingly drew him, holding a thunderbolt in his hand: the piece was finished with so much skill and dexterity, that it used to be said there were two Alexanders; one invincible, the son of Philip, the other inimitable, the production of Apelles [B]. Alexander gave him likewise another remarkable proof of his regard: for when he employed Apelles to draw Campaspe, one of his mistresses, having found that he had conceived an affection for her, he resigned her to him; and it was from her that Apelles is said to have drawn his Venus Anadyomene [C]. This prince went often to see Apelles when at work; and one day, as he was overlooking him, he is said to have talked so absurdly about painting, that Apelles desired him to hold his tongue; telling him that the very boys who mixed the colours laughed at him. Freinshemius, however, thinks it incredible that Apelles would make use of such an expression to Alexander; or that the latter, who had so good an education, and so fine a genius, would talk so impertinently of painting: nor, perhaps, would Apelles have expressed himself to this prince in such a manner upon any other occasion [D]. Alexander, as we are told [E], having seen his picture drawn by Apelles, did not commend it so much as it deserved: a little after, a horse happened to be brought, which neighed at sight of the horse painted in the same picture: upon which Apelles is said to have addressed Alexander, "Sir, it is plain this horse understands painting better than your majesty [F]."

[A] Pliny seems to have been of opinion, (lib. xxxv. cap. 10.), and Ovid has the same, that Apelles was born in the isle of Cos following lines:

Ut Venus artificis labor est et gloria Coi,
Æquoreo madidas quæ premit imbre comas.

De Ponto, lib. iv. eleg. 1, ver. 29.

As Venus rising from the ocean's wave,
Is the chief work of the great Coan artist.

This however is a disputed point; for Lucian (De Calumnia), Ælian. (Hist. Anim. lib. iv. cap. 50.), and Strabo (lib. xiv.), affirm, that he was born at Ephesus. Suidas makes him a native of Colophon; and adds, that he was adopted by the city of Ephesus.

[B] Plut. De fortuna vel virtute Magni Alexandri.

[C] Pliny, lib. xxxv. cap. 10.

[D] Supplement. in Curtium, lib. ii. cap. 6.

[E] Ælian, Var. Hist. lib. ii. cap. 3.

[F] "To speak freely my sentiments," says Mr Bayle, "I think this too rude and unmannerly to be ascribed to a painter, who is represented to have been a man of an easy, complaisant, and polite behaviour: He must either have been a court-buffoon, or a person of such an odd capricious humour, as we often meet with in the most eminent artists; I say, we must have recourse to one or other of these suppositions, to give credit to what is related of Apelles with regard to Alexander."

One of Apelles's chief excellences was the making his pictures so exactly resemble the persons represented, that the physiognomists were able to form a judgment as readily from his portraits, as if they had seen the originals. His readiness and dexterity at taking a likeness was of singular service, in extricating him from a difficulty in which he was involved at the court of Ægypt: he had not the good fortune to be in favour with Ptolemy: a storm forced him, however, to take shelter at Alexandria, during the reign of this prince; where a mischievous fellow, in order to do him an unkindness, went to him, and in the king's name invited him to dinner. Apelles went; and seeing the king in a prodigious passion, told him, by way of excuse, that he should not have come to his table but by his order. He was commanded to shew the man who had invited him; which was impossible, the person who had put the trick upon him not being present: Apelles, however, drew a sketch of his image upon the wall with a coal, the first lines of which discovered him immediately to Ptolemy [G].

Apelles left many excellent pictures, which are mentioned with great honour by the antients; but his Venus Anadyomene is reckoned his master-piece. His Antigonus has also been much celebrated: this was drawn with a side-face, to hide the deformity of Antigonus, who had lost an eye. His picture of Calumny has also been much taken notice of [H].

APER (MARCUS), a latin orator, native of Gaul, went to Rome, where he was greatly admired for his genius and eloquence. He was successively senator, quæstor, tribune, and prætor. He is thought to be author of the Dialogue of orators, or, Of the corruption of eloquence, attributed formerly to Tacitus

[G] Pliny, lib. xxxv. cap. 10.

[H] Lucian gives the following account of the fact which gave occasion to this picture. Antiphilus the painter, being piqued at the favour which Apelles was in at the court of Ptolemy, accused him of being an accomplice in the conspiracy of Theodotus, governor of Phœnicia: he affirmed that he had seen Apelles at dinner with Theodotus, and whispering to him all the time of his entertainment. Ptolemy was also informed by the same person, that by the advice of Apelles, the city of Tyre had revolted, and that of Pelusium was taken. However, it was certain that Apelles had never been at Tyre, and that he was not acquainted with Theodotus. Ptolemy however was so enraged, that, without examining into the affair, he determined to put to death the person accused; and if one of the conspirators had not convinced Ptolemy that this was a mere calumny of Antiphilus,

Apelles must undoubtedly have suffered death upon this accusation. But as soon as Ptolemy knew the truth of this affair, he condemned Antiphilus to be a slave to Apelles, and gave the latter a hundred talents. Lucian, De calumnia.

Mr. Bayle remarks upon this account of Lucian, that he had fallen into a great anachronism; for the conspiracy of Theodotus was in the reign of Ptolemy Philopater, which did not begin till an hundred years after the death of Alexander the Great; and for what he asserts, he quotes the authority of Polybius (lib. iv. and v.) "We must therefore," says he, "suppose one or other of these two things; either that Lucian speaks of Apelles, different from him who was in such reputation at Alexandria; or that he has confounded some plot which was contrived under Ptolemy Philadelphus, with the conspiracy of Theodotus."

or to Quintilian, and inserted at the end of their works. Giry, of the french academy, gave a translation of this dialogue into that language, Paris, 1626, 4to, with a preface by Godeau. This orator died about the year 85 of the christian æra.

APHTHONIUS, a rhetor of Antioch in the iiid century. We have by him: 1. A system of rhetoric, Upsal, 1670, 8vo; and in the greek rhetoricians of Aldus Manutius, 1508, 1509, and 1523, 3 vols. folio. 2. Several fables, printed with those of Æsop, Frankfort, 1610, 8vo, with plates.

APICIUS. There were three ancient Romans of this name, all very illustrious; not for genius, for virtue, for great or good qualities, but for gluttony: or, if we may soften the term in complaisance to the growing taste of the times we write in, for the art of refining in the science of eating [1]. The first lived under Sylla, the second under Augustus and Tiberius, and the third under Trajan. The second however is the most illustrious personage of the three, and is doubtless the same of whom Seneca, Pliny, Juvenal, Martial, &c. so much speak. Athenæus places him under Tiberius, and tells us [κ], that he spent immense sums upon his belly, and invented divers sorts of cakes, which bore his name. We learn from Seneca [L], that he lived in his time, and kept as it were a school of gluttony at Rome; that he spent two millions and an half in entertainments; that, finding himself very much in debt, he was forced at length to look into the state of his affairs; and that, seeing he had but 250,000 crowns remaining, he poisoned himself from an apprehension of being starved with such a sum. Dion relates the same thing [M], and adds a particular, mentioned also by Tacitus, that Sejanus, when very young, had prostituted himself to him. Pliny mentions very frequently the ragouts he invented, and calls him the completest glutton that ever appeared in the world: nepotum omnium altissimus gurgis [N]. The third Apicius lived under Trajan: he had an admirable secret to preserve oysters, which he shewed by sending Trajan some as far as Parthia, very fresh when they arrived.

The name of Apicius was applied long after to several sorts of meat: it made also a sect among the cooks. There is extant a treatise, "*De re culinaria*," under the name of Cælius Apicius, which is judged by the critics to be very ancient, though they do not suppose it to be written by any of the above three. A fair edition of it was given by Martin Lister, with the title of "*De obsoniis et condimentis, sive de arte coquinaria*," in octavo, London, 1705, and reprinted at Amsterdam in 1709, in

[1] Bayle's Dict.

[κ] Deippos, l. i. and iv.

[L] De Consolat. ad Helviam, f. x.

[M] Lib. 57. Annal. iv. 1.

[N] Lib. viii. cap. 51. ix. 18. x. 48.

xix. 8.

12mo. It was humorously ridiculed by Dr. King in his "Art of Cookery."

APIEN (PETER), a native of Misnia, professor of mathematics at Ingolstadt, where he died in 1552. He is the author of a cosmography, and several other works. The emperor Charles V. had his cosmography printed at his own expence in 1548, folio; and to this gratification added that of a patent of nobility to the author.

APIEN (PHILIP), son of the former, and not inferior in point of ability to his father, was born at Ingolstadt in the year 1531, and died at Tubingen in 1589. We have of him A treatise on sun-dials, and other writings. Charles V. took great pleasure in conversing with him. Apien was a valetudinarian; and his ill health prompted him to study medicine, which art he cultivated with success.

APION, a famous grammarian, born at Oasis in Egypt, was a professor at Rome in Tiberius's reign [o]. He was undeniably a man of learning, had made the most diligent enquiries into the abstrusest subjects of antiquity, and was master of all those points, which gave to erudition the character of accuracy and variety [p]. But he appears to have had withal the prime characteristics of a downright pedant: for he was arrogant, a great boaster, and most importantly busied in difficult and insignificant enquiries. Bayle quotes Julius Africanus [q], as calling him *περιεργότατος γραμματικῶν*, "the most minutely curious of all grammarians;" and he might have applied to him, what Strabo has to a pedant he had to do with, *ὃς μικρολογεῖται ματὴν περὶ τῆς γραφῆς*, "who vainly trifles about the reading of a passage," though the sense was exactly the same, as far as they were concerned with it, whichever way it was read [r]. An idea may be formed of this man, from his imagining that he had done something extraordinary, when he discovered that the two first letters of the Iliad, taken numerically, made up 48; and that Homer chose to begin his Iliad with a word [s], the two first letters of which would shew, that his two poems would contain 48 books.

Apion used to boast, with the greatest assurance, that he gave immortality to those to whom he dedicated his works [t]. How would his vanity be mortified, if he knew that none of these works remain; and that his name and person had long ago been buried in oblivion, if other writers had not made mention of them! One of his chief works was, "The Antiquities of Ægypt," in which he takes occasion to abuse the Jews; and not content with this, he composed a work expressly against them.

[o] Bayle's Dict.

[p] A. Gellius, v. 14.

[q] Apud Euseb. Præpar. Evang. x. 20.

[r] Lib. i. p. 56, Amst. 1707.

[s] *Μετῶν*.

[t] Gellius, as above.

He had before shewn his malice against this people : for, being at the head of an embassy, which the Alexandrians had sent to Caligula, to complain of the Jews in their city, he accused them of several crimes ; and insisted principally upon a point, the most likely to provoke the emperor, which was, that, while all the other people of the empire dedicated temples and altars to him, the Jews refused. With regard to his writings against them, Josephus thought himself obliged to confute the calumnies contained in them. He did not however write, on purpose to confute Apion ; but, several critics having attacked his Jewish Antiquities, he defends himself against them, and against Apion among the rest. Half his apology has nothing to do with Apion ; though it has often been quoted, as if the whole was levelled against him. Apion was not living when this confutation was published, for it relates the manner of his death, which was singular enough ; at least in regard to Apion, who, having greatly ridiculed jewish ceremonies, and circumcision in particular, was seized at length with a disease, which required an operation of that nature ; and which, though submitted to, could not prevent him from dying under the most agonizing tortures.

Apion boasted, that he had roused the soul of Homer from the dead, to enquire concerning his country and family [u] ; and we learn from Seneca [x], that he imposed very much upon Greece, since he was received in every city as a second Homer : which shews, as Bayle observes, that “ a man, with some learning, and a good share of impudence and vanity, may easily deceive the people in general.”

APOLLINARIS (C. SULPITIUS), an eminent grammarian, was born (as is said) at Carthage, and lived under the Antonines. Helvius Pertinax, who had been his scholar, was his successor in the profession of grammar, and at length became emperor. He is the supposed author of the verses prefixed to the comedies of Terence, and containing the argument of them [y]. The following distich by him was written upon the order Virgil gave to burn his *Æneid* :

Infelix alio cecidit prope Pergamon igne,
Et pene est alio Troja cremata rogo :

which makes us, says Bayle [z], regret the loss of other things of his. Aulus Gellius, who studied under him, gives the highest idea of his learning : but he adds another qualification, which is more valuable than learning : namely, that he had nothing of that pedantic arrogance, nothing of that magisterial air, which but too often makes learning so very disagreeable, and even raises emotions of contempt and anger towards men, even in the mo-

[u] Plin. xxx. 2.
[x] Epist. 28.

[y] Jul. Capitolin. in Pertinace.
[z] Dict. in voc.

ment when they are aiming at our instruction. See what Gellius says of Apollinaris in many places, and particularly in the 4th chapter of the 18th book.

APOLLINARIS (SIDONIUS). See SIDONIUS.

APOLLODORUS the Athenian, a famous grammarian, was the son of Asclepiades, and disciple of Aristarchus, as we are informed by Suidas. He wrote several works, which are not extant. His most famous production was his "Bibliotheca," concerning the original of the gods; and of all his writings, only three books of this work have come down to our hands, though it consisted of twenty-four [A]. He wrote a chronicle, or history, in iambic verse, from the destruction of Troy to his own times, which comprehended the space of 1040 years. He wrote also a treatise concerning the famous legislators; and another, relating to the different sects of philosophers: besides many other pieces, which may be seen in Fabricius's "Bibliotheca Græca."

There were several other famous persons of this name: Scipio Testi, a Neapolitan, has written a treatise of the Apollodoruses, which was printed at Rome in 1555. Dr. Thomas Gale published a work of the same kind in 1675.

APOLLODORUS, a famous architect under Trajan and Adrian, was born at Damascus; and had the direction of that most magnificent bridge, which the former ordered to be built over the Danube, in the year 104. Adrian, who always valued himself highly upon his knowledge of arts and sciences, and hated every one of whose eminence in his profession he had reason to be jealous, conceived a very early disaffection to this artist, upon the following occasion: As Trajan was one day discoursing with Apollodorus upon the buildings he had raised at Rome, Adrian gave his judgment; but shewed himself ignorant: upon which the artist, turning bluntly upon him, bid him "go paint citruls, for that he knew nothing of the subject they were talking of:" now Adrian was at that time engaged in painting citruls (a yellow kind of cucumber), and even boasted of it [B]. This was the first step towards the ruin of Apollodorus; which he was so far from attempting to retrieve, that he even added a new offence, and that too after Adrian was advanced to the empire. To shew Apollodorus that he had no absolute occasion for him, Adrian sent him the plan of a temple of Venus; and, though he asked his opinion, yet he did not mean to be directed by it, for the temple was actually built. Apollodorus wrote his opinion very freely, and found such essential faults with it, as the emperor could neither deny or remedy. He shewed, that it was neither high nor large enough; that the statues in it were disproportioned to its bulk; "for," said he,

[A] Fabric. Bibl. Græc. p. 667.

[B] Xiphilin. in Adriano.

"if the goddesses should have a mind to rise and go out, they could not do it." This put Adrian into a furious passion, and prompted him to get rid of Apollodorus. He banished him at first, and at last had him put to death; without stating the true cause, of which he would have been ashamed, but under the pretext of several crimes, of which he got him accused and convicted.

This artist did not deport himself with the good sense and policy of the orator Favorinus, who was precisely in the same situation towards Adrian with himself. Favorinus being blamed by his friends, for submitting in his own profession to the inferior judgement of Adrian, "Shall not I easily suffer him," says he, "to be the most learned and knowing of all men, who has thirty legions at his command?" See FAVORINUS.

APOLLONIUS), a greek writer, born in Alexandria, under the reign of Ptolemy Euergetes king of Ægypt, was a scholar of Callimachus, whom he is accused of having treated with ingratitude; whereby he drew upon himself the indignation of this poet, who gave him the name of Ibis, from a bird of Ægypt, which used to purge itself with its bill [c]. Apollonius wrote a poem upon the expedition of the Golden Fleece; the work is styled "Argonautica," and consists of four books. Quintilian, in his "Institutiones Oratorix," says that this performance is written "æquali quâdam mediocritate:" that the author observed an exact medium between the sublime and low style in writing. Longinus says also [d] that Apollonius never sinks in his poem, but has kept it up in an uniform and equal manner: however, that he falls infinitely short of Homer, notwithstanding the faults of the latter; because the sublime, though subject to irregularities, is always preferable to every other kind of writing. Gyraldus, speaking of this poem [e], commends it as a work of great variety and labour: the passion of Medea is so finely described, that Virgil himself is supposed to have copied it almost entirely, and to have interwoven it with the story of Dido [f].

Apollonius, not meeting at first with that encouragement which he expected at Alexandria, removed to Rhodes, where he set up a school for rhetoric, and gave lectures for a considerable time; thence acquiring the name of Rhodius. Here it was that he corrected and put the finishing hand to his Argonautics, which being publicly recited, met with universal applause, and

[c] Fabric. Bib. Gr. lib. iii. c. 21.

[d] Longin. de Sublim. cap. 27.

[e] Hist. of the Poets, p. 318. See also Tanaquil Faber's Abrégé des Vies des Poëtes Grecs, p. 129.

[f] Rapin, in his "Reflections upon Poetry," seems to have no great opinion of this performance of Apollonius; he says,

the style has no manner of elevation or sublimity, that the structure of the fable of the poem is very injudicious, that the catalogue of the Argonauts has nothing of that variety which the subject was capable of, and that the poem is extremely flat from the beginning. Part ii. Reflect. 15.

the author was complimented with the freedom of the city. He is said to have written a book "Concerning Archilochus," a treatise "Of the Origin of Alexandria," "Cnidos," and other works. He published his poem of the Argonautics at Alexandria, upon his return thither, when sent for by Ptolemy Euergetes, to succeed Eratosthenes as keeper of the public library. It is supposed that he died in this office, and that he was buried in the same tomb with his master Callimachus. The ancient Scholia upon his Argonautics are still extant: they are thought to be written by Tarrhæus, Theon, and others [G]. Henry Stephens published an edition of this poem in quarto, 1574, with the Scholia and his own annotations. There was likewise an edition published, with a latin version, at Leyden, 1641, by Jeremiah Hoelzelin.

APOLLONIUS of Perga, a city of Pamphylia, a famous geometrician, who lived under the reign of Ptolemy Euergetes [H]. He studied a long time at Alexandria, under the disciples of Euclid, and composed several works, of which only his "Conics" remain. This is much valued; and many authors, both ancient and modern, have translated and commented upon it. There is extant the "Comment of Eutocius of Ascalon" on the first four books of this work, with some lemmas and corollaries of his own. We have also to the number of 65 lemmas by Pappus, on the "Conics" of Apollonius [I]. Frederic Commandin gave a new version of this work, which he printed at Bologna, in 1566, with a version of the "Commentary of Eutocius," and several notes. There were also several other versions and comments on this work [K].

APOLLONIUS, a pythagorean philosopher, born at Tyana in Cappadocia, about the beginning of the first century. At 16 years of age he became a strict observer of the rules of Pythagoras, renouncing wine, women, and all sorts of flesh; not wearing shoes, letting his hair grow, and wearing nothing but linen [L]. He soon after set up for a reformer of mankind, and chose his habitation in the temple of Æsculapius, where he is said to have performed many miraculous cures. Philostratus has written the "Life of Apollonius," in which there are numberless fabulous stories recounted of him. We are told that he went five years without speaking, and yet, during this time, that he stopped

[O] Baillet, p. 432.

[H] Pappus in Proœmio ad lib. vii. Mathemat. Collect.

[I] Mathemat. Collect. lib. iii.

[K] Dr. Halley published an excellent edition of Apollonius, in 1710. It was printed at the Theatre in Oxford, in folio, with the Lemmas of Pappus and Comments of Eutocius. This work was begun by Dr. Gregory, who had undertaken to

prepare the first four books "Of Conics," for the press, with the comment of Eutocius, in greek and latin; while Dr. Halley was to translate the three last out of arabic into latin, and to endeavour to restore the eighth, which was lost through the injury of time; but by the death of Dr. Gregory, the work fell wholly upon Dr. Halley.

[L] Philostr. in Vit. Apoll. lib. i.

many seditions in Cilicia and Pamphylia : that he travelled, and set up a for legislator ; and that he gave out he understood all languages, without having ever learned them ; that he could tell the thoughts of men, and understood the oracles which birds gave by their singing. The heathens were fond of opposing the pretended miracles of this man to those of our Saviour : and by a treatise which Eusebius wrote against one Hierocles, we find that the drift of the latter, in the treatise which Eusebius refutes, had been to draw a parallel betwixt Jesus Christ and Apollonius, in which he gives the preference to this philosopher.

Mr. Du Pin has written a confutation of " Philostratus's Life of Apollonius," in which he proves, 1. That the history of this philosopher is destitute of such proofs as can be credited. 2. That Philostratus has not written a history, but a romance. 3. That the miracles ascribed to Apollonius carry strong marks of falsehood ; and that there is not one which may not be imputed to chance or artifice. 4. That the doctrine of this philosopher is in many particulars opposite to right sense and reason.

Apollonius wrote some works, which are now lost [M].

APOLLONIUS COLLATIUS (PETER), a priest of Navarre, author of a poem on the Siege of Jerusalem by Vespasian, in four books, Milan, 1481, 4to ; on the Battle of David with Goliath, and several other pieces of poetry, *ibid.* 1692, 8vo. which are no longer read, because we have much better. These poems are a strange medley of the heathen and christian mythology. He employed himself in rhyming somewhere about the xvth century.

APONO (PETER D'), a famous philosopher and physician of his age, born 1250, in a village near Padua. He studied some time at Paris, and was there promoted to the degree of doctor in philosophy and physic. When he came to practise as a physician, he is said to have insisted on very large fees for his visits : we are not told what his demands were in the place of his residence, but it is affirmed that he would not attend the sick in any other place under 150 florins a day ; and when he was sent for by pope Honorius IV. he demanded 400 ducats for each day's attendance [N]. He was suspected of magic, and prosecuted by the inquisition on that account. " The common opinion of almost all authors," says Naudé, " is, that he was the greatest magician of his age : that he had acquired the knowledge of the seven liberal arts, by means of the seven familiar spirits, which

[M] He had written four books of judicial astrology ; and a treatise upon the sacrifices, shewing what was proper to be offered to each deity : he wrote also a great number of letters. Philostratus in Vita

Apollonii, lib. iii. cap. 13.

[N] Mercklin. in Lindenio renovato, p. 878. Camerarius Medic. Hist. tom. 2. lib. i. ch. 4.

he kept inclosed in a crystal; and that he had the dexterity (like another Pafetes) to make the money he had spent come back into his purse [o]." The same author adds, that he died before the process against him was finished, being then in the 80th year of his age; and that after his death, he was ordered to be burnt in effigy, in the public place of the city of Padua; designing thereby to terrify others, and also to suppress the reading of three books which he had written. The first is the "Heptameston," printed at the end of the first volume of Agrippa's work; the second, called by Trithemius, "Elucidarium necromanticum Petri de Apono;" and the last, intituled by the same author, "Liber Experimentorum mirabilium de annulis secundum xxviii mansiones Lunæ." His body being secretly taken up by his friends, escaped the vigilance of the inquisitors, who would have burnt it. It was removed several times, and was at last placed in the church of St. Augustin, without epitaph or any mark of honour [P]. The most remarkable book which Apono wrote, was that which procured him the surname of Conciliator; he wrote also a piece intituled "De medicina omnimoda." There is a story told of him, that, having no well in his house, he caused his neighbour's to be carried into the street by devils, when he heard they had forbidden his maid fetching water there. He had much better, says Bayle, have employed the devils to make a well in his own house, and have stopped up his neighbour's; or, at least, transported it into his house, rather than into the street.

APPIAN, an eminent historian, who wrote the Roman history in the greek language, flourished under the reigns of Trajan and Adrian; and speaks of the destruction of Jerusalem, as of an event that happened in his time [Q]. He was born of a good family in Alexandria, from whence he went to Rome, and there distinguished himself so much at the bar, that he was chosen one of the procurators of the emperor, and the government of a province was committed to him. He wrote the Roman history in a very peculiar method; not compiling it in a continued series, after the manner of Livy, but giving distinct histories of all the nations that had been conquered by the Romans, and placing every thing relative to those nations in one connected and uninterrupted narrative. It was divided into three volumes, which contained 24 books, or 22 according to Charles Stephens, Volaterranus, and Sigonius. Photius tells us, there were nine books concerning the civil wars, though there are but five now extant:

[O] Naudé, Apol. des grands hommes accusés de Magie, ch. 14.

[P] Tomassini Elog. viror. illust. p. 24. Vol. de Scien. Mathemat. p. 181. Tomaso Carloni Piazza universale di tutti profess.

discurso, fol. 135. ver. 365.

[Q] Fabric. Bib. Gr. lib. iv. c. [12. Phot. Bibl. Cod. 57. De Bell. Syr. p. 119. ed. H. Steph. 1592.

This performance of his own has been charged with many errors and imperfections; but Photius is of opinion, he wrote with the utmost regard to truth, and has shewn greater knowledge of military affairs than any of the historians; for while we read him, we in a manner see the battles he describes. But his chief talent (continues that author) is displayed in his orations, in which he moves the passions as he thinks proper, either in animating the resolution of those who are too slow, or repressing the impetuosity of those who are too precipitate. In the preface he gives a general description of the roman empire.

He tells us, this empire was bounded on the east by the river Euphrates, mount Caucasus, the Greater Armenia, and Colchis, and on the north by the Danube; beyond which, however, he observes, that the Romans possessed Dacia, as well as several other nations beyond the Rhine. They were masters of above half of Britain; but neglected the rest, as he informs us, because it was of no use to them, and they received but little advantage from what they possessed. There were several other countries, which cost them more than they gained by them, but they thought it dishonourable to abandon them. This occasioned them to neglect the opportunities of making themselves masters of many other nations, and to satisfy themselves with giving them kings, as they did to the Greater Armenia. He assures us likewise, that he saw at Rome, ambassadors from several countries of the barbarians, who desired to submit to the roman empire, but were rejected by the emperor because they were poor, and consequently no advantages could be expected from them. Appian. præf. p. 4.

Of all this voluminous work there remains only what treats of the punic, syrian, parthian, mithridatic, and spanish wars, with those against Hannibal, the civil wars, and the wars in Illyricum, and some fragments of the celtic or gallic wars [R]. Appian was published by Henry Stephens with a latin version, at Geneva 1592, in folio; and by Zollius at Amsterdam 1670, in 2 vols. 8vo.

APPIAN (PETER), a mathematician of the xvth century. He was the author and printer of a book of Cosmography in high dutch; of another work intituled Inscriptiones Orbis 1524, and Opus Cæsareum Astronomicum, for which work Charles V. made him a present of 3000 crowns of gold, and the honour of knighthood. He died April 21, 1552. His son Philip Appian was also an ingenious mathematician, and published several curious tracts, particularly some on dialling, and the nature of shadows. Born at Ingolstadt Sept. 14, 1531, and died at Terbingen in 1589.

APROSIO (ANGELICO), born at Ventimiglia, in the republic

[R] La Mothe le Vayer, p. 56.

of Genoa 1607, was a man of great reputation among the learned, and wrote several books. At 15 years of age he entered into the order of the Augustins, where he became so much esteemed, that he was appointed vicar-general of the congregation of our Lady of Consolation at Genoa [s]. As soon as he had finished his studies, he taught philosophy, which he continued to do for five years; after which he travelled into several parts of Italy, and settled at Venice in the year 1639, in the convent of St. Stephen. What rendered him most famous, was the library of the Augustins at Ventimiglia, which being chiefly collected by him, was a proof of his love for books, and his excellent taste. He published a book concerning this library, which is much sought after by the curious [r]. He used to disguise himself under fictitious names in the title-pages of his books; which conduct might, perhaps, be owing to the subjects he wrote upon; they not being always suited to a religious life: such, for instance, as the Adonis of the cavalier Marino, &c. [u]. And if we consult the authors who have given us a catalogue of the writers of Liguria, we find that he assumed sometimes the name of Masoto Galistoni, sometimes that of Carlo Galistoni, Scipio Glareano, Saprício Saprıcı, Oldauro Scioppio, &c. [x]. His life is written in the book intituled *La bibliotheca Aprosiana* [y]. Several authors have bestowed upon him very great encomiums, some of whom have been perhaps rather too extravagant in their praises. He was admitted as a member into several academies, particularly that of *Gli Incogniti* of Venice, as appears by the book intituled "*Le glorie de gli Incogniti, overo gli Huomini Illustri dell' academia de' i*

[s] Michel Justiniani Scrit. Liguri. p. 63. Phil. Elnus Encomiastic. Augustiniano apud Justinianum, p. 63. Raffael Soprani Scrit. Liguria, p. 21.

[r] Morhof mentions this work in several places of his *Polyhistor*, published in 1688 (p. 38, 39.), and always as if he thought it had not been yet published; nevertheless Mr. Bayle assures us, that the "*Bibliotheca Aprosiana*" was printed at Bologna in 1673; and that Martin Fogelius, or Vogelius, professor at Hamburg, had a copy of it, as appeared by the catalogue of that professor's books.

[u] Ib. et Mich. Justiniani in 1667. Aug. Oldoini in 1680.

[x] The cavalier Stigliani having published the book of "*l'Ochiale*," or the *Spectacles*, which is a severe censure on the "*Adonis*," he was attacked on all sides; but amongst all the advocates for cavalier Marino, nobody shewed more zeal for the *Adonis* than Aprosio: the pieces he wrote in defence thereof came abroad with the following titles, "*Ochiali stritolato*

di Scipio Glareano per risposta al Signor Cavaliere Fra Tomaso Stigliani:" The *Spectacles* broken, by Scipio Glariano, being an Answer to signor cavalier Fra Tomaso Stigliani. "*La Sfera poetica di Saprício Saprıcı, lo scantonata accademico heteroclitico per risposta alla prima censura dell' Adone del cavalier Marino, fatta del cavalier Tomaso Stigliani*." The poetical Scourge of Saprício Saprıcı, being an Answer to the first Censure of the Cavalier Marino's Adonis, by Cavalier Tomaso Stigliani. "*Del veratro, apologia di Saprício Saprıcı per risposta alla seconda censura dell' Adone del cavalier Marino, fatta del cavalier Tomaso Stigliani*;" Hellobore, or an Apology of Saprício Saprıcı, being an Answer to the second Censure of cavalier Marino's Adonis, by cavalier Tomaso Stigliani. This treatise consisted of two parts, one of which was printed in 1645, and the other in 1647.

[y] Greg. Leti in his Ital. reg. part iv. lib. iii. p. 377. Polyhist. Morhofii, p. 38.

signori Incogniti di Venetia" [z], where there is a very high eulogium upon him.

APULEIUS (Lucius), a platonick philosopher, lived in the second century, under the Antonines, and was born at Madaura [A], a roman colony in Africa [B]. He studied first at Carthage, then at Athens, and afterwards at Rome, where he learned the latin tongue without the help of a master. He was a man of a curious and inquisitive disposition, especially in religious matters, which prompted him to take several journies, and to enter into several societies of religion. He had a strong desire to be acquainted with their pretended mysteries, and for this reason got himself initiated into them. He spent almost his whole fortune in travelling; so that, at his return to Rome, when he was about to dedicate himself to the service of Osiris, he had not money enough to defray the expence attending the ceremonies of his reception, and was obliged to pawn his clothes to raise the necessary sum [C]. He supported himself afterwards by pleading causes; and as he was a great master of eloquence, and of a subtle genius, many considerable causes were trusted to him. But he benefited himself more by a good marriage, than by his pleadings: a widow, named Pudentilla, who was neither young nor handsome, but wanted a husband, and was very rich, took a great fancy to him. This marriage drew upon him a troublesome law-suit: the relations of the lady pretended he made use of forcery to gain her heart and money, and accordingly accused him of being a magician before Claudius Maximus, proconsul of Africa. Apuleius was under no great difficulty in making his defence; for as Pudentilla was determined, from considerations of health, to enter upon a second marriage, even before she had seen this pretended magician, the youth, deportment, pleasing conversation, vivacity, and other agreeable qualities of Apuleius, were charms sufficient to engage her heart. He had the most favourable opportunities too of gaining her friendship; for he lodged some time at her house, and was greatly beloved by Pudentilla's eldest son, who was very desirous of the match, and solicited him in favour of his mother [D]. "Do you make it a wonder," said Apuleius, in his defence, "that a woman should marry again, after having lived 13 years a widow? It is much more wonderful she did not marry again sooner. You think that magic must have been employed to prevail with a widow of her age, to marry a young man: on the contrary, this very circumstance shews how little occasion there was for magic [E]." He offered to prove by his marriage-contract, that

[z] This was printed at Venice in 1647, in quarto.

[A] This city, which belonged to Syphax, was given to Masinissa by the Romans. *Apul. Apologia*, p. 239.

[B] *Pithæus Adversarius*. lib. ii. c. 10.

[C] *Apuleius Metam.* lib. ii. p. 271.

[D] *Apul. Apol.* p. 320.

[E] *Id. ibid.* p. 291.

he got nothing of Pudentilla but a promise of a very moderate sum, in case he survived her and had children by her [F]. He proved, by several facts, how disinterested his conduct had been, and how reasonable it was for him to exact of his wife the sum she had promised. He was also obliged to make such confessions in court, as Pudentilla would gladly have excused. He said she was neither handsome nor young, nor such as could any way tempt him to have recourse to enchantments: moreover, he added, that Pontianus her son proposed the marrying his mother to him only as a burthen, and considered it as the action of a friend and a philosopher [G]. His apology is still extant: it is reckoned a very fine piece, and contains examples of the shameless artifices which the falsehood of an impudent calumniator is capable of practising. There were many persons who took for a true history, all that he relates in the "Golden Ass." St. Augustin was even doubtful upon this head, nor did he certainly know that Apuleius had only given this book as a romance [H]. Some of the ancients have spoken of this performance with great contempt [I]. In the letter which the emperor Severus wrote to the senate, wherein he complains of the honours that had been paid to Clodius Albinus, amongst which they had given him the title of Learned, he expresses great indignation, that it should be bestowed on a man, who had only stuffed his head with tales and rhapsodies taken from Apuleius. Macrobius has allotted the "Golden Ass," and all such romances, to the perusal of nurses [K]. Apuleius was extremely indefatigable in his studies, and composed several books, some in verse, and others in prose; but most of them are lost [L]. He took pleasure in declaiming, and was heard generally with great applause: when

[F] Id. *ibid.* p. 331.

[G] Apuleius also takes notice of many inconveniences which attend the marrying of widows, and speaks highly of the advantages of a maid above a widow: "A handsome virgin," says he, "let her be ever so poor, is abundantly portioned: she brings to her husband a heart quite new, together with the flower and first fruits of her beauty. It is with great reason, that all husbands set so great a value upon the flower of virginity: all the other goods which a woman brings her husband, are of such a nature, that he may return them again, if he has a mind to be under no obligation to her: that alone cannot be restored: it remains in the possession of the first husband. If you marry a widow, and she leaves you, she carries away all that she brought you." *Apul. Apolog.* p. 352. Mr. Bayle makes a very coarse remark upon this passage of Apuleius, viz. "That

this good which is never taken back out of the hands of a husband, is very chimerical; and that there is never a baker nor a butcher, who would lend six-pence upon this unperishable possession."

[H] Augustin. *De Civitate Dei*, lib. xviii. cap. 18.

[I] *Jul. Capitol. in Clodio, Albino*, c. 12.

[K] *Saturnaliurn*, lib. i. cap. 2.

[L] See the dissertation *De vita et scriptis Apuleii*, which Wower has prefixed to his edition. Apuleius translated Plato's *Phædo*, and *Nicomachus's Arithmetic*. He also wrote a treatise *De re publica*, one *De numeris*, and *De musica*. We meet with quotations out of his *Table Questions*, his *Letters to Cerellia*, his *Proverbs*, his *Hermagoras*, his *Ludiera*: we have still left his treatises *De philosophia naturali*, *De philosophia morali*, *De syllogismo categorico*, *De deo Socratis*, *De mundo*, and his *Florida*.

he declaimed at Oeca; the audience cried out with one voice, that they ought to confer upon him the honour of citizen. The citizens of Carthage heard him with much satisfaction, and erected a statue to him; and several other cities did him the same honour. Many of the works of Apuleius have been printed separately, under the inspection and with the notes of learned and able critics, Priceus in particular: and they have also been printed several times in a collection, the best edition of which is that of Paris 1688, in two volumes 4to.

AQUILANUS (SEBASTIANUS), or SEBASTIAN D'AQUILA, his true name being unknown, an Italian physician, born at Aquila, a town of Abruzzo in the kingdom of Naples, professed his art in the university of Padua. He was in reputation at the time of Louis de Gonzague, bishop of Mantua, to whom he inscribed a book; and he died in 1543. We have of his a treatise *De Morbo Gallico*, Lyons 1505, 4to, with the works of other physicians, Boulogne, 1517, 8vo; and *De Febre Sanguinea*, in the *Pratique de Gattinaire*, Basle, 1537, in 8vo; and Lyons, 1538, 4to. Aquilanus was one of the most zealous defenders of Galen.

AQUINAS (ST. THOMAS), commonly called the Angelical Doctor, of the ancient family of the counts of Aquino, descended from the kings of Sicily and Arragon, was born in the castle of Aquino, in the Terra di Lavoro, in Italy, about the year 1224 [M]. At five years of age he was committed to the care of the monks of Mount Cassino, with whom he remained till he was sent to the university of Naples. In the year 1241 he entered into the order of the preaching friars at Naples, without the knowledge of his parents. His mother, being informed of this, used her utmost efforts to make him leave this society; to prevent which, the Dominicans removed him to Terracina, and from thence to Anagna, and at last to Rome. His mother followed him thither; but could not obtain leave of the monks to see her son: however, by the assistance of her two elder sons, she seized the youth in his journey to Paris, whither he was sent by the monks of his order, and caused him to be shut up in her castle; from whence, after having been confined two years, he made his escape, and fled first to Naples, and then to Rome. In 1244 he went to Paris with John, the master of the Teutonic order, and from thence removed to Cologne, to hear the lectures of Albertus Magnus. Here he remained till he was invited again to Paris, to read lectures upon the "Book of Sentences;" which he did with great applause, before a very large audience. In the year 1255 he was created D. D. at Paris. He returned to Italy about the year 1263, and was appointed definitor of his order, for the province of Rome; and having taught school divinity

[M] Du Pin, *Biblioth. tom. x. p. 74*, edit. Paris, 1702.

in most of the universities of Italy, he resettled at last at Naples, where he received a pension from king Charles. Here he spent his time in study, in reading of lectures, and exercises of piety; and was so far from any views of ambition or profit, that he refused the archbishopric of that city when it was offered him by Clement IV. In 1274 he was sent for to the second council of Lyons, by pope Gregory X. that he might read before them the book he had written against the Greeks, at the command of Urban IV; but he fell sick on his journey, at the monastery of Fossanova, near Terracina, where he died on the 7th of March, aged 50 years [N].

Sixtus Senensis gives Aquinas a very great character [O]: he tells us, that he approached so nearly to St. Augustin in the knowledge of true divinity, and penetrated so deeply into the most abstruse meanings of that father, that, agreeably to the pythagorean metempsychosis, it was a common expression among all the men of learning, that St. Augustin's soul had transmigrated into St. Thomas Aquinas. Rapin speaks also of him with high honour, and represents him as one of the great improvers of school-divinity [P]. Lord Herbert of Cherbury, in his Life and Reign of Henry VIII. tells us, that one of the principal reasons, which induced this king to write against Martin Luther, was, that the latter had spoken contemptuously of Aquinas. The authority of Aquinas has been always very great in the schools of the roman catholics. He was canonized by pope John XXII. in the year 1323; and Pius V. who was of the same order with him, gave him, in 1567, the title of the Fifth Doctor of the church, and appointed his festival to be kept with the same solemnity as those of the other four doctors [Q].

AQUINO.

[N] Cave's Hist. Lit. p. 636.

[O] Biblioth. lib. iv. p. 308.

[P] See his Comparison between Plato and Aristotle, chap. 5.

[Q] Aquinas left a vast number of works: they were printed in 17 volumes in folio, at Venice in 1490; at Nuremberg in 1496; Rome 1570; Venice 1594; and Cologne 1612; and many times after.

The five first volumes contain his Commentaries upon the works of Aristotle. The sixth and seventh a Commentary upon the four Books of Sentences. The eighth consists of Questions in Divinity. The ninth volume contains the Sum of the Catholic Faith, against the Gentiles; divided into four books. The tenth, eleventh, and twelfth, the Sum of Divinity, with the Commentaries of Cardinal Cajetanus. The thirteenth consists of several Commentaries upon the Old Testament, particularly a Commentary

upon the Book of Job, a literal and analogical Exposition upon the first fifty Psalms, an Exposition upon the Canticles, which he dictated upon his death-bed, to the Monks of Fossanova; Commentaries upon the Prophecies of Isaiah and Jeremiah, and upon the Lamentations. The fourteenth contains the Commentaries upon the Gospels of St. Matthew and St. John: the former is said to have been written by Peter Scaliger, a dominican friar and bishop of Verona. The fifteenth volume contains the Catena upon the four Gospels, extracted from the fathers, and dedicated to pope Urban IV. The sixteenth consists of the Commentary upon St. Paul's Epistles, and the Sermons of Aquinas preached on Sundays and the Festivals of Saints. The seventeenth contains divers Tracts in Divinity.

There have been also published separately, under his name, several other Commentaries

AQUINO (PHILIP), a jew, born at Carpentras, was baptized at Aquino in the kingdom of Naples, from whence he had his cognomen. This converted jew afterwards taught hebrew at Paris, where he died in 1650. The celebrated le Jay committed to him the impression and correction of the hebrew and chaldeo texts of his Polyglot. His principal work is a hebrew, rabbinical, and talmudical dictionary.—**LOUIS D'AQUIN**, his son, who became as great an adept as his father in the oriental tongues, left behind him several rabbinical works.—**ANTOINE D'AQUIN**, first physician to Louis XIV. who died in 1696, at Vichi, was son of the last mentioned Louis.

ARAM (EUGENE), memorable for his erudition; possessing superior abilities that were disgraced by an enormous crime, was born at Ramsgill, in Netherdale, Yorkshire, and received but a mean education, as it appears all his mental acquirements, which were prodigious, were the result of indefatigable diligence and application, assisted by uncommon talents. His father was a gardener at Newby, whom he attended in that occupation, and where his propensity to literature first discovered itself. Mathematics now engaged his attention, and he soon understood quadratic equations, and their geometrical constructions. Prompted by an irresistible thirst of knowledge, he determined to make himself master of the learned languages. He got and repeated all Lilly's grammar by heart. He next undertook Camden's greek grammar, which he also repeated in the same manner. Thus instructed, he entered upon the latin classics, and at first hung over five lines for a whole day; never, in all the painful course of his reading, leaving any passage till he thought he perfectly comprehended it. Having accurately perused all the latin classics, both historians and poets, he went through the greek testament, and then applied to Hesiod, Homer, Theocritus, Herodotus, Thucydides, and all the greek tragedians. In the midst of these literary pursuits, he went, in 1734, on the invitation of William Norton, esq. to Knareborough, where he became much esteemed; and here, with indefatigable diligence, he acquired the knowledge of the hebrew tongue. In April 1744 he came again to London, and taught both latin and writing, at Mr. Painblanc's, in Piccadilly, above two years. He next went, in the capacity of writing-master, to a boarding-school

mentaries upon the Scriptures, particularly upon Genesis, Lyons 1573, in 8vo: upon the prophecy of Daniel; upon the Book of the Maccabees, Paris, 1596, 8vo: upon all the canonical Epistles, Paris, 1541, 8vo.

We have likewise a Commentary upon Boethius's Consolation of Philosophy, published under Aquinas's name, at Louvain in 1487, in folio.

Several difficulties have been raised in regard to his "*Summa Theologiae*," which have occasioned some authors to doubt whether he was really the author of it. There is a very accurate examination of these difficulties in Calimir Oudin's "*Commentarius de scriptoribus ecclesiae antiquis eorumque scriptis*;" wherein he determines, that Thomas Aquinas is the real author of the "*Summa Theologiae*."

at Hayes, in Middlesex, kept by the Rev. Anthony Hinton. He at length succeeded to several other places in the south of England, making use of every opportunity for improvement. He was afterwards employed in transcribing the acts of parliament to be registered in Chancery, and about the beginning of December 1757, went down to the free-school at Lynn. From his leaving Knareborough to this period, which was a long interval, he had attained the knowledge of history and antiquities, and also of heraldry and botany. Few plants, either domestic or exotic, were unknown to him. Amidst all this, he ventured upon the chaldee and arabic, but had not time to obtain any great knowledge of the latter. He found the chaldee easy enough, on account of its connection with the hebrew. He then investigated the celtic, as far as possible, in all its dialects; began collections, and made comparisons between that, the english, the latin, the greek, and even the hebrew. He had made notes, and compared above three thousand words together, and found such a surprising affinity, that he was determined to proceed through the whole of all these languages, and form a comparative lexicon. He was also far from being a contemptible poet.

With this immense stock of learning, acquired without the assistance of a master, and the most extraordinary talents, which might have made him shine in any station of life, it is to be lamented that he was guilty of an action inconsistent with every principle of humanity; for in the year 1758, he was taken up at Lynn, in Norfolk, for the murder of Daniel Clark, a shoemaker of Knareborough, who had been missing upwards of 13 years, and removed to York castle, where being brought to his trial, on the third of August 1759, he read a most admirable defence, in which he displayed equal modesty, good sense, and learning; but was found guilty, and the next morning confessed the justness of his sentence, acknowledging to a clergyman, that his motive for committing the murder was his suspecting Clark of having unlawful commerce with his wife. When he was called from bed to have his irons taken off, he refused to rise, alledging that he was very weak. On examination it was found that he had attempted to take away his own life, by cutting his arm in two places with a razor. Though weak, he was conducted to the gallows of York, and there executed.

ARANTIUS (JULIUS CÆSAR), a famous italian physician, and anatomical writer, born at Bologna in 1520. He was the pupil of Vesalius, as also of his uncle Bartholomæus Magus, who taught him the Elements of Anatomy, in the year 1548. His piece intituled, *De humano Fœtu Opusculum*, was printed Ven. 1571; Basil, 1579, 8vo; Ven. 1587, 4to. To this edition he joined a preface, and a book of Anatomical Observations, printed Venet 1595. Died about 1570.

ARATUS,

ARATUS, a greek poet, was born at Soli, or Solæ, a town in Cilicia, which afterwards changed its name, and was called Pompeiopolis, in honour of Pompey the Great. He flourished about the 124th olympiad, under Ptolemy Philadelphus king of Egypt, who reigned near 300 years before Christ [a]. He discovered in his youth a remarkable poignancy of wit, and capacity for improvement; and having received his education under Dionysius Heracleotes, a stoic philosopher, he espoused the principles of that sect. Aratus was physician to Antigonus Gonatus, the son of Demetrius Poliorcetes, king of Macedon; who, being a great encourager of learned men, sent for him to court, admitted him to his intimacy, and encouraged him in his studies. The "Phænomena" of Aratus, which work is still extant, gives him a title to the character of an astronomer, as well as a poet; for in this piece he describes the nature and motion of the stars, and shews their various dispositions and relations. He wrote this poem in greek verse: it was translated into latin by Cicero, who tells us, in his first book "De Oratore," that the verses of Aratus are very noble, but that the author did not thoroughly understand astronomy; and it is said that he borrowed his materials from Eudoxus. Quintilian observes [s], that his subject has nothing of the pathos, no variety, no fictitious persons introduced speaking, with the other ornaments, which have so great an effect in other kinds of poetry: however, that he was very capable of executing the design he undertook. Aratus's piece was translated by others as well as Cicero; particularly by Germanicus Cæsar, and also by Festus Avienus. Our poet was intimately acquainted with Theocritus, who is said to have addressed his sixth Idyllium to him. There is an edition of the "Phænomena" published by Grotius, at Leyden, in 4to. 1600, in greek and latin, with the fragments of Cicero's version, and the translations of Germanicus and Avienus; all which the editor has illustrated with curious notes. He was certainly much esteemed by the ancients, since we find so great a number of scholiasts and commentators upon him; amongst whom are Aristarchus of Samos, the Arystylli the geometricians, the Evæneti, Crates, Numenius the grammarian, Pyrrhus of Magnesia, Thales, and Zeno. Suidas ascribes several other works to Aratus. Virgil, in his Georgics, has imitated or translated many passages from this author; and St. Paul has quoted a passage of Aratus. It is in his speech to the Athenians (Acts xvii. 28.) wherein he tells them, that some of their own poets have said, *Τὴ γὰρ καὶ ἡμεῖς ἐσμεν*: "For we also are his offspring." These words are the beginning of the fifth line of the Phænomena of Aratus. This author was published by Henry Stephens at Paris 1566, among

[a] Strabo, lib. xii.

[s] Instit. Orat. lib. x. cap. 1.

his collection of poets, in folio; but the very neat and correct edition (so Fabricius calls it [r]) of Aratus is that of Oxford 1672, in 8vo, with the Scholia. A most beautiful one was printed by Morel at Paris in 1559.

ARBUCKLE (JAMES, M. A.), was born in Glasgow 1700, and educated in the university of that city, where he took his degrees, and afterwards kept an academy in the north of Ireland. He wrote several poems, which have been published in one vol. 12mo; and undertook a translation of Virgil, but did not live to finish it. He was a person of fine taste, and much esteemed by the learned in general. He died 1734, aged 34.

ARBUTHNOT (ALEXANDER), was the son of the baron Arbuthnot, and was born in the year 1538. He published Buchanan's history of Scotland, in which, though he acted only as editor, it procured him a great deal of ill will, and in all probability gave king James VI. an unfavourable impression of him. His private character was very amiable; he was learned without pedantry, and a great encourager of learning; he had a good taste in poetry, was an eminent divine, and well versed in philosophy and the mathematics. He died at Aberdeen, on the 20th of October 1583. He also wrote Orations on the origin and dignity of the law.

ARBUTHNOT (DR. JOHN), a celebrated wit and physician in queen Anne's reign, was the son of an episcopal clergyman of Scotland, nearly allied to the noble family of that name. He had his education in the university of Aberdeen, where he took the degree of doctor of physic. The revolution deprived the father of his church preferment; and though he was possessed of a small paternal estate, yet necessity obliged the son to seek his fortune abroad. He came to London, and at first, as it is said, for his support taught the mathematics. About this time, viz. 1695, Dr. Woodward's "Essay towards a natural history of the earth" was published, which contained such an account of the universal deluge, as our author thought inconsistent with truth: he therefore drew up a work, intitled "An examination of Dr. Woodward's account of the deluge, &c. with a comparison between Steno's philosophy and the Doctor's, in the case of marine bodies dug up out of the earth, &c." 1695, 8vo. which gave him no small share of literary fame. His extensive learning, and facetious and agreeable conversation, introduced him by degrees into practice, and he became eminent in his profession. Being at Epsom, when prince George of Denmark was suddenly taken ill, he was called in to his assistance. His advice was successful, and his highness recovering employed him always afterwards as his physician. In consequence of this, upon the

indisposition of Dr. Hannes, he was appointed physician in ordinary to queen Anne 1709, and admitted a fellow of the college, as he had been some years of the royal society.

His gentle manners, polite learning, and excellent talents entitled him to an intimate correspondence and friendship with the celebrated wits of his time, Pope, Swift, Gay, and Parnell, whom he met as a member of the Scriblerus Club. In 1714 he engaged with Pope and Swift in a design to write a satire on the abuse of human learning in every branch, which was to have been executed in the humorous manner of Cervantes, the original author of this species of satire, under the history of feigned adventures. But this project was put a stop to by the queen's death, when they had only drawn out an imperfect essay towards it, under the title of the first book of the "Memoirs of Martinus Scriblerus [u]." "These memoirs," says Dr. Johnson, "extend only to the first part of a work, projected in concert by Pope, Swift, and Arbuthnot. Their purpose was to censure the abuses of learning by a fictitious life of an insatuated scholar. They were dispersed, the design was never completed; and Warburton laments its miscarriage, as an event very disastrous to polite letters. If the whole may be estimated by this specimen, which seems to be the production of Arbuthnot, with a few touches perhaps by Pope, the want of more will not be much lamented; for the follies which the writer ridicules are so little practised that they are not known; nor can the satire be understood but by the learned; he raises phantoms of absurdity, and then drives them away. He cures diseases that were never felt. For this reason, the joint production of these great writers has never attained any notice from mankind."

The queen's death, and the disasters which fell upon his friends on that occasion, deeply affected our author's spirits; and to divert his melancholy, he paid a visit to his brother, a banker at Paris. His stay there, however, was but very short; he returned to London, and having lost his former residence at St. James's, took a house in Dover-street. In 1727, he published "Tables of ancient coins, weights, and measures," in 4to. He continued to practise physic with good reputation, and diverted his leisure hours in writing papers of wit and humour. He con-

[u] Dr. Warburton tells us, that the travels of Gulliver, the treatise of the Profound, of literary criticism on Virgil, and the memoirs of a parish clerk, are only so many detached parts and fragments of this work. The same writer declares, that polite letters never lost more than by the defeat of this scheme, in which each of this illustrious triumvirate would have found exercise for his own peculiar talent, besides constant employment for that they all

had in common. Arbuthnot was skilled in every thing which related to science, Pope was master of the fine arts, and Swift excelled in the knowledge of the world: wit they had in equal measure, and that so large, that no age perhaps ever produced three men on whom nature had more bountifully bestowed it, or art brought it to higher perfection. See Warburton's notes to these memoirs.

tributed

tributed in 1732 towards detecting and punishing the scandalous frauds and abuses that had been carried on, under the specious name of "The Charitable Corporation." The same year he published his "Essay concerning the nature of aliments, the choice of them, &c." which was followed the year after by the "Effects of air on human bodies." He was apparently led to the subjects of these treatises by the consideration of his own case; an asthma, which gradually increasing with his years, became shortly after desperate and incurable. In 1734 he retired to Hampstead, in hopes of finding some small relief for this affliction; but he died at his house in Cork-street, Burlington-gardens, Feb. 1735. He was a married man and had children, particularly George and Anne; the former enjoyed a place of considerable profit in the exchequer-office, and was one of the executors to Pope's will, and the other a legatee.

Pope, in a letter to Digby, dated Sept. 1, 1722, tells him, that the first time he saw the doctor, Swift observed to him, that he was a man who could do every thing but walk. He appears to have been in all respects a most accomplished and amiable person. He has shewn himself equal to any of his contemporaries, in humour, vivacity and learning; and he was superior to most men in the moral duties of life, in acts of humanity and benevolence. His letter to Pope, written as it were upon his death-bed, and which no one can read without the tenderest emotion, discovers such a noble fortitude of mind at the approach of his dissolution, as could be inspired only by a clear conscience, and the calm retrospect of an uninterrupted series of virtue. In 1751, came out, in two vols. 8vo. printed at Glasgow, "The miscellaneous works of the late Dr. Arbuthnot," which are said to comprehend, with what is inserted in Swift's miscellanies, all his pieces of wit and humour: but the genuineness of many pieces in that collection is more than apocryphal; and a collection of the works of Dr. Arbuthnot is still a desideratum in literature, which, we are happy to perceive by the second edition of the *Biographia Britannica*, will probably be soon supplied.

ARC (JOAN OF). See JOAN.

ARCERE (LOUIS ETIENNE), priest of the oratory, born at Marseilles, died in 1781, at an advanced age; is less known by his having borne away the prizes for poetry, at Toulouse, at Marseilles, and at Pau, than by his history of the town of Rochelle, and the country of Aunis, 1756, 2 vols. 4to. This work, written with perspicuity and sometimes with elegance, presents the reader with several curious remarks.

ARCHIAS, a greek poet of Antioch in Asia, is more known from the eloquent orations pronounced by Cicero in his favour, than by the few fragments of his that are come down to us.

us. He was denied the title of roman citizen, which Cicero caused to be confirmed to him, by maintaining that he had it; and that although he had it not, his probity and his talents ought to have procured it for him. He lived about 60 years before the common æra. Archias composed several pieces; among others, a Poem on the War of the Cimbri, and had begun another on the Consulate of Cicero.

ARCHILOCHUS, a greek poet, born in the isle of Paros, was the son of Teleicles [x]; and, according to Mr. Bayle, flourished in the 29th olympiad, or about 660 years before Christ. His poetry abounded with the most poignant satire, of which Horace thus speaks:

Archilochum proprio rabies armavit iambo. ARS POET. 79.

Archilochus, with fierce resentment warm'd,
Was with his own severe iambics arm'd. FRANCIS.

His satirical vein had such an effect on Lycambes, that he hanged himself. The indignation of Archilochus against Lycambes arose from the latter's not keeping his word with regard to his daughter, whom he first promised and afterwards refused to Archilochus. It is not unlikely that he attacked the whole family of Lycambes in his lampoon, for it is said by Horace, that the daughter followed the example of her father; and there are some who affirm, that three of Lycambes's daughters died of despair at the same time. In this piece of Archilochus, many adventures are mentioned, full of defamation, and out of the knowledge of the public. There were likewise many indecent passages in the poem; and it is supposed to have been on account of this satire that the Lacedæmonians laid a prohibition on his verses. "The Lacedæmonians," says Valerius Maximus [y], "commanded the books of Archilochus to be carried out of their city, because they thought the reading of them not to be very modest or chaste: for they were unwilling the minds of their children should be tinged with them, lest they should do more harm to their manners than service to their genius. And so they banished the verses of the greatest, or at least the next to the greatest poet, because he had attacked a family which he hated, with obscene abuse." It has been affirmed by some [z], that he himself was banished from Lacedæmon; and the maxim inserted in one of his pieces is assigned for the reason thereof, "That it was better to fling down one's arms, than to lose one's life:" he had written this in vindication of himself [A].

Archilochus

[x] Herodotus. lib. i. cap. 12.

[y] Lib. vi. cap. 3.

[z] Plut. Instit. Lacon. p. 239.

[A] In the war with the Sæians, Archilochus, to save his life, threw away his arms, and fled. Aristophanes made two verses

Archilochus was so much addicted to raillery and abuse, that he did not even spare himself [B]. This poet excelled chiefly in iambic verses, and was the inventor of them, as appears from the following passage in Horace :

Parios ego primus iambos
Ostendi Latio, numeros animosque secutus
Archilochii. Epist. xix. lib. i. ver. 23.

To keen iambics I first tun'd our lyre,
And warm'd with great Archilochus's fire,
His rapid numbers chose.

He is one of the three poets whom Aristarchus approved in this kind of poetry. Quintilian puts him, in some respects, below the other two. Aristophanes the grammarian thought, that the longer his iambic poems were, the finer they were, as Cicero thus informs us [C]: "The longest of your epistles," says he to Atticus, "seem to me the best, as the iambs of Archilochus did to Aristophanes." The hymn which he wrote to Hercules and Iolaus was so much esteemed, that it used to be sung three times to the honour of those who had gained the victory at the Olympic games [D]. There are few of his works extant; and this, says Mr. Bayle, is rather a gain than a loss, with regard to morality [E]. Heraclides composed a dialogue upon the life

verses upon him on occasion of this adventure, which Plutarch recites, and something more :

Ἀσπίδι μιν Σαίων τις ἀγαλλίλαι ἐν περὶ
δαίμων
Ἐλὶος ἀμείμιλος κάλλιλον ἐκ ἰδάλων.
Ἀσπὶς ἰκίωσθ
Ἐξέγειν ἰξαυθὺς κήσομαι ἢ κακίω.
Plat. in Institut. Lacon. p. 239.

Rejoice, some Saian, who my shield may find,
Which in some hedge, unhurt, I left behind.
Farewell, my shield; now I myself am free,
I'll buy another, full as good as thee.

[B] "We should not have known, had it not been for himself," says Critias, "that his mother Enipone was a slave; that he was forced, by his miserable condition, to quit the isle of Paros, and go from thence to Thafus; that he made himself hated there; that he abused both friends and enemies; that he was extremely addicted

to the debauching of women, and very insolent; and, what is worse than all, that, to save his life, he threw away his shield, and fled." Ælian, Var. Hist. lib. x. cap. 13.

[C] Ep. ii. lib. 16.
[D] Pindar. Olympic. od. ix. Diog. Laert. in Heraclid.

[E] We should find, says he, but very ill examples in the verses of Archilochus. He had expressed great concern for the loss of his sister's husband, who died at sea. Here was a tenderness, that might have been rendered useful; but he made it degenerate into a pernicious maxim, namely, that he would seek for consolation in wine and other sensual pleasures, seeing his tears could do no good to his brother-in-law, and his diversions could not injure him.

Οὐτί τι γὰρ κλαίω ἰήσομαι, ὅτι κακίω
Θύσω, τίρῳλὰς δὲ θαλάσσης ἴφρων.
Plutarch. De audiend. poetis, p. 33.

For my dead brother tears would flow in vain,
Nor can my pleasures give him pain.

of this poet; which, if it had remained, would in all probability have furnished us with many particulars concerning Archilochus.

ARCHIMEDES, a celebrated geometrician, born at Syracuse in Sicily, and related to Hiero, king of Syracuse [F]. He was remarkable for his extraordinary application to mathematical studies, in which he used to be so much engaged, that his servants were often obliged to take him from them by force. He had such a surprising invention in mechanics, that he affirmed to Hiero, if he had another earth, whereon to plant his machines, he could move this which we inhabit. *Δὲς μοῖ περὶ τὰ* (says he) *καὶ τὴν γῆν κίνησω*. He is said to have formed a glass sphere, of a most surprising workmanship, wherein the motions of the heavenly bodies were represented.

He fell upon a curious method of discovering the deceit, which had been practised by a workman, employed by king Hiero to make him a golden crown. Hiero, having a mind to make an offering to the gods of a golden crown, agreed for one of great value, and weighed out the gold to the maker, who brought one home the full weight; but it was afterwards discovered, that a quantity of the gold was embezzled, and supplied with a like weight of silver. Hiero, being angry at this imposition, desired Archimedes to take it into consideration, by what method such a fraud might be discovered for the future. Whilst he was engaged in the solution of this difficulty, he happened to go into the bath; where observing, that a quantity of water overflowed, equal to the bulk of his body, it immediately occurred to him, that Hiero's question might be answered by a like method: on which he leaped out, and ran homeward, crying, *εὕρηκα! εὕρηκα!* He then made two masses, each of equal weight with the crown, one of gold and the other of silver: when he had done this, he filled a large vessel to the brim with water, and put the silver mass into it, upon which a quantity of water overflowed equal to the bulk of the mass; then taking the mass out, he filled up the vessel again, measuring the water exactly, which he put in: this shewed him what measure of water answered to a certain quantity of silver. Then he tried the gold in like manner, and found that it caused a less quantity of water to overflow, the gold being less in bulk than the silver, though of the same weight. Then he filled the vessel a third time, and putting in the crown itself, he found that it caused more water to overflow than the golden mass of the same weight; whence he computed the mixture of silver with the gold, and so manifestly discovered the fraud [G].

[F] Fabric. Bib. Gr. lib. iii. c. 22.

[G] Vitruv. lib. ix. cap. 3.

But he became most famous by his curious contrivances, whereby the city of Syracuse was so long defended, when besieged by Marcellus. "The vigorous efforts made to carry the place had certainly succeeded sooner," says Livy [H], "had they not been frustrated by one man: this was Archimedes, famous for his skill in astronomy, but more so for his surprising invention of warlike machines, with which in an instant he destroyed what had cost the enemy vast labour to erect. Against the vessels, which came up close to the walls, he contrived a kind of crow, projected above the wall, with an iron grapple fastened to a strong chain. This was let down upon the prow of a ship, and by means of the weight of a heavy counterpoise of lead, raised up the prow, and set the vessel upright upon her poop: then dropping it all of a sudden, as if it had fallen from the walls, it sunk so far into the sea, that it let in a great deal of water, even when it fell directly on its keel." However, notwithstanding all his art, Syracuse was at length taken by Marcellus, who commanded his soldiers to have a particular regard to the safety of Archimedes; but this ingenious man was unfortunately slain by a soldier, who did not know him. "What gave Marcellus the greatest concern," says Plutarch [I], "was the unhappy fate of Archimedes, who was at that time in his museum; and his mind, as well as eyes, so fixed and intent upon some geometrical figures, that he neither heard the noise and hurry of the Romans, nor perceived the city to be taken. In this depth of study and contemplation, a soldier came suddenly upon him, and commanded him to follow him to Marcellus; which he refusing to do, till he had finished his problem, the soldier, in a rage, drew his sword, and ran him through." Others write, that Archimedes, seeing a soldier coming with a drawn sword to kill him, entreated him to hold his hand one moment, that he might not die with the regret of having left his problem unfinished; but that the soldier, without paying any regard, killed him immediately. Others again write, that as Archimedes was carrying some mathematical instruments in a box to Marcellus, as sun-dials, spheres, and angles, with which the eye might measure the magnitude of the sun's body, some soldiers met him, and believing there was gold in it, slew him. Livy says [K] he was slain by a soldier, who did not know who he was, whilst he was drawing schemes in the dust: that Marcellus was grieved at his death, and took care of his funeral; making his name at the same time a protection and honour to those who could claim a relationship to him. Archimedes is said [L] to have been killed in the 143d Olympiad, the 546th

[H] Lib. xxiv. cap. 34.
[I] In Marcellis.

[K] Lib. xxiv. cap. 31.
[L] Vitruv. lib. ix. cap. 3.

year of Rome, and about 208 years before the birth of Christ. We have several of his works still extant, but the greatest part of them are lost [M]. When Cicero was quæstor for Sicily, he discovered the tomb of Archimedes, all over-grown with bushes and brambles: there was an inscription upon it, but the latter part of the verses was quite worn out, as he himself informs us [N].

ARCHON (Louis), chaplain to Louis XIV. born at Riom in Auvergne in 1645, the son of a lawyer. As his father managed the affairs of the cardinal de Bouillon, he obtained by the interest of that prelate, a place of one of the king's chaplains, and that of keeper of the ornaments, which was created purposely for him. In 1678, he was appointed to the abbey of St. Gilbert-neuf-fontaines, in the diocese of Clermont, where he died in 1717. He wrote the history of the chapel of the kings of France, Paris, 1711, 2 vols. 4to. containing a variety of curious matter, not only on the chapel, but on the great almoners, first almoners,

[M] His pieces which remain are, 1. *Περὶ τῆς σφαίρας καὶ κυλίνδρου βιβλία β*. Two books of the sphere and cylinder. 2. *Κύκλου μέτρησις*. The dimension of a circle. 3. *Ἐπιπέδων ισορροπία καὶ κέντρα βαρυν ἐπιπέδων*. Of centres of gravity or æquiponderants. 4. *Περὶ κοροειδῶν καὶ σφαιροειδῶν*. Of spheroids and conoids. 5. *Περὶ ἑλίκων*. Of spiral lines. 6. *Τετραγωνισμῶν παραβολῆς*. The quadrature of a parabola. 7. *Ψαμμίτης*. Of the commensuration of sand. 8. *Περὶ τῶν ὀχημένων*. Of bodies that float on fluids. These were first published together at Basil, 1554, in folio: and afterwards at Paris, 1615, by Rivaltus, in folio.

Among the works of Archimedes which are lost, we may reckon the descriptions of the following inventions, which we may gather from himself and other ancient authors.

1. *Περὶ τῆς σφαῆς*; or his account of the method which he used to discover the mixture of gold and silver in the crown. 2. His description of the *Κέχλις* or *Κόχλις*, an engine to draw water out of places where it is stagnated. Athe-

næus, speaking of the prodigious ship built by the order of Hiero, tells us, that Archimedes invented the cochlion, by means of which the hold, notwithstanding its depth, could be drained by one man. (*Διηροστροφῶν*, lib. v.) Diodorus Siculus informs us (lib. v.) that he contrived this machine to drain Egypt, and that by a wonderful mechanism it would empty the water from any depth. 3. The *Ἑλιξ*, by means of which (according to Athenæus, *Δειπν.* lib. v.) he launched Hiero's great ship. 4. The *Τροικαλὸν*, or *Τρίσκαρον*, of the power of which Tzetzes gives a hyperbolical relation. Chil. ii. hist. 35. 5. The machines he used in the defence of Syracuse against Marcellus. Of these we have an account in Polybius, Livy, and Plutarch. 6. His burning-glasses, with which he is said to have set fire to the roman gallees. Galen, *Περὶ κρᾶσεων*, lib. iii. His pneumatic and hydraulic engines, concerning which he wrote books, according to Tzetzes, Chil. ii. hist. 35.

[N] Tuscul. Quæst. lib. v.

confessors,

confessors, &c. He was licentiate in theology of the faculty of Paris.

ARCUDIUS (PETER), a greek ecclesiastic of the isle of Corfou, went to study at Rome. Clement VIII. sent him to Russia to settle some disputes about religion. On his return, he was so fortunate as to attach himself to cardinal Borghese, a nephew of the pope, who found him worthy of his patronage and esteem. Of his writings we find : 1. *De concordia ecclesiæ occidentalis et orientalis, in septem sacramentorum administratione.* Printed at Paris, in 1672, 4to. 2. *Utrum detur purgatorium ?* Rome, 1632, 4to. 3. *De purgatorio igne, ibid.* 1637, 4to. 4. *Opuscula de processione spiritus sancti, ibid.* 1630, 4to. He is extremely violent against all innovators, whose very name he abominates. Eusebius Renaudot. even charges him with want of veracity, and even of common honesty ; and that he was employed to cry down the greek church. Arcudius died at Rome, at the college of the greeks, about the year 1635, in consequence of an accident.

ARDEN (EDWARD), was descended of a most ancient and honourable family, seated at Parkhall, in Warwickshire. He was born in the year 1532, and his father dying when he was an infant of two years old, he became, before he inherited the estate of the family, the ward of sir George Throkmorton, of Coughton, whose daughter Mary he afterwards married. In all probability, it was his engagement with this family, and being bred in it, that made him so firm a papist as he was. However that be, succeeding his grandfather, Thomas Arden, esq. in 1562, in the family estate, he married Mary (Throkmorton) and settled in the country, his religion impeding his preferment, and his temper inclining him to a retired life. His being a near neighbour to the great earl of Leicester, occasioned his having some jars with him, who affected to rule all things in that county. Some persons therein, though of good families, and possessed of considerable estates, thought it no discredit to wear that nobleman's livery, which Mr. Arden disdained. In the course of this fatal quarrel, excessive insolence on one side produced some warm expressions on the other ; insomuch that Mr. Arden openly taxed the earl with his conversing criminally with the countess of Essex in that earl's life-time ; and also inveighed against his pride, as a thing the more inexcusable in a nobleman newly created. These taunts having exasperated that minister, he projected, or at least forwarded, his destruction. Mr. Arden had married one of his daughters to John Somerville, esq. a young gentleman of an old family, and good fortune, in the same county. This Mr. Somerville was a man of a hot rash temper, and by many thought a little crazy. He was drawn in a strange manner to plot (if it may be so called) against the queen's life ;

and thus the treason is alleged to have been transacted. In the whitfun-holidays, 1583, he with his wife was at Mr. Arden's, where Hugh Hall, his father-in-law's priest, persuaded him that queen Elizabeth being an incorrigible heretic; and growing daily from bad to worse, it would be doing God and his country good service to take her life away. When the holidays were over, he returned to his own house with his wife, where he grew melancholy and irresolute. Upon this his wife writes to Hall, her father's priest, to come and strengthen the man. Hall excuses his coming, but writes at large, to encourage Somerville to prosecute what he had undertaken. This letter had its effects: Somerville set out for London, but got no farther than Warwick, where, drawing his sword and wounding some protestants, he was instantly seized. While he was going to Warwick, his wife went over to her father's, and shewed him and her mother Hall's treasonable letter, which her father threw into the fire; so that only the hearsay of this letter could be alleged against him and his wife, by Hall who wrote it, who was tried and condemned with them. But to return to Somerville. On his apprehension, he said somewhat of his father and mother-in-law, and immediately orders were sent into Warwickshire for their being seized and imprisoned. October 30, 1583, Mr. Somerville was committed to the Tower for high-treason. November 4, Hall, the priest, was committed also; and on the seventh of the same month, Mr. Arden. On the sixteenth, Mary the wife of Mr. Arden, Margaret their daughter, wife to Mr. Somerville, and Elizabeth, the sister of Mr. Somerville, were committed. On the twenty-third Mr. Arden was racked in the Tower, and the next day Hugh Hall the priest was tortured likewise. By these methods some kind of evidence being brought out, on the sixteenth of December Edward Arden, esq. and Mary his wife, John Somerville, esq. and Hugh Hall the priest, were tried and convicted of high-treason at Guildhall, London; chiefly on Hall's confession, who yet received sentence with the rest. On the nineteenth of December, Mr. Arden and his son-in-law, Somerville, were removed from the Tower to Newgate, for a night's time only. In this space Somerville was strangled by his own hands, as it was given out; but, as the world believed, by such as desired to get him silently out of theirs. The next day, being December 20, 1583, Edward Arden was executed at Smithfield with the general pity of all spectators. He died with the same high spirit he had shewn throughout his life. After professing his innocence, he owned himself a papist, and one who died for his religion, and want of flexibility, though under colour of conspiring against the state. He strenuously insisted, that Somerville was murdered, to prevent his shaming his prosecutors; and having thus extenuated things to such as heard him, he patiently submitted

submitted to an ignominious death. His execution was according to the rigour of the law, his head being set (as Somerville's also was) upon London-bridge, and his quarters upon the city gates; but the body of his son-in-law was interred in Moorfields. As for Mrs. Arden, she was pardoned; but the queen gave the estate which fell to her, by her and her husband's attainder, to Mr. Darcy. As for Hugh Hall the priest, he was pardoned too: but Leicester doubting his secrecy, would have engaged chancellor Hatton to have sent him abroad; which he refusing, new rumours, little to that proud earl's honour, flew about. Holinshed, Stowe, and such writers, treat Mr. Arden as a traitor fairly convicted, and so have others who knew much better; but Camden was too honest to write thus, and there is good authority to incline our belief, that he died for being a stout Englishman, rather than a bad subject. His son and heir Robert Arden, esq. being bred in one of the inns of court, proved a very wise and fortunate person: inasmuch that by various suits he wrung from Edward Darcy, esq. the grantee, most of his father's estates, and by marrying Elizabeth, daughter of Reginald Corbet, esq. one of the justices of the king's bench, he restored the credit and splendour of this ancient family, and was so happy as to see Henry Arden, esq. his eldest son, knighted by king James, and married to Dorothy the daughter of Basil Fielding of Newnham, esq. whose son became earl of Denbigh.

ARDE RN (JOHN), an early medical writer of the english nation, whose works come within the notice of Dr. Friend. It appears that he was a surgeon of great experience, and the first who is recorded as having become eminent in that branch in this nation. He was many years settled in the town of Newark, from 1348 to 1370, when he removed to London; but the exact time of his death is not known. Although much empiricism and superstition appears in his practice, yet many useful observations are to be found in his writings, and we must reckon him among those who have really improved their profession. A treatise of his on the Fistula in Ano was translated and published by John Read in 1588.

AREAGATHUS, a famous greek physician, who came to settle at Rome about A. M. 3731. B. C. 269, and first brought the greek practice of physic thither, where he had great marks of distinction paid him; but when he came to use the knife and cautery, it so offended them, that it is said they banished him, and rather chose to make use of charms, and their own plain empirical practice, and such physicians as they had of their own; neither had they any others, till above a hundred years after this.

ARENA (ANTHONY DE), or DU SABLE, was born at Soliers in the diocese of Toulon. He began his literary career by writing

ing some wretched books on jurisprudence, and comforted himself on the little demand that was made for them by his macaronic verses. This species of poetry, which Merlin Coccaïo brought into great vogue in Italy, consisted in a confused string of words partly latin, partly french, partly provençal made into a medley of barbarous composition. The principal performance of this kind by our provençal poet is his Description of the war carried on by Charles V. in Provence, printed at Avignon, extremely scarce of that edition, in 1537; reprinted in 1747 in 8vo, at Paris, under the name of Avignon. There are other pieces of macaronic poetry by the same author, *De bragardissima villa de Solertiis*, &c. 1670, in 12mo. He died in 1544, being judge at St. Remi near to Arles.

ARESI (PAUL), born at Cremona about the year 1574, became distinguished in the order of Theatins, and was afterwards bishop of Tortona in the Milanese. He cultivated and encouraged learning. We have sermons by him in latin, books of philosophy, of theology, of mysticism; and a work on the *Devises sacrées*, in italian, folio; and printed also in 4to, at Milan, 1625, 8 vols. This prelate died in his episcopal city in 1645.

ARETÆUS, a physician of Cappadocia, but in what time he flourished authors are not agreed; some placing him under Augustus Cæsar, others under Trajan or Adrian. However, his works are very valuable. The best editions were published by Dr. Wigan and Dr. Boerhaave. Dr. Wigan's was elegantly and correctly printed in folio, at Oxford, 1723: in his preface he gives an account of all the preceding editions [o]. To this are subjoined, *Dissertations on the age of Aretæus*, his sect, his skill in anatomy, and his method of cure. At the end is a large collection of various readings with notes on them; a treatise on the author's Ionic dialect, and a greek index by the learned Mr. Maittaire [p]. Dr. Boerhaave's was published at Leyden, 1731, with many emendations and improvements. It has been said of Aretæus, and we suppose very truly, that he studied nature more than books.

ARETIN (GUY), a benedictine monk, who lived in the 11th century. He rendered himself famous by discovering a new method of learning music. He published a book upon this subject entitled "*Micrologus*," and a letter, which has been inserted by cardinal Baronius in his *Annals*, under the year 1022. It was under the pontificate of John XX. that the "*Micrologus*" appeared, the author being then 34 years of age, and having been thrice invited to Rome by pope Benedict VIII. His holiness had examined the "*Antiphonaire*" of Aretin, and admired several things in this author. Possevin tells us, in his *Apparatus*, Guy

[o] Anecdotes of Bowyer, by Nichols.

[p] Gen. Dict.

Aretin was the inventor of the six notes in music, "Ut, Re, Mi, Fa, Sol, La;" the names of which six notes he borrowed from the hymn to St. John; taking the first and sixth syllables of each verse for this purpose :

UT queant laxis	REsonare fibris
MIRa gestorum	FAMuli tuorum
SOLve pollutis	LABiis reatum. [Q]

Some pretend that the word Gammut, so frequent in music, came from Aretin's having used the first letters of the alphabet to mark his notes, and taking the letter G, which the Greeks call gamma; and that he did it to shew that music came from Greece [R].

ARETIN (LEONARD), according to Palmerius, was born in 1370. This name was given him from his being of Arezzo; and he is better known by it, than by that of Brunus, or Bruni, his family-name. He was one of the ablest men of the xvth century [S]. He studied Greek under Emanuel Chrysoloras, and was afterwards appointed secretary of the briefs to Innocent VII. of which office he acquitted himself honourably under this pope and the four following ones; and was afterwards secretary to the republic of Florence [T]. He translated some of Plutarch's Lives into latin [U], and the Ethics of Aristotle. He composed three books "Of the Punic war," which may serve as a supplement to those wanting in Livy: the two first treat of the first Punic war, the third of the disorders into which the Carthaginians fell, by the mutiny of the soldiers and the revolt of the people; as also of the war against the Gauls, and against those of Illyria [X]. He wrote likewise the history of Italy during his own time, beginning with the schism against pope Urban VI. in 1378, and ending with the victory obtained by the Florentines in 1440. He has also given us the "History of the republic of Florence," and that of ancient Greece from the command of Theramenes and Thraſybulus among the Athenians, to the death of Epaminondas. He was reputed to be the author of a history of the Goths, which gained him a good deal of repu-

[Q] Vof. de Mus. p. 40.

[R] Furetiere, at the word GAMMUT.

[S] Paulus Jovius says, Elog. cap. ix. p. 27, that Aretin was the first restorer of the greek language in Italy. Philadelphus (Conviv. lib. i.) ascribes to him a great deal of eloquence, and a large fund of genius and erudition. Poggius has set him above all his contemporaries in point of eloquence and science. In Philadelph. infect. 2.

[T] Jovius, Elog. cap. 59.

[U] The life of Paulus Æmilius, the two Gracchi, Pyrrhus, Sertorius, Demosthenes, Mark Antony, and Cato of Utica.

[X] Mr. Bayle says, Aretin has done nothing but translated the greek of Polybius, though he has denied it in his preface; and from thence it comes that Badius Ascensius has put the name of Polybius at the beginning of this work in his Paris edition. Voss. de Histor. Latin. p. 559.

tation, till it was known he had translated it from the greek of Procopius: this drew some disgrace upon his memory, as he had appropriated the work to himself; but Christopher Perrona restored it to the real author [v]. Aretin left several other works, the catalogues of which may be seen in Gesner's Bibliotheca. He died about 1443, being then seventy-four years of age, at Florence; where a marble monument is erected to him, in the church of the Holy Cross, with an inscription to the following purpose: "Since the death of Leonard, history is in mourning, eloquence is become mute, the greek and latin muses cannot forbear shedding tears." Poggius made his funeral oration, wherein he informs us, that he lived forty years in such constant friendship with Aretin, that it never suffered the least interruption.

ARÉTIN (FRANCIS), a man of great reading, and well acquainted with the greek language. He translated into latin the Commentaries of St. Chrysostom upon St. John, and about twenty homilies of the same father: he also translated the Letters of Phalaris into latin, and wrote a treatise *De Balneis Puteolanus*. He studied at Sienna, about the year 1443; and afterwards taught law there with such a vivacity of genius, that they called him the Prince of Subleties, and his wit became a proverb. He displayed his talent chiefly in disputes, in which nobody could withstand him. He gave his opinions in law with so much confidence, as to assure those who consulted him, that they should carry their cause; nor did experience contradict him, for it was a common saying at the bar, Such a cause has been condemned by Aretin, it must therefore be lost. He taught also in the university of Pisa, and in that of Ferrara. He was at Rome under the pontificate of Sixtus IV. but did not stay here long, for he soon perceived that the great hopes which he had built upon his reputation would come to nothing. This pope, however, declared he would have given him a cardinal's hat, had he not thought he should have done a public injury, by depriving the youth of such an excellent professor. When old age would not permit him to go through the duties of his office, they dispensed with his reading of lectures, and his salary was continued. He continued, however, sometimes to mount the chair; and although his lectures had now but little spirit in them, yet he had still many hearers on account of his reputation. One day, when the students were gone to some public shews, there were but forty persons in his auditory; which so mortified him, that he threw away his book, and cried out, "Aretin shall never explain law to a few persons:" he retired in a passion, and would teach no more. He was severe in his

[v] Jovius, *Elog.* cap. 9. et 116.

temper, and never kept a servant longer than a month or two; for it was a maxim of his, that new hired servants always serve best. He was honoured with the title of knight, and spent all his life in celibacy; and his way of living was so parsimonious, that he was thereby enabled to amass a great deal of wealth. He was no less honoured on account of his continence than his learning. He had designed his wealth for the maintenance of a college; but he altered his resolution, and left it to his relations.

ARETIN (PETER), a native of Arezzo, who lived in the xvth century. He was famous for his satirical writings, and was so bold as to carry his invectives even against sovereigns; whence he got the title of the Scourge of Princes. Francis I. the emperor Charles V. most of the princes of Italy, several cardinals, and many noblemen courted his friendship by presents, either because they liked his compositions, or perhaps from an apprehension of falling under the lash of his satire. Aretin became thereupon so insolent, that he is said to have got a medal struck, on one side of which he is represented with these words, IL DIVINO ARETINO; and on the reverse, sitting upon a throne, receiving the presents of princes, with these words, : PRINCIPI TRIBUTATI DA POPOLI, TRIBUTANO IL SERVIDOR LORO. Some imagine he gave himself the title of Divine, signifying thereby that he performed the functions of a god upon earth by the thunderbolts, with which he struck the heads of the highest personages [z]. He used to boast, that his lampoons did more service to the world than sermons; and it was said of him, that he had subjected more princes by his pen, than the greatest had ever done by their arms [A]. Aretin wrote many irreligious and obscene pieces; such are his dialogues, which were called *Ragionamenti* [B]. We have also six volumes of Letters written by him, but they are not in much esteem: "I have read," says Mr. Menage [c], "all Peter Aretin's letters, without finding any thing that I could insert in any of my books; there is nothing but the style of them worth regarding." Some say that Aretin changed his loose libertine principles; but however this

[z] Jac. Gadgus de Script. non Ecclesiasticis, tom. i. p. 31.

[A] See a letter written to him by Baptista Tornielli, in a collection published in 1558, at Venice, appresso Dominico Giglio, in octavo, p. 128 verso of the first book.

[B] There is likewise imputed to him another very obscene performance, "*De omnibus Veneris schematibus*." "It was about the year 1525," says Mr. Chevallier, "that Julio Romano, the most famous painter of Italy, incited by the enemy of

the salvation of mankind, invented drawings to engrave twenty plates: the subjects are so immodest, that I dare only name them. Peter Aretin composed sonnets for each figure. George Vasaari, who relates this in his *Lives of the Painters*, says, he does not know which would be the greatest impurity, to cast one's eyes upon the drawings of Julio, or to dip into the verses of Aretin." *Origine de l'imprimerie de Paris*, p. 224.

[c] Menagiana, p. 396 of the first dutch edit.

may be, it is certain that he composed several pieces of devotion [D]: he wrote a Paraphrase on the Penitential Psalms, and another on Genesis: he wrote also the Life of the Virgin Mary, and that of St. Catherine of Sienna, and of St. Thomas Aquinas. He was author likewise of some comedies, which were esteemed pretty good of their kind. He died in the year 1556, being about sixty-five years old [E]. It is said by some, that he fell into such a fit of laughter, on hearing some smutty conversation, that he overturned the chair upon which he sat, and that falling he hurt his head, and died upon the spot [F]. Aretin wrote some verses against Peter Strozzi, but he heartily repented of this; for Strozzi, being a resolute man, threatened to have him stabbed in his bed: which so frightened the poet, that he durst not allow any body to come into his house, nor had he the courage to go out of it himself, as long as Strozzi staid in the state of Venice.

ARGALL (JOHN), author of two tracts, the one entitled "*De verâ pœnitentia*," the other "*Introductio ad artem dialecticam*," third son of Thomas Argall, was born in London, and entered a student in Christ-church, Oxford, towards the latter end of queen Mary's reign. He took the degree of M. A. in 1565. He applied himself to the study of divinity; and having entered into orders, obtained the living of Halesworth in Suffolk. Being at a feast at Cheston, a mile distant from that town, he died suddenly at the table. His body was carried to Halesworth, and buried there, Oct. 8, 1606. He was esteemed a very good scholar, and was so much devoted to his studies that he lived and died like a philosopher, with a thorough contempt for the things of this world.

ARGENS (JEAN BAPTISTE DE BOYER, Marquis d'), a french writer, famous for his literary productions, was born at Aix in

[D] Hence, it was said of him, "*Ubi bene, nemo melius; ubi male, nemo pejus*." "They are mistaken," says Mr. Bayle, "who pretend that he composed his books, after having renounced his libertine life, by a serious repentance. He composed books of piety and books of debauchery alternately; being always a man of ill principles, and plunged in corruption; and if with regard to men, he was less pernicious when he exercised himself upon the former, he was more criminal in the sight of God, than when he wrote the latter. It did not belong to such a profane person to touch upon holy things: he did them more hurt in explaining them with a depraved heart, and upon bad motives, than if he had openly insulted them."

[E] Mr. Moreri says, that Aretin died

at Venice, and gives the following lines as his epitaph:

Condit Aretini Cineres lapis ipse sepultos,
Mortales atro qui sale perfruit.
Intactus Deus est illi, causamque rogatus
Hanc dedit, "Ille, inquit, non mihi
notus erat."

Here Aretin the bitter Tuscan lies,
A man who never ceas'd to satirize
The whole human race; God alone was
free,
He gave this reason, "He's unknown to
me."

[F] Ant. Lauren. Politianus in Dial. de
risu, p. 78. Remig. Florentia Considerat.
civilis sopra Guicciardini, cap. vi. fol. 8,
verso.

Provence, 1704. His talents discovered themselves early, and his father intended him for the magistracy; but a gallant and voluptuous humour disposed him rather to the military, in which he served some time. Disgusted however with this profession, he passed into Holland, and devoted himself to the exercise of the pen; when the king of Prussia gave him an invitation, and attached him to him in quality of chamberlain. After having spent about five-and-twenty years with this monarch, he began to look towards his native country, and returned to Aix, where he lived like a philosopher, and died at the end of 1770. He had an ardent desire of knowledge, and attained to great proficiency; was master of many languages; painted very well; and was a considerable proficient in anatomy and chemistry. His works are very well known to the public, the principal of which are, *Lettres Juives*, *Lettres Chinoises*, *Lettres Cabalistiques*, *Philosophie du bon sens*, &c. &c. He translated also from the Greek into French, Ocellus Lucanus, and Julian's discourse upon Paganism. There is learning, knowledge, and good sense scattered through all his writings.

ARGENTIER (JOHN), born at Castelnovo in Piedmont, made considerable progress in the study of medicine, and arrived at great distinction in the theory of his art. He died at Turin in 1572, at the age of 58. His works were collected after his death in 2 vols. in folio at Venice, 1592, 1606, and 1610. This physician was of little service to the world out of his library. When he was called to reduce his observations to practice, his memory failed to supply them. He censured the writings of Galen with much acrimony; and this got him the title of *Censor medicorum*.

ARGENTINA (THOMAS D'), an erudite and pious general of the Augustines, in 1345. We have of him, *Commentaries on the Master of the Sentences*, Strasburg, 1490, in fol. and other works, much admired in their times: it is true, that those times were barbarous.

ARGENVILLE (ANTHONY JOSEPH DEZALLIER D'), a very ingenious french writer, whose labours have been all directed to useful enquiries; was the son of a bookseller at Paris, and was a member of several societies in Europe. Died Nov. 30, 1765. His works are all valuable. The principal are: 1. *La Théorie et la Pratique du Jardinage*, 4to. 1713 and 1747. 2. *La Lithologie et la Conchyliologie*, 4to. 1742. 3. *Enumerationis fossilium quæ in omnibus Gallicæ provinciis reperiuntur tentamina*, 12mo. 1751. 4. He is the author of the articles *D'Hydrographie* and *De Jardinage*, in the *Encyclopædia*. 5. *L'Oryctologie*, 4to. 1755. 6. *Abrégé de la vie des plus fameux peintres*, 4to. 3 vols. 1745. Their portraits engraved. 4 vols. 8vo. 1762. This work is by far the best lives of the painters, and considering the great extent of

of such a work is executed with accuracy and judgment. Mr. Horace Walpole's critical mention of it in his *Anecdotes of Painting*, does by no means justice to its merit.

ARGOLI (ANDREW), a mathematician, born at Tagliacozzo in the kingdom of Naples. Being involved in his own country in some difficulties, he thought proper to retire to Venice; where the senate, perceiving the extent of his merit, appointed him professor of mathematics in the university of Padua; at the same time conferring on him the title of chevalier in 1636. He died in 1657. His writings are: 1. *De diebus criticis*, 1652, 4to. 2. *Ephemerides*, from 1620 to 1700. 4 vols. 4to.

ARGOLI (JOHN), son of the former, was born with a decided turn for poetry. Before the age of 15, he published an *Idyllium* on the silk-worm. Shortly afterwards, inspired with an ardent emulation by the applauses that were lavished on the author of the poem of Adonis, he undertook to compose one of the same kind. Having shut himself up in a room, where none were admitted but to bring him his victuals, he finished, in seven months, at the age of 17, a poem in 12 cantos, intituled, *Endymion*. This performance was so much admired, that though published with his name, the public could scarcely be persuaded that it was not the work of his father. He is the author of several other pieces of poetry, both latin and italian, whereof the greater part have remained in manuscript. His taste for the belles-lettres did not prevent him from applying to the study of jurisprudence, which he professed for some years at Bologna. The precise year of his death is not known: it is thought to have happened in 1660.

ARGONNE (DOM BONAVENTURE D'), born at Paris in 1640, died a carthusian monk, at Gaillon near Rouen, in 1704, at the age of 64. He did not break entirely with the world on becoming monk. His talents and learning had procured him illustrious friends, with whom he carried on a literary correspondence. We have by him: 1. *The method of reading the church-fathers*. The best edition is of 1697, 12mo. 2. *Miscellanies of history and literature*, published under the name of Vigneul de Marville; reprinted in 1725, in 3 vols. 12mo; of which the abbé Banier compiled almost the whole of the last: this edition is preferable to the others. It is a curious and interesting collection of literary anecdotes, of critical reflections, and satirical strokes. There appear occasionally some violations of truth and justice in both the one and the other; and the public never forgave his censures on la Bruyere. 3. *The plan of education, maxims and reflections of Moncade*, in 12mo. Some other works of this carthusian in MS. are also in being.

ARGUES (GERARD DES), a geometrician of the xviiith century, was born at Lyons in 1597, and died there in 1661. He

was

was the friend of Descartes : this friendship was of service to them both ; Descartes instructed his friend, and Desargues defended his master. Of his writing are : 1. A treatise on Perspective, in fol. 2. A treatise of Conic Sections, in 8vo. 3. La pratique du Trait, 8vo. 4. Traité de la coupe des Pierres, in 8vo. very highly esteemed.

ARGYROPYLUS (JOANNES), one of the first of those learned persons, who fled into Italy upon the taking of Constantinople by Mahomet II. in 1453, and contributed to the revival of greek learning in the west. Cosmo de Medicis, duke of Tuscany, made him professor of greek at Florence, and appointed him preceptor to his son Peter, and to his grandson Laurence. He had several illustrious pupils at Florence, to whom he read lectures in the greek language and philosophy; and amongst the rest Angelus Politianus [G]. In 1456, he went into France, to implore the assistance of Charles VII. in behalf of some friends and relations, whom he wanted to redeem from turkish slavery. He continued many years in his professorship at Florence; but the plague at length obliging him to quit it, he went to Rome, where he publicly read lectures upon the greek text of Aristotle. He was carried off by an autumnal fever, which he got by an intemperate eating of melons, in the 70th year of his age, and (as is believed) soon after his settlement in Rome; but the time of his death is uncertain, only that it must have been after 1478, because he survived Theodorus Gaza, who died in that year. He was allowed to be prodigiously learned, but it does not seem to have civilized or softened his manners; for he is represented as having been very capricious and very morose. He affirmed, that Cicero understood neither the greek language nor philosophy: he is supposed to have conceived a peculiar prejudice against Cicero for saying, that the Greek was a language *verborum inops*, poor and scanty in words. He was a great epicure, and spent all his salaries, though very considerable, in good eating and drinking. He was not so serious about his latter end, but that he bequeathed his debts in form to his richer friends, almost in the very act of dying. He translated several pieces of Aristotle into latin, which language he also understood very well. He left some learned sons.

ARIANS. See ARIUS.

ARIAS-MONTANUS (BENEDICT), was born at Seville, of a noble though not wealthy family. He made the tour of Europe, and applied himself to the study of the living languages, after having previously made himself master of those of the ancients. The bishop of Segovia introduced him to the council of Trent, where he distinguished himself to his advantage. On his

return he retired amongst the mountains of Andalusia, that he might devote himself entirely to his books. Philip II. brought him from his retreat, and set him about making a new edition of the Polyglot bible. It was printed at Antwerp, by the Plantins, 1569—1572, in 8 vols. folio. It sells at a greater price than that of England, though less complete. Arias Montanus augmented that work with the chaldee paraphrases, and with several errors that he added to the version of Pagninus, very faulty itself. Philip offered him a bishopric as the reward of his industry; but that author, no less conscientious than learned, refused the arduous office, contenting himself with a pension of 2000 ducats, on the benefices of a commandery of St. James, and the place of a king's chaplain. He ended his days in his own country in 1598, at the age of 71. Almost all his works turn on biblical matters. His nine books of Jewish Antiquities are also found in the Polyglot of Antwerp, and in the *Critica Sacra* of England. Arias likewise put the Psalter into latin verse, 1574, 4to.

ARIEH (JACOB JUDA), rabbi of the synagogue of Amsterdam, is author of a learned Description of the Tabernacle. There are several editions of it in 4to, in spanish, in hebrew, in flemish, and in latin. This Jew lived in the last century.

ARIOSTO (LODOVICO, or LEWIS), a celebrated italian poet, descended of a good family, and born at the castle of Reggio, in Lombardy, in 1474. He soon gave marks of his great genius; for when very young, he composed several excellent poetical pieces, one of the most remarkable of which is the story of Pyramus and Thisbe, which he formed into a play, and had it acted by his brothers and sisters [H]. This performance gained him great applause; all who saw it presaging he would prove one of the greatest poets of the age. His father, however, being a man of no taste for learning, regarded more what study would be most profitable for his son to follow, than what suited his genius and inclination: he obliged him therefore to apply to the law, which he did for some years, though with great reluctance; but upon his father's death, he returned to the more agreeable pursuits of poetry. He was left but in indifferent circumstances, either because the estate was divided amongst all his brothers, or because his father's income, arising chiefly from places of profit, determined at his death. When Ariosto was about thirty years of age, he was introduced to Hippolito cardinal d'Este, a great patron of learned men, who entertained him in a very honourable manner. The success he had hitherto had in the little poetical pieces he published, inspired him with the ambition of distinguishing himself by some nobler work. Sannazarius, Bembo, Naugerius, and Sadolet, had rendered themselves famous

[H] Harrington's *Life of Ariosto*, in his translation of the *Orlando Furioso*.

for the beauty of their latin poems : and Ariosto had likewise written some in this language ; but finding, as sir John Harrington observes [1], that he could not raise himself to the highest rank among the latin poets, which was already possessed by others, he applied himself chiefly to the cultivation of his native tongue ; being desirous to enrich it with such works as would render it valuable and important to other nations. He read Homer and Virgil with uncommon attention ; and having in view these great originals, began a poem on the loves of Orlando, taking the subject from Bojardo's " Orlando Innamorato," upon whose model he proceeded. This poem is the most celebrated of all his works ; though there have been many different opinions concerning it [κ]. But his attachment to poetry did not hinder him from engaging in public affairs, he being employed in embassies and negotiations in different parts of Italy [L]. The cardinal d'Este wanted to have carried him to Hungary, with some other illustrious persons who attended him ; but Ariosto refused to go, and thereby lost all his interest with his patron.

Upon the death of Hippolito, he engaged in the service of Alfonso duke of Ferrara, who treated him with great esteem and affection, and appointed him governor of Grassignana, which office he discharged with great honour and success. After his return home, he dedicated the rest of his life to retirement ;

[1] Page 417.

[κ] Muretus, Paulus Jovius, and the gentlemen of Port Royal have bestowed great encomiums upon this poem. James Peletier, of Mons, in the first book of his " Art of Poetry," has however censured many things in it ; as has Mr. Balsac, in his " Critical Discourse upon the Herodes Infanticida of Daniel Heinsius," and father Rapin in his " General Reflections upon Poetry." It is objected by some, that he speaks too much in his own person by way of digression, which is said to be contrary to the laws of poetry, because neither Homer nor Virgil did it. " Methinks," says sir John Harrington, in answer to this, " it is a sufficient defence to say, Ariosto doth it. Sure I am, it is both delightful and profitable, to have a seat or resting-place for the reader ; and even as if a man walked in a fair long alley, to have a seat or resting-place here and there, is easy and commodious. But if at the same seat were planted some excellent tree, that not only with the shade should keep us from the heat, but with some pleasant and right wholesome fruit should allay our thirst and comfort our stomach, we should think it for the time a little paradise. So are Ariosto's morals and pretty digressions sprinkled through his long

work, to the no less pleasure than profit of the reader." There were several editions and translations of this poem : it was translated into english by sir John Harrington, the third edition of which was published at London, in folio, 1634, with the following title : " Orlando Furioso, in english heroic verse, by sir John Harrington of Bathse knight ; now thirdly revised and amended, with the addition of the author's epigrams." And an elegant version has been given by Mr. Hoole in 1783.

[L] When pope Julius II. intended to make war upon the duke of Ferrara, cardinal Hippolito's brother, Ariosto was chosen as a proper person to go upon an embassy to him. He transacted this affair with so much success, that he gained a great character at his return. He went a second time to the same pope, at a very difficult and dangerous juncture, when nobody would undertake the commission : he accordingly performed his journey, and presented himself to the pope ; but finding, by some secret intelligence, that his embassy would be to no manner of purpose, but expose him only to the utmost danger, he returned home through all the difficulties and hazards imaginable, and was highly honoured for his resolution and courage in this affair.

prosecuting his studies in a house that he built for himself at Ferrara [M]. He translated several pieces out of french and spanish into italian; and wrote also several satires, which are esteemed by the best judges. There are likewise five comedies of his extant [N], which the duke of Ferrara was so pleased with, that he erected a magnificent stage in the hall of Ferrara, for the representation of them, and made the author several considerable presents. At his desire, Ariosto translated the *Menæchmi* of Plautus into italian, which was exhibited with great success: all his other comedies were frequently acted by persons of the highest quality; and when his *Lena* was first represented, Ferdinand d'Este, afterwards marquis of Massa, so far honoured the piece, as to speak the prologue. Ariosto used to read his verses to his friends and the ladies of his acquaintance; his manner of reading was excellent, and gave a peculiar grace to every thing he pronounced [O]. He was honoured with the laurel by the emperor Charles V. in the year 1533.

Ariosto was of an amorous disposition; and left two natural sons. He was affable, easy, and condescending in his temper.

[M] It was but a small, though convenient house: being asked, why he had not built it in a more magnificent manner, since he had given such noble descriptions of sumptuous palaces, beautiful porticos, and pleasant fountains, in his *Orlando Furioso*? he replied, That words were cheaper laid together than stones. Upon the door was the following inscription;

Parva, sed apta mihi, sed nulli obnoxia, fed
non

Sordida, parva meo sed tamen ære domus.

Which Harrington thus translates,

This house is small, but fit for me, but
hurtful unto none;

But yet not sluttish, as you see, yet paid for
with mine own.

[N] They are intituled, 1. *La Cassaria*, in prose and verse, printed in 1536. 2. *La Lena*, in prose and verse. 3. *Il Negromante*, in prose and verse. 4. *Gli Suppositi*, in prose and verse. 5. *La Scholastica*, in verse.

Ludovico Riccoboni, in his *Histoire de Theatre Italien*, gives a very high character of these comedies; and we find in his book a very agreeable story relating to Ariosto (p. 137). His father one day was in a violent passion with him, and talked to him for a considerable time with much severity: the son heard him attentively, but made him no answer, and they parted with-

out Ariosto's speaking one word to defend himself against the reproaches that were made him. When his father was gone, Ariosto's brother asked him, what was the reason that he did not say any thing to his father in his own defence? He replied, that he was then actually composing a comedy, and had stopped short at a scene, in which an old man was reprimanding his son; that when his father began to speak, the thought came into his head, to observe him with the utmost attention, in order that he might draw the representation after nature; so that he only regarded his tone of voice, and gestures, and expressions, without any concern to defend himself.

[O] He is said likewise to have been extremely vexed, if he heard his own writings repeated with an ill grace and wrong accent. As he was passing one day by a potter's shop, it happened that the potter was singing a stanza out of the *Orlando Furioso*; which he pronounced in so bad a manner, that Ariosto, being in an excessive passion, with a little stick he had in his hand, broke several of the pots which stood exposed to sale. The potter expostulated with him in very severe terms, for injuring a poor man who had never done him the least harm in his whole life. "Yes," replied Ariosto, "I have not yet sufficiently revenged myself upon you, for the injury which you have done me to my face." Sir John Harrington's *Life of Ariosto*, p. 423, 424.

He enjoyed the friendship of the most eminent scholars of his time ; most of whom he mentions with great respect in the last canto of his *Orlando Furioso*. His constitution was but weakly ; so that he was obliged to have recourse to physicians the greatest part of his life. He bore his last sickness with great resolution and serenity, and died at Ferrara the 8th of July 1533, according to sir John Harrington [P], being then 59 years of age. He was interred in the church of the benedictine monks ; who, contrary to their custom, attended his funeral. He had a bust erected to him, and an epitaph, written by himself, inscribed upon his tomb. His death was much regretted by all his acquaintance, and particularly by the men of letters ; who honoured his memory with several latin and italian poems.

ARISTARCHUS, a grecian philosopher, born in Samos, is delivered down to us as the principal person, if not the first, who maintained the earth to turn upon its centre, and to describe a circle nearly round the sun : an opinion, revived and established by Copernicus and Galileo ; and now universally received [Q]. Vitruvius, speaking of certain mathematicians who had made discoveries, places Aristarchus in the first rank : he mentions a kind of sun-dial of his inventing [R]. It is not certain when he lived ; but from the mention made of him by Archimedes, he must have flourished before his death. None of his works remain, except a treatise “ Upon the bulk and distance of the sun and moon : ” it was translated into latin, and commented upon by Frederic Commandine, who first published it with “ Pappus’s Explanations ” in 1572. Dr. Wallis afterwards published it in greek, with Commandine’s latin version, in 1688, and by him inserted again in the third volume of his “ Mathematical works,” printed at Oxford, 1699, in folio. Aristarchus did not suffer persecution and imprisonment, as Galileo since did, for disproving the stability of the earth ; though, as we learn from a corrected passage in Plutarch [S], he was thought by the priests to be guilty of great impiety, for having disturbed the repose of the tutelar deities of the earth.

ARISTARCHUS, a celebrated grammarian, was born in Samothracia, but chose Alexandria for the place of his residence [T]. He was much esteemed by Ptolemy Philometor, who committed to him the education of his son. He applied himself much to criticism, and made a revival of Homer’s poems with great exactness, but in a manner too magisterial ; for such verses as he did not like he treated as spurious [U]. He marked them with the figure of a dart, ἀσπίς : whence ἀσπιστεύς was

[P] Life of Ariosto, p. 422.

[Q] Bayle’s Dict.

[R] Vitruv. de Architect. I. 1.—lx. 9.

[S] De Facie in Orbe Lunæ.

[T] Bayle’s Dict.

[U] Ciceron. Epist. ad Fam. ix. 10.

used for *to condemn* in general. Some have said, that he never would publish any thing, for fear of giving others an opportunity of retorting upon him; but others say, that he published a great deal. Cicero and Horace have used his name to express a very rigid critic; and it is employed to this day for the same purpose, but not without opprobrium, derived partly from himself, yet more from the manners of modern verbal critics. Growing dropical, he found no other remedy, than to starve himself to death. Suidas relates, that he died in Cyprus, aged 72.

* ARISTÆNETUS, an ancient author, to whom are ascribed certain greek epistles upon the subject of love and gallantry; but who he was, or when he lived, cannot be settled with any degree of certainty, as it does not appear that any one writer of antiquity has mentioned him. Some have indeed imagined that the name is fictitious; and that, as the letters appear to be only a compilation of the most beautiful passages from different writers, such as Plato, Lucian, Philostratus, and others, they are the work of some sophist, who meant to shew the use that might be made of such writers: but this is all an uncertainty. A very neat and elegant edition of these epistles was published by Cornelius de Pauw at Utrecht, 1736, in 12mo; to which are prefixed the prefaces, and which are accompanied by the notes of former editors as well as his own.

ARISTIDES (ÆLIUS), a very famous sophist of antiquity, was born at Adriani, a town of Mysia, and flourished under Adrian and the two following emperors[x]. He received lectures in eloquence from the best masters; from Herodes Atticus at Athens, and Aristocles at Pergamus. He spent his life in travelling and declaiming. He went all over Egypt four times, and penetrated even to Æthiopia. He was averse to extemporary harangues: he called it vomiting orations. When Smyrna was destroyed by an earthquake in the year 178, he wrote so affecting a letter to Marcus Aurelius, that the emperor ordered it to be rebuilt immediately: upon which the inhabitants erected a statue to Aristides, as to the restorer of their city. Notwithstanding the high reputation of this sophist, he appears to have been very superstitious and very vain. He gives us to understand, that he thought himself inferior to no orator that had lived before him; and that this pre-eminence of his was as it were a special object with the gods, who had directed him in dreams to the study of eloquence. He paid a wonderful deference to his sleeping ideas, which he often believed to be divinely infused; and tells you particularly how he was directed by Æsculapius to something, which cured him of a long and inveterate illness. He died about the age of 60. His works

[x] Fabric. Bibl. Gr. lib. iv. c. 30.

were published with a latin version, and notes by Dr. Samuel Jebb, at Oxford, 1723, in two volumes, 4to.

ARISTIPPUS, of Cyrene in Africa, disciple of Socrates, founder of the cyrenaic sect, quitted Libya, the seat of his family, that he might go and hear Socrates at Athens. He differed widely from the plan of wisdom laid down by that great man. The basis of his doctrine was, that pleasure is the sovereign good of man, and made no distinction between the pleasures of the soul and those of the senses. He admitted of no certain knowledge, but that which we owe to the inward sentiment. "We have," said he, "distinct ideas of pleasure and pain; but that which causes the sensations of it is unknown, because we are perpetually deceived by the outward senses. The same person judges differently of an outward object, according as he is differently affected. Of two persons who taste of the same dish, the one shall find it insipid, and the other agreeable. Consequently there is nothing certain in outward things, but only in what touches us internally. Of the different internal sentiments, some are agreeable, others disagreeable, while others again are indifferent. Nature abhors those which cause pain, and seeks the sovereign good in those which occasion pleasure." Aristippus, however, did not reject virtue; but regarded it only as a good, inasmuch as it produces pleasure. He held that it was not to be sought after for itself, but only in regard to the pleasures and advantages it may procure. Aristippus, in consonance with his principles, refused himself nothing that could render life agreeable; and, as he was of a pliant and insinuating temper, and his philosophy being easy and accommodating, he had a great number of followers. The nobles were fond of him; Dionysius the tyrant courted him. At the court of that prince he covered the cloak of the philosopher with the mantle of the courtier. He danced and tippled with him. He regulated the banquets; the cooks took his orders for the preparation and the delicacy of the viands. His conversation was rendered poignant by continued flashes of wit. Dionysius the tyrant having asked him, how it happened that the philosophers were always besieging the doors of the great, whereas they never went to the philosophers? "it is," returned Aristippus, "the philosophers know their wants, and the great are ignorant of theirs." According to others, his answer was more concise: "Because the physicians usually go to the sick." One day that prince gave him the choice of three courtesans. The philosopher took them all three, saying: "That Paris did not fare the better for having pronounced in favour of one goddess against two others." He then conducted them to the door of his house, and there took leave of them, so easy was it for him to be smitten by love and to heal himself of it! Being rallied

one day on his intercourse with the wanton Laïs : " It is true," said he, " that I possess her, but she possesses not me." On being reproached with living in too much splendour, he said, " If indulgence in good living were blamable, would such great feasts be made on the festivals of the gods?" " If Aristippus could be content to live upon vegetables" (said Diogenes the cynic to him), he would not stoop so low as to pay his court to princes." " If he who condemns me (replied Aristippus) was qualified to pay his court to princes, he would not be obliged to be content with vegetables." On being asked, " What philosophy had taught him?" " To live well with all the world, and to fear nothing." In what respect are philosophers superior to other men? " In this," said he, " that though there were no laws, they would live as they do." On being rallied, he used gently to withdraw. One day, however, he by whom he was attacked pursued him, and asked him why he went away? " Because, as you have a right to throw jests at me, I have also a right not to stay till they reach me." It was one of his maxims, that it was better to be poor than ignorant; because the poor man wants only to be assisted with a little money, whereas the ignorant man wants to be humanized. One bragging that he had read a great deal; Aristippus told him that it was no sign of good health to eat more than one can digest. It is said that he was the first who took payment of his disciples. Having asked 50 drachmas of a father for the instruction of his son : " How, fifty drachmas!" exclaimed the man, " I can buy a slave for that money." " Well," replied the philosopher, (who could assume the cynic as well as the courtier) " buy one, and then thou wilt have two."—Aristippus flourished about the year 400 before the vulgar epocha. He died at Cyrene, on his return from the court of Syracuse. He composed books of history and ethics, which have not reached our times. He left a daughter named Arette, whom he carefully instructed in all the parts of philosophy, and was of extraordinary virtue as well as beauty.

ARISTOPHANES, a celebrated comic poet of Athens. His place of nativity, however, has been contested, his enemies endeavouring to represent him as a stranger: but he fully confessed this suggestion, repeating on this occasion the two following lines from a speech of Telemachus in the *Odyssey*:

Μήτηρ μὲν τ' ἐνὶ φρεσὶ τέτυμαι, αὐτὰρ ἴγνωσι
Οὐκ οἶδ', ἐ γὰρ δὴ τις ἰσχυρόν αὐτὸς ἀνέγνω.

My mother told me so: 'twas here she said;
I know not: and pray who has more to plead?

He was contemporary with Plato, Socrates, and Euripides; and most of his plays were written during the peloponnesian war.

His

His imagination was warm and lively, and his genius particularly turned to raillery: he had also great spirit and resolution, and was a declared enemy to slavery, and to all those who wanted to oppress their country. The Athenians suffered themselves in his time to be governed by men, who had no other views than to make themselves masters of the commonwealth. Aristophanes exposed the designs of these men with great wit and severity upon the stage. Cleo was the first whom he attacked, in his comedy of the "Equites:" but none of the comedians venturing to personate a man of his great authority, Aristophanes played the character himself; and with so much success, that the Athenians obliged Cleo to pay a fine of five talents, which were given to the poet [x]. He described the affairs of the Athenians in so exact a manner, that his comedies are a faithful history of that people. For this reason, when Dionysius king of Syracuse desired to learn the state and language of Athens, Plato sent him the plays of Aristophanes, telling him these were the best representation thereof. He wrote above 50 comedies, but there are only 11 extant which are perfect; these are "Plutus, the Clouds, the Frogs, Equites, the Acharnenses, the Wasps, Peace, the Birds, the Ecclesiastusæ or Female Orators, the Thesmophoriazusæ or Priestesses of Ceres, and Lystrata." The "Clouds," which he wrote in ridicule of Socrates [z], is the most celebrated of all his comedies: madam Dacier tells us, she was so much charmed with this performance, that after she had translated it, and read it over 200 times, it did not become the least tedious to her; and that the pleasure she received from it was so exquisite, as to make her forget all the contempt and indignation which Aristophanes deserved, for employing his wit to ruin a man, who was wisdom itself, and the greatest ornament of the city of Athens. Aristophanes having conceived some aversion to the poet Euripides, satirizes him in several of his plays, particularly in his "Frogs" and his "Thesmophoriazusæ." He wrote his "Peace" in the 10th year of the peloponnesian war, when a treaty for 50 years was concluded between the Athenians and the Lacedæmonians, though it continued but seven. The

[x] This freedom of his was so well received by the Athenians that they cast handfuls of flowers upon the head of the poet, and carried him through the city in triumph with the greatest acclamation. They made also a public decree, that he should be honoured with a crown of the sacred olive-tree in the citadel, which was the greatest honour that could be paid to a citizen. Dacier's preface to Aristophanes.

[z] Socrates had a contempt for the comic poets, and never went to see their

plays, except when Alcibiades or Critias obliged him to go thither. He was shocked at the great licentiousness of the old comedy; and as he was a man of piety, probity, candour, and wisdom, could not bear that the characters of his fellow-citizens should be insulted and abused. This contempt which he expressed to the comic poets, was the ground of their aversion to him, and the motive of Aristophanes's writing the "Clouds" against him. Ælian. Var. Hist. lib. ii. cap. 13.

"Acharnenſes" was written after the death of Pericles, and the loſs of the battle in Sicily; in order to diſſuade the people from intruſting the ſafety of the commonwealth to ſuch imprudent generals as Lamachus [A]. Soon after, he repreſented his "Aves" or Birds, by which he admoniſhed the Athenians to fortify Decelæa, which he calls by a fictitious name Nephelococcygia. The "Veſpæ," or Waſps, was written after another loſs in Sicily; which the Athenians ſuffered from the miſconduct of Chares. He wrote the "Lyſiſtrata" when all Greece was involved in a war; in which comedy the women are introduced debating on the affairs of the commonwealth; when they come to a reſolution, not to go to bed with their huſbands, till a peace ſhould be concluded. His "Plutus [B]," and other comedies of that kind, were written after the magiſtrates had given orders, that no perſon ſhould be expoſed by name upon the ſtage. He invented a peculiar kind of verſe, which was called by his name, and is mentioned by Cicero in his "Brutus;" and Suidas ſays, that he alſo was the inventor of the tetrameter and octameter verſe.

Ariſtophanes was greatly admired among the ancients, eſpecially for the true attic elegance of his ſtyle: "It is," ſays madam Dacier, "as agreeable as his wit; for beſides its purity, force and ſweetneſs, it has a certain harmony, which ſounds extremely pleaſant to the ear: when he has occaſion to uſe the common ordinary ſtyle, he does it without uſing any expreſſion that is baſe and vulgar; and when he has a mind to expreſs himſelf loſtily, in his hiſheſt flight he is never obſcure." "Let no man," ſays Scaliger, "pretend to underſtand the attic dialect, who has not Ariſtophanes at his fingers ends: in him are to be found all the attic ornaments, which made St. Chryſoſtom ſo much admire him, that he always laid him under his pillow when he went to bed [c]." Mr. Friſchlin obſerves, that Plautus has a great affinity to Ariſtophanes in his manner of writing, and has imitated him in many parts of his plays [D]. Friſchlin has written a vindication of our poet, in anſwer to the objections urged againſt him by Plutarch. How great an opinion Plato

* [A] Thucydides, lib. v.

[B] The deſign of Ariſtophanes, in this comedy, was to reproach the Athenians with their avarice, which had occaſioned them to commit very great errors in the moſt important affairs.

[C] De Poet. lib. iii. cap. 7.

[D] "The addreſs of Ariſtophanes," ſays Mr. Rymer, is admirable: he would make the truth viſible, palpable, and every way ſenſible. His art and application, his ſtrange ſeſches, his lucky ſtarts, his odd inventions, his wild turns, returns,

and counterturns, were never matched, nor are ever to be reached again. Amongſt the moderns, our "Rehearſal" has ſome reſemblance with his "Frogs." The virtuoſi's character, and Ben Jonſon's "Alcheimiſt," give ſome ſhadow of his "Clouds." But no where, peradventure, wanders ſo much of his ſpirit, as in the french Rabelais. "Short View of Tragedy, p. 22, London edit. 1693. The ſpirit of Ariſtophanes has been ſince more happily caught by Foote.

had of Aristophanes, is evident even from Plutarch's acknowledgement, who tells us, that this poet's Discourse upon Love was inserted by that philosopher in his Symposium: and Cicero, in his first book *De legibus*, styles him "the most witty poet of the old comedy." There have been several editions and translations of this poet [E]. The time of his death is unknown; but it is certain he was living after the expulsion of the tyrants by Thrasylulus, whom he mentions in his *Plutus* and other comedies.

ARISTOTLE, the chief of the peripatetic philosophers, born at Stagyra, a small city in Macedon, in the 99th olympiad, about 384 years before Christ, was the son of Nichomachus, physician to Amyntas, the grandfather of Alexander the Great [F]. He lost his parents in his infancy; and Proxenes, a friend of his father's, who had the care of his education, taking but little notice of him, he quitted his studies, and gave himself up to the follies of youth. After he had spent most of his patrimony, he entered into the army; but, not succeeding in this profession, he went to Delphi, to consult the oracle what course of life he should follow; when he was advised to go to Athens, and study philosophy. He accordingly went thither when about 18, and studied under Plato till he was 37. By this time he had spent his whole fortune; and we are told that he got his living by selling powders, and some receipts in pharmacy [G]. He followed his studies with extraordinary diligence, so that he soon surpassed all in Plato's school. He ate little, and slept less; and that he might not oversleep himself, Diogenes Laertius tells us [H], that he lay always with one hand out of the bed, having a ball of brass in it, which, by its falling into a basin of the same metal, awaked him. We are told, that Aristotle had several conferences with a learned Jew at Athens; that by this means he in-

[E] Nicodemus Frischlin, a german, famous for his classical knowledge, in the xvth century, translated "*Plutus*, the *Clouds*, the *Frogs*, the *Equites*, and the *Acharnenses*" into latin verse. Quintus Septimius Florens rendered into latin verse the "*Wasps*, the *Peace*, and *Lysistrata*;" but his translation is full of obsolete words and phrases. Madam Dacier published at Paris, in 1692, a french version of "*Plutus* and the *Clouds*," with critical notes, and an examination of them according to the rules of the theatre. Mr. Lewis Theobald likewise translated these two comedies into english, and published them with remarks. A noble edition of this author was published by Ludolphus Kuster, at Amsterdam, in folio, in 1710, and dedicated to Charles Montague, earl of Halifax;

and Peter Burman the younger has since published another at Leyden, 1761, in two vols 4to.

[F] Fabric. *Bibl. Gr. lib. iii. c. 6.*

[G] Francis Patricius is of opinion, that Aristotle was a hearer of Plato till the age of 40; and that he practised pharmacy and physic all that time, in order to get a livelihood. He adds, that formerly physicians were also apothecaries; and that we have three reasons to make us believe that Aristotle was a physician, viz. he was of a race of physicians; he composed a book on health and diseases; and he trained Alexander to the study of physic, into which that monarch gained a great insight, as well in theory as practice. *Patricii Disceptat. Peripatet. tom. i. p. 3.*

[H] In vit. Arist.

instructed himself in the sciences and religion of the Egyptians, and thereby saved himself the trouble of travelling into Egypt [1]. When he had studied about 15 years under Plato, he began to form different tenets from those of his master; who became highly piqued at his behaviour [κ]. Upon the death of Plato, he quitted Athens, and retired to Atarnya, a little city of Mysia, where his old friend Hermias reigned. Here he married Pythias, the sister of this prince, whom he is said to have loved so passionately, that he offered sacrifices to her [L]. Some time after, Hermias having been taken prisoner by Meranon, the king of Persia's general, Aristotle went to Mitylene, the capital of Lesbos; where he remained till Philip, king of Macedon, having heard of his great reputation, sent for him to be tutor to his son Alexander, then about 14 years of age. Aristotle accepted the offer; and in eight years taught him rhetoric, natural philosophy, ethics, politics, and a certain sort of philosophy, according to Plutarch, which he taught nobody else. Philip erected statues in honour of Aristotle; and for his sake rebuilt Stagyra, which had been almost ruined by the wars.

Aristotle, having lost the favour of Alexander by adhering to Calisthenes, his kinsman, who was accused of a conspiracy against Alexander's life, removed to Athens; where he set up his new school. The magistrates received him very kindly, and gave him the Lycæum, so famous afterwards for the concourse of his disciples: and here it was, according to some authors, that he composed his principal works. Plutarch, however, tells us, that he had already written his books of "Physics, Morals, Metaphysics, and Rhetoric." The same author says, that Aristotle

[1] If it is true, says Mr. Bayle, that Aristotle had so many conferences with so learned a Jew, could he have believed what he says of the origin of the Jews? Would he have said, that they were descended from the Calam, a people of India; and that they took upon them the name of Jews in Syria, from a province they were possessed of, named Judæa? which is what Aristotle pretends in the passage of Clearchus, quoted by Josephus. Is it to be imagined his Jew would have left him in so childish an error? and might we not have expected to find more traces of Judæa, and the Jewish nation, in the writings of Aristotle, after so many discoveries as the Jew is said to have made to him?

[κ] Diogenes Laertius relates, (Vit. Aristot.) that Plato finding Aristotle had broke off from him, used to say, "He has kicked against us, as colts are wont to do against their dam." Ælian explains

at large this expression of Plato. "The colt," says he, (Var. Hist. lib. iv. cap. 9.) "kicks at his dam, after being filled with her milk: in like manner, Aristotle, after he had imbibed from Plato the milk and nourishment of philosophy, finding himself well fattened with the excellent food he had received from his master, spurned at him with his heels, and opened a school in opposition to Plato." Heliadus varies the image a little: 'Αριστοτέλης ὁ τῷ περιπατικῷ σχολῇ τῆς ἐκ τοῦ Πλάτωνος ἰσχυρῶς ἐκωσθησάμενος, ἐκάλισσθαι δὲ καὶ τῷ διδασκάλῳ· καὶ γὰρ ὁ ἰσχυρῶς τὸν αὐτοῦ φιλιππῶνα δακνῶν. "Aristotle, the prince of the peripatetic school, was called a horse by Plato, because he set up in opposition to his master; for the horse takes a pleasure in biting his own father." Apud Photium, Biblioth. p. 1589.

[L] Aristoteles, apud Euseb. Præparat. lib. xv. p. 2.

being

being piqued at Alexander, because of the presents he had sent to Xenocrates, was moved with so much resentment, that he entered into Antipater's conspiracy against this prince. The advocates for Aristotle, however, maintain this charge to have been without foundation; that at least it made no impression on Alexander, since about the same time he ordered him to apply himself to the study of animals; and sent him, to defray his expences, 800 talents, besides a great number of fishers and huntsmen to bring him all sorts of animals. When Aristotle was accused of impiety by one Eurymedon, a priest of Ceres, he wrote a large apology for himself, addressed to the magistrates [M]: but knowing the Athenians to be extremely jealous about their religion, and remembering the fate of Socrates, he was so much alarmed, that he retired to Chalcis, a city of Eubœa, where he ended his days. Some say he poisoned himself, to avoid falling into the hands of his enemies; others affirm [N], that he threw himself into the Euripus, because he could not comprehend the reason of its ebbing and flowing [O]; and there are others who tell us he died of a colic, in the 63d year of his age, being the third of the 114th olympiad, two years after Alexander. The Stagyrates carried away his body, and erected altars to his memory.

Besides his treatises on philosophy, he wrote also on poetry [P], rhetoric, law, &c. to the number of 400 treatises; according
to

[M] The particular circumstances of this affair are unknown. Diogenes Laertius says only, that the priest Eurymedon charged Aristotle with impiety, on account of a hymn which he composed in honour of Hermias, and an inscription of his engraved on his statue, in the temple of Delphi.

"It is impossible to be imagined," says Mr. Bayle, "by what artifice his accusers could find any shadow of proof in the inscription on Hermias, since it only consisted of four verses; and those not having any allusion to religious matters, but only to the perfidiousness of the king of Persia towards this unhappy friend of Aristotle." Athenæus tells us (lib. xv. c. 16.), that the other foundation of the accusation, namely, the hymn composed in honour of Hermias, was unjust, since it was not a religious poem, or any sacred performance, as Demophilus pretended. The hymn in question is to be found in Athenæus and Diogenes Laertius.

[N] Diog. Laert. in Aristot.

[O] This story is fathered upon Justin Martyr and Gregory Nazianzen. The Euripus is said to ebb and flow seven times a

day; and Aristotle not being able to comprehend the reason of this phenomenon, we are told, he flung himself headlong into it, with these words in his mouth: *Ἐπιπύσας Ἀριστοτέλης ἐκ τῆς τοῦ Εὐρίπου, Ἐπιπύσας ἑχέτω τὸν Ἀριστοτέλην*; i. e. Since Aristotle cannot comprehend Euripus, let Euripus comprehend Aristotle.

[P] Mr. Pope speaks thus of Aristotle, as a poetical critic:

The mighty Stagyrate first left the shore,
Spread all the sails, and durst the deep
explore:

He steer'd securely, and discover'd far,
Led by the light of the Mæonian star.

Essay on Crit. ver. 646.

"A noble and just character," says a certain writer, "of the firm and best of critics! and sufficient to repress the fashionable and nauseous petulance of several impertinent moderns, who have attempted to discredit this great and useful writer. Whoever surveys the variety and perfection of his productions," continues the same writer, "all delivered in the chastest style, in the clearest order, and the most pregnant brevity, is amazed at the immensity of his genius."

to Diogenes Laertius; or more, according to Francis Patricius of Venice [Q.]. An account of such as are extant, and of those said to be lost, may be seen in Fabricius, "*Bibliotheca Græca*." He left his writings with Theophrastus, his beloved disciple and successor in the Lyceum, and forbade that they should ever be published. Theophrastus at his death trusted them to Ncleus, his good friend and disciple, whose heirs buried them in the ground at Scepsis, a town of Troas, to secure them from the king of Pergamus, who made great search every where for books to adorn his library. Here they lay concealed 160 years; until, being almost spoiled, they were sold to one Apellicon, a rich citizen of Athens. Sylla found them at this man's house, and ordered them to be carried to Rome. They were some time after purchased by Tyrannion a grammarian; and Andronicus of Rhodes, having bought them of his heirs, was in a manner the first restorer of the works of this great philosopher; for he not only repaired what had been decayed by time and ill keeping, but also put them in a better order, and got them copied. There were many who followed the doctrine of Aristotle in the reigns of the 12 Cæsars, and their numbers increased much under Adrian and Antoninus: Alexander Aphrodisius was the first

genius. His Logic, however neglected for those redundant and verbose systems, which took rise from Locke's Essay on the Human Understanding, is a mighty effort of the mind: in which are discovered the principal sources of art and reasoning, and the dependances of one thought on another; and where, by the different combinations he hath made of all the forms the understanding can assume in reasoning, which he hath traced for it, he hath so closely confined it, that it cannot depart from them, without arguing inconsequentially. His Physics contain many useful observations, particularly his History of Animals. His Morals are perhaps the purest system in antiquity. His Politics are a most valuable monument of the civil wisdom of the ancients, as they preserve to us the descriptions of several governments, and particularly of Crete and Carthage, that otherwise would have been unknown. But of all his compositions, his Rhetoric and Poetics are most complete: no writer has shewn a greater penetration into the recesses of the human heart, than this philosopher, in the second book of his Rhetoric, where he treats of the different manners and passions, that distinguish each different age and condition of man; and from whence Horace plainly took his famous description in the Art of Poetry. La Bruyère, Rochefoucault, and Montaigne

himself, are not to be compared to him in this respect. No succeeding writer on eloquence, not even Tully, has added any thing new or important on this subject. His Poetics, which I suppose are here by Pope chiefly referred to, seem to have been written for the use of that prince, with whose education Aristotle was honoured, to give him a just taste in reading Homer and the tragedians: to judge properly of which was then thought no unnecessary accomplishment in the character of a prince. To attempt to understand poetry without having diligently digested this treatise, would be as absurd and impossible, as to pretend to a skill in geometry without having studied Euclid. The 14th, 15th, and 16th chapters, wherein he has pointed out the properest methods of exciting terror and pity, convince us that he was intimately acquainted with these objects, which most forcibly affect the heart. The prime excellence of this precious treatise is the scholastic precision, and philosophical closeness, with which the subject is handled, without any address to the passions or imagination. It is to be lamented that the part of the Poetics, in which he had given precepts for comedy, did not likewise descend to posterity." Essay on the Writings and Genius of Pope, p. 168.

[2.] Vol. II. lib. iii. cap. 6.

professor

professor of the peripatetic philosophy at Rome, being appointed by the emperors Marcus Aurelius and Lucius Verus; and in succeeding ages the doctrine of Aristotle prevailed almost among all men of letters, and many commentaries were written upon his works.

The first doctors of the church disapproved of the doctrine of Aristotle, as allowing too much to reason and sense; but Anatolius bishop of Laodicea, Didymus of Alexandria, St. Jerom, St. Augustin, and several others, at length wrote and spoke in favour of it. In the sixth age, Boethius made him known in the west, and translated some of his pieces into latin. But from the time of Boethius to the viiith century, Joannes Damascenus was the only man who made an abridgement of his philosophy, or wrote any thing concerning him. The Grecians, who took great pains to restore learning in the xith and following centuries, applied much to the works of this philosopher, and many learned men wrote commentaries on his writings: amongst these were Alfarabius, Algazel, Avicenna, and Averroes. They taught his doctrine in Africa, and afterwards at Cordova in Spain. The Spaniards introduced his doctrine into France, with the commentaries of Averroes and Avicenna; and it was taught in the university of Paris: but Amauri having supported some particular tenets on the principles of this philosopher, and being condemned of heresy in a council held there in 1210, all the works of Aristotle that could be found were burnt, and the reading of them was forbidden under pain of excommunication. This prohibition was confirmed, as to the physics and metaphysics, in 1215, by the pope's legate; though at the same time he gave leave for his logic to be read, instead of St. Augustin's used at that time in the university. In 1265, Simon, cardinal of St. Cecil, and legate from the holy see, prohibited the reading of the physics and metaphysics of Aristotle. All these prohibitions, however, were taken off in 1366; for the cardinals of St. Mark and St. Martin, who were deputed by pope Urban V. to reform the university of Paris, permitted the reading of those books, which had been prohibited: and in 1448, pope Stephen approved of all his works, and took care to have a new translation of them into latin. Fabricius reckons many editions of Aristotle's works in greek, and many in greek and latin: the best is that of Du Val at Paris, 1679, in two volumes, folio.

Those who desire to study the aristotelian philosophy in english, may find their curiosity amply gratified in a work intituled *Antient Metaphysics*, published at Edinburgh, 4to, 1779; by that learned and acute greek scholar lord Monboddo.

ARISTOXENUS, a philosopher of Tarentum, and disciple of Aristotle, flourished about 324 years before Christ. He was ambitious

ambitious of succeeding his master, but being disappointed, always afterwards spoke of him with contempt. He wrote several pieces of philosophy, history, and music. His treatise of Harmonic Elements was printed by Meursius, who added remarks to it; Leyden, 4to. 1616. It has also been printed at Oxford, and may be found in the *Antiquæ Musicæ Scriptores*, 2 vols. 4to. Amst. 1652.

ARIUS, a divine of the fourth century, the head and founder of the Arians, a sect which denied the eternal divinity and consubstantiality of the Word [R], was born in Libya, near Ægypt. Eusebius, bishop of Nicomedia, a great favourite of Constantia, sister of the emperor Constantine, and wife of Licinius, became a zealous promoter of arianism. He took Arius under his protection, and introduced him to Constantia; so that the sect increased, and several bishops embraced it openly [S]. There arose, however, such disputes in the cities that the emperor, in order to remedy these disorders, was obliged to assemble the council of Nice, where, in the year 325, the doctrine of Arius was condemned. Arius was banished by the emperor, all his books were ordered to be burnt, and capital punishment was denounced against whoever dared to keep them. After five years banishment, he was recalled to Constantinople, where he presented to the emperor such a profession of faith, as made him believe Arius quite orthodox. In 331, Arius went to Alexandria, where St. Athanasius refused to receive him, notwithstanding all his menaces and recommendatory letters. He came to this city again in 335; but though Athanasius had been sent into exile, yet the people of Alexandria rejected Arius, who began to raise disturbances in Ægypt. Constantine, being informed thereof, sent orders to him to come to Constantinople, where his friends intended that he should be received into the communion of that city. Constantine demanded of Arius, if he followed the Nicene faith? Arius assured him he did, by an oath; and the emperor having demanded a profession of his faith, he presented it to him in writing: but he had disguised his peculiar tenets under the simplicity of scripture expressions, and he took oath of his belief in the

[a.] The Arian principles, according to Spanheim, were, that Christ was only called God by way of title; that he was less than the Father, who only was eternal, and without beginning; that he was a creature, having a beginning of existence, created out of things, having no being before the beginning of all things: hence he was made God, and the Son of God by adoption, not by nature; and that the Word was also subject to change: that the Father created all things by him as an instrument; and that he was the most ex-

cellent of all creatures; that the essence of the Father was different from the essence of the Son, neither was he co-eternal, co-equal, nor consubstantial with the Father: that the Holy Ghost was not God, but the creature of the Son, begot and created by him, inferior in dignity to the Father and Son, and co-worker in the creation.

[s.] There were, besides Eusebius, Theognis of Nicæa, Marts of Chalcedon, Secundus of Ptolemais, and Theonas of Marmarica.

contents of the paper which he delivered. Constantine, being persuaded of the sincerity of Arius, ordered Alexander to admit him again into the church. Arius was now conducted in triumph by Eusebius and his other adherents: but as they approached the great square of Constantinople, Arius feeling himself pressed by a natural necessity, retired to a house of convenience; where he died of a dysentery. This happened in the year 336. Arius's sect however did not die with him, for it was supported by several bishops, and others of great weight in the church. The Arians, by turns, persecuted, and were persecuted [r]. There are several others who find fault with Arius, for putting his sentiments into verse, that they might be sung by his disciples, and they particularly censure the matter and form of his *Thalia* [u]. See *ATHANASIUS*.

ARKWRIGHT (*SIR RICHARD*), a man who in one of the lowest stations of life, being literally a penny barber at Wirksworth in Derbyshire, by uncommon genius and persevering industry, invented and perfected a system of machinery for spinning cotton that had been in vain attempted by many of the first mechanics of the last and present centuries, and which by giving perpetual employment to many thousand families, increased the population, and was productive of great commercial advantage to his country. The machine is called a spinning jenny. Sir Richard died August 3, 1792, leaving property to the amount of near half a million sterling.

ARLAUD (*JAMES ANTONY*), born at Geneva, May 18, 1668, was designed for the church, but poverty made him a painter. He came early to Paris, where succeeding in miniature, he was approved of by the academy, encouraged by the king, and admired by the regent. Having copied a *Leda*, perhaps the famous *Leda* of Corregio, destroyed by the bigotry of the regent's son,

[r] The orthodox were the aggressors, for Constantine at first inflicted banishment on the principal leaders of Arianism, and threatened with death all those who should have the writings of Arius in their possession: and it is also certain that Constantine, the son of Constantine, and Valens, who were patrons of Arianism, treated the orthodox with as much severity as ever Constantine did the Arians.

[u] "Arius," says Mr. Hermant, "took it into his head to compose various songs for seafaring people, travellers, millers, &c. and he also set to music several others, such as he thought might affect his followers according to their different dispositions; endeavouring to infuse his impious notions into the most rude and ignorant minds, by the sweetness of his songs. But his *Thalia* was by far the most

famous of his compositions of this kind, the name and model of which he had borrowed from an ancient poet named Sotades. This burlesque poet affected such a softness of style in his song, and the cadence was so effeminate, that the very pagans treated him with the utmost contempt and ridicule; nor is there any exaggeration of this in St. Athanasius's account of it, since the very loosest amongst the poets, and those who wrote with the most libertinism, even blushed at the indecency of this infamous poet of antiquity. It was in imitation of this author, as we have already observed, that Arius gave his piece the name of *Thalia*, which properly signifies a feast and assembly of young people, or a song made to be sung at such feasts." Hermant's *Life of Athanasius*, lib. i. cap. 13, p. 61.

all Paris was struck with the performance. The duc de la Force gave 12,000 livres for it, but being a sufferer by the Mississippi (probably before the picture was paid for) restored it to the artist with 4000 livres for the use of it. In 1721, Arlaud brought this masterpiece to London, and sold a copy of it for 600l. sterling, but would not part with the original. While in England he received many medals as presents, which are still in the library of Geneva. But poor Leda was again condemned to be the victim of devotion. In 1738 Arlaud destroyed her himself in a fit of superstitious piety, yet with such a degree of tenderness, that he cut her to pieces anatomically: this was done at Geneva. Monf. de Champeau, the french resident, obtained the head and one foot of the dissected; a lady got an arm, but it is unknown what became of the rest. These facts are extracted from the poems of Monf. de Bar, printed at Amsterdam in 3 vols. 1750. In the third volume is an ode to the Leda in question. The painter died May 25, 1743.

ARLOTTO, was born in the year 1385, in the valley of Magello, in the grand duchy of Tuscany. His father, John Mainardi, was, in the year 1412, arrested at Florence for debt, and died there in prison about the year 1432.

The woollen manufacture and the clothing trade were then the chief branches of industry whereby the Florentines derived their support. Even the nobility could not presume to expect any pre-eminences in the republic, unless their names were inscribed in one or the other of these companies. Arlotto at first devoted himself to these professions, but forsook them a few years afterwards, and in the 28th year of his age became a secular priest, to which end, at the time whereof we speak, nothing more was requisite in an italian, than to be able to read and write. His natural talent at pleasing by witty conceits and sallies, procured him the Magellanic rural deanery of S. Cresci at Macinoli in the bishopric of Fiesole, under the pontificate of Martin V. the right of patronage belonging to the florentine family of Neroni; and it appears from an original record in the Strozzi library, that in the year 1430 he likewise was in possession of a chapelry, or mass prebend, in the cathedral at Florence. From the testimony adduced by Manni, that neither before nor after him, any one of greater incapacity ever obtained this deanery, we may almost conclude that Arlotto was of a noble pedigree.

The deanery procured him an ample subsistence; at least, in the year 1447, he was in a condition to undertake the reparation of the parish church then falling to ruin, which however was not completed without the assistance of his bishop Antoninus, who obtained of the patrons a contribution of three rows of pillars.

According to the custom at that time, an ecclesiastic might hold several parishes at once, without residing in any one of them,

them, a custom which is still much in vogue to the great emolument of some of the clergy; it was sufficient if the duty of them was supplied by curates. Arlotto availed himself of this privilege, for visiting foreign countries, and travelled nine times over the Netherlands. His first excursion was to London. He got himself appointed chaplain on board one of the florentine galleys, bound to that port. He had acquired the friendship of the archdeacon of that diocese, of the name of Talbot, by whom he was very cordially received. Talbot invited him one day to read mass in St. Paul's cathedral. It was at that time the custom in this church for the priest, after mass was ended, to fill the chalice with water, and, repeating a certain blessing, to moisten with it the eyes of drunkards and debauchees. Mass being over, this usual practice was required of Arlotto, to whom neither the custom nor the latin form of the blessing was known. In this dilemma, instead of the usual blessing, he employed the first droll conceit his impatience inspired; and, as he stroked the eyes of each that presented them to his hand, he said: *Beete meno, che mal pro vi possa fare! Guzzle less, that you may escape the gallows!* Among the pious who partook of this benefit, was one who understood italian, and related the incident at court. King Edward, who laughed heartily on hearing it, sent for Arlotto, presented him with clothes and money, and afterwards frequently diverted himself with relating the story.

Arlotto seems to have been nothing less than an edifying preacher. What we know of him in this department, turns upon the facetious and droll. At Ostend, the master of his vessel laid a wager with some Venetians there, that his chaplain would preach a better sermon the following Sunday than theirs. The venetian chaplain was doctor in divinity, and was not only provided with books, but had also for some days been preparing himself for his predication. Besides, in real learning he was incontestably far superior to Arlotto. However, Arlotto gained a complete victory, as the main object was not so much good preaching, as the pleasing of sea-faring people and ignorant hucksters. He divided his discourse into the three following points, and just the same number of parts. The first point of my discourse, said he, is plain and clear; and yet no man understands it but myself. The second, you understand, and I do not. And the third is intelligible neither to you nor to myself. In the first, he enforced the duty of alms-giving, and turned the subject to his own want of a cloak. In the second, he spoke of certain usurious practices in the matter of exchanges, which were then privately in full swing among the people of business. In the third, he treated of the unfathomable mystery of the trinity; of which that day was the festival. He suited his whole discourse with such address to the taste of his hearers, that his

captain won the wager, and made him^a a present; not only of 30 ells of Mechlin cloth to make him a suit of clothes and a cloak, but likewise 30 gold guldens in money.

Arlotto being returned to his deanery, after his numerous and long excursions, found the church full of mice, who did much mischief in it. He swore he would be the death of them all, and that in so cruel a manner, that they should be forced to eat up one another. He caught a great quantity of them in various kinds of traps, and kept them close in a large glazed vessel for the space of a month, when he concluded they must have devoured one another. Only one, the strongest of all the rest, was still alive. About the neck of this he hung a bell, and let it go. It was alive three years afterwards, and did him the service of scaring away some of the mice from his dwelling, and of eating up the rest.

He gave great satisfaction in the pulpit, as his sermons were very short, and he amused the audience with pleasant conceits. In a parish church in his neighbourhood, that was dedicated to St. Lawrence, he held a panegyric discourse on the day of this martyr of the primitive church, which was precisely composed in the following manner. Dearly beloved! Last year, on this festival, and from this pulpit, ye heard a long and copious description of the life and painful death of the patron of our church, the blessed St. Lawrence. Ye heard also the miracles that were wrought after his death at his tomb. I assure you upon my word, that from that day to the present, nothing farther has happened in relation to him that deserves a particular encomium. And pray now see how near it is to noon, and consider that half of the mass still remains to be performed. Let us not then waste the time in useless repetitions; and, if there be any one among you who has either forgot this history, or was not present the last anniversary, let him ask his neighbour to tell it him. Amen.

Some ridiculous visionaries, the methodists of those days, to whom he was a sworn enemy, complained of him to the pious bishop Antoninus, his kinsman, as a dissolute scoffer and an impious man, who squandered away the revenues of the deanery in alehouses and disorderly company. They carried the thing so far, that he was confined in the episcopal prison. There were however so many witnesses to his innocence and integrity, that he not only soon regained his freedom, but the bishop granted him a letter of licence to lodge, as before, in any public house, whenever he went to Florence.

He was perfectly free from all self-interestedsness, and it is said of him, that he never had at one time more than 10 gold guldens; and that what his deanery brought in, he distributed to the poor and sick within the precincts of his benefice.

His

His witticisms and diverting turns, which were published in the year 1548 at Venice, in 1590 at Fano, and in 1568 and 1599 at Florence, were always so framed that they never wounded the honour of the persons he frequented. In some editions of Firenzuola, and among the funeral orations on the death of various animals, which appeared in print at Genoa, 1559, there is also by him a whimsical panegyric on his departed owl, wherein he displays a great talent for this species of eloquence.

But for what reason Crescimbini, in his history of the Italian poetry, classes him among the poets, is inconceivable; as he never at all distinguished himself in verse; it must be then because he was resolved to reckon among the poets any man famous for wit and merry conceits. He belongs to the giullari or buffoni, the buffoons or jesters of those times, who were always welcome to the courts of princes and the houses of the great. Some of them made rhymes extempore, and others uttered their witticisms in prose. Among the great men of his country who delighted in his converse, were the pompous Lorenzo Medici and his unfortunate brother Giuliano.

Arlotto died at Florence in the year 1483, aged 98, and was buried in the church of St. James in the street of San Gallo, where he had prepared his tomb ten years before his death, on which he inscribed the following epitaph:

Questa sepoltura a fatto fare il pio van Arlotto per se e per tutte quelle persone, li quali drento entrare vi volessino.

This tomb the dean Arlotto caused to be made for himself, and for all that choose to enter it.

After his death the following words and numerals were added: *Mori el di xxvi di Decembre a ore xiv del MCCCCLXXXIII.* He died the 16th of December, at the 14th hour, in the year 1483.

ARMINIUS (JAMES), the founder of the sect of arminians, or remonstrants [x], born at Oude-water, in Holland, in 1560.

[x] The Arminians hold, that God creates men free, and will deal with men according to the use they make of their liberty: that, foreseeing how every one will use it, he does therefore decree all things that concern them in this life, together with their salvation or damnation in the next: that Christ died for all men: that sufficient assistance is given to every man; and that, every man being left to his own option, his salvation or damnation is to be imputed only to himself. In defence of this opinion, they alledged, in the first place, the divine attributes: they contended, that the justice of God will not

permit him to punish men for crimes they cannot avoid; which must be the case upon the calvinist scheme of predestination. Secondly, they argued from the freedom of man's will, which the doctrine of irresistible grace absolutely overthrows. In like manner, reprobation, in scripture, has no relation, they think, to any absolute decree concerning man's damnation, but only to such actions of men as cannot but be disapproved by God.

Bishop Burnet has given a full account of the opinions of this sect in his *Exposition of the 17th Article*.

He lost his father in his infancy, and was indebted for the first part of his education to a good-natured clergyman, who had imbibed some opinions of the reformed, and who, in order to avoid the being obliged to say mass, often changed his habitation. Arminius was a student at Utrecht, when death deprived him of his patron, which loss would have embarrassed him greatly, had he not had the good fortune to be assisted by Rodolphus Snellius, his countryman, who took him with him to Marburg in 1575. Soon after his arrival here, he had the news of his country having been sacked by the Spaniards: this plunged him into the most dreadful affliction, nor could he help returning to Holland, to be himself an eye-witness of the state to which things were reduced; but having found that his mother, his sister, his brothers, and almost all the inhabitants of Oude-water had been murdered, he returned to Marburg. His stay here was, however, but short; for, being informed of the foundation of the university of Leyden, he went again to Holland, and pursued his studies at this new academy with so much assiduity and success, that he acquired very great reputation. He was sent to Geneva in 1583, at the expence of the magistrates of Amsterdam, to perfect his studies; and here he applied himself chiefly to the lectures of Theodore Beza, who was at this time explaining the epistle to the Romans. Arminius had the misfortune to displease some of the leading men of the university, because he maintained the philosophy of Ramus in public with great warmth, and taught it in private: being obliged therefore to retire, he went to Basil, where he was received with great kindness [y]. Here he acquired such great reputation, that the faculty of divinity offered him the degree of doctor without any expence: he modestly excused himself from receiving this honour, and returned to Geneva; where having found the adversaries of ramism less violent than formerly, he became also more moderate. He had a great desire to see Italy, and particularly to hear the philosophical lectures of the famous James Zabarella, at Padua. He satisfied this curiosity, and spent six or seven months in the journey: he then returned to Geneva, and afterwards to Amsterdam; where he found many calumnies raised against him, on account of his journey to Italy, which had somewhat cooled the affections of the magistrates of Amsterdam, his friends and patrons [z]. He easily justified himself to men of sense; though many weak and superstitious persons remained prejudiced against

[y] Professor James Grynæus, when he was engaged in disputing, often deputed Arminius to answer such objections as appeared difficult: "Let my dutchman," he used to say, "answer for me." Bertius, in *Oratione funebri Arminii*.

[z] It was given out, that he had kissed the pope's toe; that he had contracted a great intimacy with the Jesuits; that he was intimately acquainted with Bellarmine; and that he had abjured the reformed religion. Bertius, *ibid*.

him.

him [A]. He was ordained minister at Amsterdam in 1588, and soon distinguished himself by his sermons, which were remarkable for their solidity and learning; so that he was extremely followed, and universally applauded. Martin Lydius, professor of divinity at Franeker, thought him a fit person to refute a writing, wherein the doctrine of Theodore Beza upon predestination had been attacked by some ministers of Delft [B]: Arminius, accordingly, at his earnest entreaty, undertook to refute this piece: but, upon examining and weighing the arguments on both sides, he embraced the opinions he proposed to confute; and even went farther than the ministers of Delft. He was threatened with some trouble about this at Amsterdam, being accused of departing from the established doctrine; but the magistrates of Amsterdam interposing their authority, prevented any dissension. In 1603, he was called to the professorship of divinity at Leyden: he began his lectures with three elegant orations; the first, Of the Object of Theology; the second, Of the Author and End of it; and the third, Of the Certainty of it: and then proceeded to the exposition of the prophet Jonah [C]. The disputes upon grace were soon after kindled in the university, and the states of the province were forced to appoint conferences betwixt him and his adversaries. Gomarus was a great persecutor of Arminius; but the reputation of the latter was so well established, that he was continually attended by a numerous audience, who admired the strength of argument and solid learning which he shewed in all his lectures: this exposed him to the envy of his brethren, who treated him with great outrage. In 1607, he wrote an excellent letter to the ambassador of the elector Palatine, to vindicate his conduct with regard to the contests about religion, in which he was engaged [D]: and the same year gave a full account to the states of Holland, of his sentiments with regard to the controverted points. These contests, however, his continual labour, and his uneasiness at seeing his reputation blasted by a number of slanders, threw him into a fit of sickness, of which he died the 19th of October 1609. Dominic Baudius and Hugo Grotius wrote each of them a poem

[A] Bertius in Funeb. Ora. J. Arminii.

[B] Beza, and his followers, represented man, not considered as fallen, or even as created, as the object of the divine decrees. The ministers of Delft, on the other hand, made this peremptory decree-subordinate to the creation and fall of mankind. They submitted their opinion to the public, in a book intituled, "An Answer to certain Arguments of Beza and Calvin, in the treatise concerning Predestination, upon the ninth chapter of the epistle to the Ro-

mans." This piece, which contained several difficulties, with which the rigid doctrine of the divines of Geneva seemed to be embarrassed, was transmitted by the ministers of Delft to Martin Lydius, who promised to write a reply; but he applied to Arminius to take this upon him.

[C] Brandt's Life of Arminius, p. 197, 198.

[D] Mr. Brandt gives us this letter in his Life of Arminius, p. 341, 346.

upon his death; and Daniel Heinsius did the same, but his poem was afterwards suppressed in the edition of his works.

Arminius was esteemed an excellent preacher: his voice was low, but very agreeable; and his pronunciation admirable: he was easy and affable to persons of all ranks, and facetious in his conversation amongst his friends. His great desire was, that christians would bear with one another in all controversies that did not affect the fundamentals of their religion; and when they persecuted each other for points of indifference, it gave him the utmost dissatisfaction. His enemies endeavoured to represent him in the most disadvantageous light [E], but his memory has been sufficiently vindicated by men of the greatest distinction [F]. He left several works [G].

ARMSTRONG (DR. JOHN), was born at Castleton parish, Roxburghshire, where his father and brother were ministers; completed his education in the university of Edinburgh, where he took his degree in physic, Feb. 4, 1737, with much reputation; and published his Thesis, as the forms of that university require; the subject was *De tabe purulenta* [H]. Like Akenfide, another poet and physician, he never arrived at much practice. In 1735 he published a little humorous fugitive pamphlet in 8vo, printed for J. Wilford [I], intitled, *An Essay for abridging the Study of Physic*; to which is added, a Dialogue betwixt Hygeia, Mercury, and Pluto, relating to the practice of Physic, as it is managed by a certain illustrious Society. As also an Epistle from Usbek the Persian to Joshua Ward, esq. The dedication runs thus: "To the Academic Philosophers, to the generous Despisers of the Schools, to the deservedly celebrated Joshua

[E] King James I. in his letter to the States of the United Provinces, upon the affair of Conrade Vorstius in 1611, falls very severely upon the memory of Arminius, and calls him "the enemy of God;" charges him with direct heresy; and puts the States in mind, that the disputes raised by him had embroiled their country, and broke them into factions. Collier's Eccles. Hist. part ii. lib. 8. Hornbeck represents him as a man fond of his own notions and speculations, and strongly inclined to oppose the sentiments of others: he calls him a covenant-breaker, who, having abjured the faith, and the doctrine of Christ, at first secretly, and afterwards openly, by his own efforts and those of his disciples, had attempted to disturb not only the churches, but even the civil government itself. Brandt, p. 447, 448.

[F] Brandt takes notice that Arminius himself had fully confuted most of the im-

putations cast upon him. After his death, his conduct was fully vindicated by Bertius, Episcopius, Curcellæus, and others. The curators of the university of Leyden had so great a regard for him, that they settled a pension upon his wife and children.

[G] The titles of Arminius's writings are as follow: 1. Disputationes de diversis Christianæ religionis capitibus. 2. Orationes, itemque tractatus insigniores aliquot. 3. Examen modesti libelli Gulielmi Perkinfil, de prædestinationis modo et ordine, itemque de amplitudine gratiæ divinæ. 4. Analysis capitis noni ad Romanos. 5. Dissertatio de vero et genuino sensu capitis septimi Epistolæ ad Romanos. 6. Amica collatio cum D. Francisco Junio de prædestinatione per literas habita. 7. Epistola ad Hippolytum a collibus.

[H] Anecdotes of Bowyer by Nichols.

[I] Reprinted in Dilly's Repository.

Ward,

Ward, John More, and the rest of the numerous sect of inspired Physicians, this little work is humbly inscribed, by their most devoted servant and zealous admirer." This piece contains much fun and drollery; in the dialogue he has caught the very spirit of Lucian. It is not marked with his name; but we can, on the best authority, assert that he was the author of it. In 1737 he published a *Synopsis of the History and Cure of Venereal Diseases*, 8vo. inscribed, in an ingenious dedication, to Dr. Alexander Stuart, as to "a person who had an indisputable right to judge severely of the performance presented to him." This was soon followed by the *Oeconomy of Love*, a poem which has much merit, but is too strongly tinged with the licentiousness of Ovid. His maturer judgment, however, expunged many of the luxuriances of youthful fancy, in an edition "revised and corrected by the author" in 1768. It appears, by one of the Cases on Literary Property, that Mr. Miller paid 50 guineas for the copyright of this poem, which was intended as a burlesque on some didactic writers. It has been observed of Dr. Armstrong, that his works have great inequalities, some of them being possessed of every requisite to the most perfect composition, while others can hardly be considered as superior to the productions of mediocrity. In 1741 he solicited Dr. Birch's recommendation, that he might be appointed physician to the forces then going to the West Indies. The "Art of preserving Health," his best performance, which was published in 1744, and which will transmit his name to posterity as one of the first English writers, has been honoured with the following testimony of a respectable critic: "To describe so difficult a thing, gracefully and poetically, as the effects of a distemper on the human body, was reserved for Dr. Armstrong; who accordingly has nobly executed it at the end of the third book of his Art of preserving Health, where he has given us that pathetic account of the sweating sickness. There is a classical correctness and closeness of style in this poem that are truly admirable, and the subject is raised and adorned by numberless poetical images [κ]." In 1746 Dr. Armstrong was appointed one of the physicians to the hospital for lame and sick soldiers, behind Buckingham-house. In 1751 he published his poem on Benevolence, in folio; and in 1753, "Taste, an epistle to a young critic." In this year an elegant ode was addressed to him by Dr. Theobald. In 1758 appeared "Sketches, or Essays on various subjects, by Launcelot Temple, esq. in two parts." In this production above-mentioned, which possesses much humour and knowledge of the

[κ] Dr. Warton's *Reflections on Didactic Poetry*, annexed to his edition of Mackenzie's "History of Health, &c." third edition, Edinburgh, 1760, p. 227, Virgil, vol. i. p. 329. See also Dr. James 228.

world, and which had a remarkably rapid sale, he is supposed to have been assisted by Mr. Wilkes. In 1760 he had the honour of being appointed physician to the army in Germany; where, in 1761, he wrote a poem called "Day, an epistle to John Wilkes, of Aylesbury, esq." In this poem, which is not collected in his works, he wantonly hazarded a reflection on Churchill, which drew on him the serpent-toothed vengeance of that severest of satirists. It may be here observed, that nothing appears so fatal to the intercourse of friends as attention to politics. The cordiality which had subsisted between Dr. Armstrong and Mr. Wilkes was certainly interrupted, if not dissolved, by these means. In 1770 Dr. Armstrong published a collection of Miscellanies in two volumes; containing, 1. The Art of preserving Health; 2. Of Benevolence, an epistle to Eumenes; 3. Taste, an epistle to a young critic, 1753; 4. Imitations of Shakespeare and Spenser; 5. The Universal Almanac, by Nouredin Ali; 6. The Forced Marriage, a tragedy; Sketches [L]. In 1771 he published A short Ramble through some Parts of France and Italy, by Launcelot Temple; and in 1773, in his own name, a quarto pamphlet, under the title of Medical Essays; towards the conclusion of which, he accounts for his not having such extensive practice as some of his brethren, from his not being qualified to employ the usual means, from a ticklish state of spirits, and a distempered excess of sensibility. He complains much of the behaviour of some of his brethren, of the herd of critics, and particularly of the reviewers. He died in September 1779; and, to the no small surprise of his friends, left behind him more than 3000*l.* saved out of a very moderate income, arising principally from his half-pay. In the "Anecdotes of Mr. Bowyer," the reader will find some pleasing traits in the character of this ingenious writer.

[L] In an advertisement to these volumes, Dr. Armstrong says, he "has at last taken the trouble upon him to collect them, and to have them printed under his own inspection; a task that he had long avoided; and to which he would hardly have submitted himself at last, but for the sake of preventing their being, some time hereafter, exposed in a ragged mangled condition, and loaded with more faults than they originally had: while [when] it might be impossible for him, by the change perhaps of one letter, to recover a whole period from the most contemptible nonsense. Along with such pieces as he had formerly offered to the public, he takes this opportunity of presenting it with several others; some of which had lain by him many years. What he has lost, and especially what he has destroyed, would, pro-

bably enough, have been better received by the great majority of readers, than any thing he has published. But he never courted the public. He wrote chiefly for his own amusement; and because he found it an agreeable and innocent way of sometimes passing an idle hour. He has always most heartily despised the opinion of the mobility, from the lowest to the highest: and if it is true, what he has sometimes been told, that the best judges are on his side, he desires no more in the article of fame and renown as a writer. If the best judges of this age honour him with their approbation, all the worst too of the next will favour him with theirs; when by heaven's grace he'll be too far beyond the reach of their unmeaning praises to receive any disgust from them."

ARNALD.

ARNALD (RICHARD), was born at London, and admitted a pensioner of Bene't College, Cambridge, in 1714 [M]. After taking the degree of B. A. being disappointed of a fellowship, he removed to Emanuel College, March 10, 1718, where he proceeded M. A. and was elected fellow in 1721. He commenced B. D. seven years after, as the statutes of that house required, and continued there till the society presented him to the rectory of Thurcaston in Leicestershire. Whilst fellow of that college, he printed two copies of Sapphics on the death of king George; a sermon preached at Bishop Stortford School-feast, August 3, 1726; and another at the archdeacon's visitation, at Leicester, April 22, 1737. A third, preached at Thurcaston, October 9, 1746, was published under the title of *The Parable of the Cedar and Thistle, exemplified in the great victory at Culloden*, 4to. In 1744 he published his celebrated *Commentary on Wisdom*, in folio; that on *Ecclesiasticus*, in 1748; and another on *Tobit*, &c. in 1752. He married a daughter of Mr. Wood, rector of Wilford, near Nottingham; and died in 1756. His widow survived him till April 11th, 1782. It is seldom an agreeable circumstance to a clergyman or his family to have a successor: but it was otherwise in the present case; as Mr. Hurd (now bishop of Worcester) patronized the son (Dr. Arnald), a fellow of St. John's college; who, by his favour and recommendation, became sub-preceptor to the prince of Wales, and præcentor of Lichfield.

ARNALL (WILLIAM), was originally an attorney's clerk; but having a political turn, and being recommended to sir Robert Walpole, he wrote in defence of his administration. The *Free Briton* and other whiggish papers were written by him in defence of that ministry. If we may believe the report of the secret committee, he appears to have received, in the short space of four years, no less than 10,997l. 6s. 8d. out of the Treasury, for his paltry writings. Having no œconomy, he outlived his good fortune, and his supplies stopping on sir Robert's resignation, he died of a broken heart, and muth in debt, soon after 1741, aged 26. He is reported to have been so quick, that his honourable employer used to say, no man could finish a pamphlet in so short a time as Arnall.

ARNAUD DE MEYRVEILH, or MEREUIL, a poet of Provence, who lived at the beginning of the xiith century. Having made some progress in learning, he thought it necessary to travel, and studied particularly the Provençal language, which was then most esteemed by those who were fond of poetry and romances. He entered into the service of the viscount of Beziers,

who was married to the countess of Burlas, with whom Arnaud fell violently in love. He durst not, however, declare his passion; and several sonnets which he wrote in her praise, he ascribed to others: at length, however, he wrote one, which made such an impression on the lady, that she behaved to him with great civility, and made him considerable presents. He wrote a book intitled "*Las recastenas de sa comtessa*;" and a collection of poems and sonnets. He died in 1220. Petrarch mentions him in his "*Triumph of Love*."

ARNAUD DE VILLA NOVA, a famous physician, who lived in the thirteenth and fourteenth centuries. He studied at Paris and Montpellier, and travelled through Italy and Spain. He was well acquainted with languages, and particularly with the greek, hebrew, and arabic. He was at great pains to gratify his ardent desire after knowledge; but this passion carried him rather too far in his researches; for he endeavoured to discover future events by astrology, imagining this science to be infallible; and upon this foundation he published a prediction, that the world would come to an end in the year 1335, or 1345; or, according to others, in 1376. He practised physic at Paris for some time; but, having advanced some new doctrines, he drew upon himself the resentment of the university; and his friends, fearing he might be arrested, persuaded him to retire from that city. Some authors have also affirmed, that the inquisitors of the faith, assembled at Tarascon, by order of Clement V. condemned the chimerical notions of this learned physician. Upon his leaving France, he retired to Sicily, where he was received by king Frederic of Aragon with the greatest marks of kindness and esteem. Some time afterwards, this prince sent him to France, to attend the same pope Clement in an illness; and Arnaud was shipwrecked on the coast of Genoa, in the year 1309, though some say it was in 1310, and others in 1313. The works of Arnaud, with his life prefixed, were printed in one volume folio, at Lyons 1520, and at Basil 1585, with the notes of Nicholas Tolerus.

ARNAUD (ANTHONY), born at Paris 1550, where he pursued his studies, and took his degree of M. A. in 1573. Some time after, he was admitted advocate of the parliament of Paris, in which capacity he acquired great reputation by his integrity and extraordinary eloquence. Henry IV. had great esteem for Arnaud; and his majesty once carried the duke of Savoy on purpose to hear him plead in parliament [N]. He was appointed

[N] P. Matthieu says, they went into the guilt chamber, whence they could hear without being seen. Hist. Hen. IV. The question which Mr. Arnaud then pleaded, was, Whether a woman, named Domenchin, whose son had been murdered, and who had charged one Bellanger with the

murder, ought to have been condemned as guilty of calumny, since the true murderer had been found, and Bellanger, though innocent, had been put to the rack? Arnaud pleaded for the woman, and gained the cause.

counsellor

counsellor and attorney-general to queen Catherine of Medicis. Mr. Marion, afterwards advocate-general, was one day so pleased with hearing him, that he took him into his coach, carried him home to dinner, and placed him next his eldest daughter, Catherine Marion: after dinner, he took him aside, and asked him what he thought of his daughter; and finding that he had conceived a high opinion of her, he gave her to him in marriage. One of the most famous causes which Arnaud pleaded, was that of the university against the jesuits, in 1594 [o]. There was published about this time a little tract in french, intituled *Franc et véritable discours*, &c. or, A frank and true discourse to the King, concerning the re-establishment of the Jews, as requested of him. Some have ascribed this to Arnaud, but others have positively denied him to be the author. Some have supposed that Arnaud was of the reformed religion; but Mr. Bayle has fully proved this to be a mistake. Authors are not agreed as to the age of Arnaud when he died: some say 103, others 70, others not above 60.

ARNAUD D'ANDILLI (ROBERT), eldest son of the preceding, born at Paris in 1589. He was introduced at court when very young, and employed in many considerable offices, all which he discharged with great reputation and integrity. No man was ever more esteemed amongst the great, and none ever employed more generously the influence he had with them, for the defence of truth and justice. He quitted business, and retired to the convent of Port Royal des Champs, at 55 years of age; where he passed the remainder of his days in a continual application to works of piety and devotion. He enriched the french language with many excellent translations: he also wrote poems on sacred and other subjects. His works are so numerous, that they have been printed in eight volumes folio; a catalogue of which may be seen at the end of his eulogium in the *Journal des Sçavans*, September 9, 1695. Mr. Arnaud, during his retirement at Port Royal des Champs, after seven or eight hours study every day, used to divert himself with rural amusements, and particularly with cultivating his trees, which he brought to such perfection, and had such excellent fruit from them, that he used to send some of it every year to queen Anne of Austria, which this princess liked so well, that she always desired to be served with it in the season [p]. He died at Port Royal, 1674, in his 86th year.

[o] He would not take the present which the university sent him, and desired to plead the cause gratis: upon which the university passed an act in latin, "to perpetuate the memory of the services he had done them by defending their privileges, and the obligations they owed to him, his children, and posterity." See the preface

to a book printed at Liege, 1699, intituled *Causa Arnaldina, seu Antonius Arnaldus doctor et socius Sorbonicus a censura anno 1656, sub nomine facultatis theologicæ Parisiensis vulgata vindicatus.*

[p] Perrault's Lives, p. 143, Holland edit.

ARNAUD (ANTHONY), doctor of the Sorbonne, and brother of the preceding, born at Paris the 6th of February 1612. He studied philosophy in the college of Calvi [Q], and began to study the law; but, at the persuasion of his mother and the abbot of St. Cyran, he resolved to apply himself to divinity. He accordingly studied in the college of the Sorbonne, under Mr. l'Escot. This professor gave lectures concerning grace; but Arnaud, not approving of his sentiments upon this subject, read St. Augustin, whose system of grace he greatly preferred to that of Mr. l'Escot: this he publicly testified in his thesis, when he was examined in 1636, for his bachelor's degree. After he had spent two years more in study; which, according to the laws of the faculty of Paris, must be between the first examination and the license, he began the acts of his license at Easter 1638, and continued them to Lent, 1640 [R]. He maintained the act of vespers the 18th of December 1641, and the following day put on the doctor's cap. He had begun his license without being entered in form at the Sorbonne, and was thereby rendered incapable of being admitted, according to the ordinary rules. The society, on account of his extraordinary merit, requested of cardinal Richelieu, their provisor, that he might be admitted, though contrary to form; which, however, was refused: but the year after Richelieu's death, he obtained this honour. In 1643, he published his treatise on Frequent Communion, which highly displeased the jesuits. They refused it both from the pulpit and the press, representing it as containing a most pernicious doctrine: and the disputes upon grace, which broke out at this time in the university of Paris, helped to increase the animosity between the jesuits and Mr. Arnaud, who took part with the janсениsts, and supported their tenets with great zeal[s]. But nothing raised so great a clamour against him, as the two letters which he wrote upon absolution having been refused by a priest to the duke of Liancourt, a great friend of the Port Royal [T]. In the second of these letters, the faculty

[Q] This college does not now subsist, the new buildings of the Sorbonne having been raised upon its ruins.

[R] Short Hist. of Mr. Arnaud.

[S] "On one side," says Voltaire, "a doctor named Habert, inveighed against the doctrine of Jansenius with great warmth. On the other side, the famous Arnaud, a disciple of St. Cyran, defended Jansenism with the most nervous eloquence. He hated the jesuits more than he loved efficacious grace; and was still more hated by them, as the son of a man who, having been bred up to the bar, had pleaded warmly for the university against

their establishment. His ancestors had acquired great reputation by the sword as well as the gown. His genius and particular situation determined him to be a controversial writer, and to make himself head of a party; a kind of ambition, to which every other gives place. He carried on the controversy against the jesuits and the protestants till his 80th year." Age of Lewis XIV. chap. xxxiii.

[T] This duke educated his granddaughter at Port Royal, and kept in his house the abbé de Bourzays. It happened in the year 1655, that the duke offered himself for confession to a priest of St. Sulpice,

culty of divinity found two propositions which they condemned, and Mr. Arnaud was excluded from that society [v]. Upon this he retired, and it was during this retreat, which lasted near 25 years, that he composed that variety of works which are extant of his, on grammar, geometry, logic, metaphysics, and theology. He continued in this retired life till the controversy of the jansenists was ended, in 1668. "Arnaud," says Mr. Voltaire, "now came forth from his retreat, and was presented to the king, kindly received by the pope's nuncio, and by the public esteemed a father of the church. From this time he resolved to enter the lists only against the calvinists, for such was his temper, that he must necessarily carry on war against some party or other. In this time of tranquillity he published his book intituled, *La perpetuité de la foi*, in which he was assisted by M. Nicole: this gave rise to that grand controversy between them and Claude the minister; a controversy, in which each party, according to custom, believed itself victorious [x]."

In 1679, Mr. Arnaud withdrew from France, being informed that his enemies did him ill offices at court, and had rendered him suspected to the king. From this time he lived in obscurity in the Netherlands, still continuing to write against the jesuits with great acrimony. He wrote also several pieces against the protestants, but he was checked in his attacks upon them by an anonymous piece, intituled *L'Esprit de M. Arnaud*: in this the author treats Arnaud with the utmost scurrility, and loads him with such scandalous aspersions, that Arnaud thought it more adviseable to be silent, and to let this author and his party alone, than to enter the lists against a man who made use of such sort of weapons [y]. The principal books which he wrote

piece, who refused to give him absolution, unless he would take his daughter from Port Royal, and break off all commerce with that society, and discard the abbé. This affair having made a great noise, Mr. Arnaud was prevailed upon to write a letter in defence of Liancourt. A great number of pamphlets were written against this letter, whereupon Mr. Arnaud thought himself obliged to confute the falsities and calumnies with which they were stuffed, by printing a second letter, which contains an answer to nine of those pieces. *Quest. curieux*, p. 58.

[v] "The faculty was assembled," says Mr. Voltaire, "and chancellor Seguier having taken his place as the king's representative, Arnaud was condemned, and expelled the college of Sorbonne. The presence of the chancellor amongst the di-

vines carried such an air of despotic power, that it greatly displeased the public; and the care taken to fill the hall with monkish mendicant doctors, who had never before appeared there in such numbers, made Pascal say, in his *Provinciales*, '*Qu'il étoit plus aisé de trouver des moines que de raisons*.' That it was much easier to find monks than arguments." Age of Lewis XIV. chap. xxxiii.

[x] Age of Lewis XIV. chap. xxxiii.

[y] Mr. Bayle tells us of a young Jansenist, who, speaking of the effect of this satire, compared Mr. Arnaud to the ancient city of Troy, which was impregnable to the attack of the bravest warriors, and a thousand ships, and was at last taken by the stratagem of a deserter and a wooden horse.

after his departure from France were, a piece concerning Malbranche's System of Nature and Grace, one of the Morals of the Jesuits, and a treatise relating to some propositions of Mr. Steyaert [z]. In this last performance he attacks father Simon, concerning the inspiration of the scriptures, and the translating of the Bible into the vulgar tongue. A catalogue of all his works may be seen in Moreri.

He died on the 9th of August 1694, aged 82 years and six months: his illness lasted about a week. He had a remarkable strength of genius, memory, and command of his pen, nor did these decay even to the last year of his life. Mr. Bayle says, he had been told by persons who had been admitted into his familiar conversation, that he was a man very simple in his manners; and that, unless any one proposed some question to him, or desired some information, he said nothing that was beyond common conversation, or that might make one take him for a man of great abilities; but when he set himself to give an answer to such as proposed a point of learning, he seemed as it were transformed into another man: he would then deliver a multitude of fine things with great perspicuity and learning, and had a particular talent at making himself intelligible to persons of not the greatest penetration. His heart, at his own request, was sent to be deposited in the Port Royal.

The jesuits have been much censured for carrying their resentment so far as to get the sheet suppressed, which Mr. Perrault had written concerning Mr. Arnaud, in his Collection of the portraits and panegyrics of the illustrious men of the french nation [A].

ARNAUD (HENRY), brother of Robert and Anthony, was born at Paris in 1597. After the death of Gournay, bishop of

[z] M. Voltaire, perhaps from an aversion to all controversial writings, speaks with contempt of those of Arnaud: "He published," says this author, "no less than 104 volumes, of which there is hardly one that can be ranked amongst those classical books which do honour to the age of Lewis XIV. and are deposited in the libraries of different nations. All his works were in high vogue in his own time, from the reputation of the author, and that eagerness for disputes then so prevalent. People, however, grew more cool by degrees, and these books are now entirely forgotten. Of all his writings, none are now regarded but those upon reasoning; such as his "Treatise upon Geometry," his "Rational Grammar," and his "Logic," all which subjects he very much studied. No man ever had, perhaps, a greater turn

for philosophical enquiries; but his philosophy was vitiated by that party spirit which hurried him away, and which, for 60 years, involved a genius, formed to enlighten mankind, in scholastic disputes, and all those evils so strongly connected with obstinacy of opinion. Age of Lewis XIV. chap. xxxiii.

[A] The book was printed, and the portraits engraved, when the Jesuits procured an order to be sent to the author and bookseller, to strike out Mr. Arnaud and Mr. Pascal, and to suppress their eulogiums. The saying of Tacitus, in regard to the images of Cassius and Brutus, which did not appear at the funeral of Junia, was often quoted on this occasion: "Præfulgebant Cassius atque Brutus eo ipso quod effigies eorum non viscebantur." *Annal. lib. iii. in fin.*

Toul, the chapter of that city unanimously elected the abbé Arnaud, then dean of that cathedral, his successor. The king confirmed his nomination, at the entreaty of the famous capuchin, pere Joseph; but the quarrels that arose about the right of election prevented him from accepting it. In 1645, he was sent on an extraordinary embassy from France to Rome, for quieting the disputes that had arisen between the Barbarini and Innocent X. On his return to France he was made bishop of Angers in the year 1649. He never quitted his diocese but once, and that was to give some good advice to the prince of Tarento, and to reconcile him with the duke de la Tremouille his father. The city of Angers having revolted in 1652, this prelate appeased the queen-mother, who was advancing with an army to take vengeance on it, by saying to her, as he administered the sacrament: "Take, madam, the body of him who forgave his enemies, as he was dying on the cross." This sentiment was as much in his heart as it was on his lips. He was the father of the poor, and the comforter of the afflicted. His time was divided between prayer, reading, and the duties of his episcopal function. One of his intimates telling him that he ought to take one day in the week for some recreation from fatigue, "Yes," said he, "that I will do with all my heart, if you will point me out a day in which I am not bishop." He died at Angers, June 8, 1692, at the age of 95. His negotiations at the court of Rome, and in various courts of Italy, were published at Paris in 5 vols, 12mo. a long time after his death (in 1748). They are interspersed with a great number of curious anecdotes and interesting particulars related in the style peculiar to all the Arnauts.

ARNDT (JOHN), a famous protestant divine of Germany, born at Ballenstadt, in the duchy of Anhalt, 1555. At first he applied himself to physic; but falling into a dangerous sickness, he made a vow to change that for divinity, if he should be restored to health. He was minister first at Quedlinburg, and then at Brunswic. He met with great opposition in this last city: his success as a preacher raised the enmity of his brethren; who, in order to ruin his character, ascribed a variety of errors to him, and persecuted him to such a degree that he was obliged to leave Brunswic, and retire to Ilse, where he was minister for three years. In 1611 George duke of Lunenburg gave him the church of Zell, and appointed him superintendent of all the churches in the duchy of Lunenburg, which office he discharged for eleven years, and died in 1621.

Arndt maintained some doctrines which embroiled him with those of his own communion: he was of opinion, that the irregularity of manners which prevailed among protestants, was occasioned by their rejecting of good works, and contenting themselves

selves with a barren faith; as if it was sufficient for salvation to believe in Jesus Christ, and to apply his merits to ourselves. He taught that the true faith necessarily exerted itself in charity; that a salutary sorrow preceded it; that it was followed by a perfect renewal of the mind; and that a sanctifying faith infallibly produces good works. His adversaries accused him of fanaticism and enthusiasm: they endeavoured to represent him as symbolizing in his opinions with the followers of Weigelius and the Rosicrucian philosophers; and they imputed to him many of the errors and absurdities of those visionaries, because in some subjects he expressed himself in a manner not very different from theirs, and because he preferred the method of the mystical divines to that of the scholastics.

The most famous work of Arndt, is his *Treatise of true Christianity*, in the german language. The first book of it was printed separate in 1605 at Jena, by Stegman: he published the three others in 1608. The first is called the *Book of Scripture*: he endeavours in it to shew the way of the inward and spiritual life, and that Adam ought to die every day more and more in the heart of a christian, and Christ to gain the ascendant there. The second is called *The Book of Life*: he proposes in it to direct the christian to a greater degree of perfection, to give him a relish for sufferings, to encourage him to resist his enemies after the example of his Saviour. The third is intituled *The Book of Conscience*: in this he recalls the christian within himself, and discovers to him the kingdom of God seated in the midst of his own heart. The last book is intituled *The Book of Nature*: the author proves here, that all the creatures lead men to the knowledge of their Creator. This work was translated into many different languages, and among the rest into english: it was published at London 1712, in 8vo. and dedicated to queen Anne, by Mr. Boehm.

ARNDT (JOSHUA), professor of logic at Rostock, court-preacher and ecclesiastical counsellor to the duke of Mecklenburg, died at Gustrof, the place of his birth, the 5th of April 1687, aged 61. By him are: 1. *Miscellanea Sacra*, 1648, 8vo. 2. *The Anti-vallemburg*, Gustrof, 1664, 4to. 3. *Clavis Antiquitatum Judaicarum*, Leipzig, 1707, 4to. His son Charles, professor of poetry and hebrew in the academy of Melchin, died in 1721, and left several dissertations on poetry, in the *Leipscic Miscellany*.

ARNE (DR. THOMAS AUGUSTINE), distinguished by music, was the son of Mr. Arne, an upholsterer in Covent-Garden, whom Addison is supposed to have characterised in No. 155, and No. 160, of *The Tatler*; and brother of Mrs. Cibber the actresses. He was early devoted to music, and soon became eminent in his profession. July 6, 1759, he had the degree of doctor of music conferred on him at Oxford. His compositions are universally

universally applauded, and he was also particularly skilful in instructing vocal performers. He died March 5, 1778, having written the following pieces : *Artaxerxes*, 1762 ; *The Guardian* butwitted,, 1764 ; *The Rose*, 1778, all of them operas [B].

ARNISÆUS (HÄNNINGUS), an eminent German, was born at Halberstadt, and became professor of physic in the university of Helmstadt. His political works are much esteemed : the most remarkable of which is his book *De autoritate principum*, in *populum semper inviolabili*, printed at Francfort 1612. In this he maintains that the authority of princes ought not to be violated. He wrote also upon the same doctrine his three books *De jure majestatis*, printed in 1610 ; and his *Reflectiones politicæ*, printed in 1615. He did not finish this last work, which in other respects has been allowed to be excellent ; “ *opus præclarum, sed imperfectum* [c].” Having received an invitation to Denmark, he went thither, and was made counsellor and physician to the king. He travelled into France and England, and died in November 1635. He wrote many other pieces upon government, physic, and philosophy [D].

ARNOBIUS, professor of rhetoric at Sicca, in Numidia, towards the end of the third century. It was owing to certain of his dreams, that he became desirous to embrace christianity ; for which purpose he applied to the bishops, to be admitted into the church ; but they, remembering the violence with which he had always opposed orthodoxy, had some distrust of him, and, before they would admit him, insisted on some proofs of his sincerity [E]. In compliance with this demand, he wrote against the gentiles, refuting the absurdities of their religion, and ridiculing their false gods. He employed all the flowers of rhetoric, and displayed great learning ; but, from an impatience to be admitted into the body of the faithful, he is thought to have been in too great a hurry, whence there does not appear in this piece such exact order and disposition as could be wished ; and then, not having a perfect knowledge of the christian faith, he published some very dangerous tenets [F]. Mr. Bayle remarks, that his notions about the origin of the soul, and the cause of natural evil, with several other important points, are highly pernicious. St. Jerom, in his epistle to Paulinus [G], is of opinion that his style is unequal and too diffuse, and that his book is written without any method ; but Dr. Cave thinks this judgement too severe, and that Arnobius wants neither elegance nor order in

[B] *Biographia Dramatica*, 1782, 2 vols. 8vo.

[C] *Bosius de comparanda prudentia civilis*, n. 20.

[D] Witte in *Diario Biogr.* ad ann. 1635. *Ibid.*

[E] Hieron. in Chron. Euseb. ad annum 2. Olymp. 276.

[F] Baronius, ad ann. 302. numb. 7.

[G] P. 104. apud Cave's *Hist. Literaria*, p. 102, edit. Colonn. Allobrog. 1720.

his composition. Vossius styles him the Varro of the ecclesiastical writers [H]. Du Pin observes that his work is written in a manner worthy of a professor of rhetoric: the turn of his sentiments is very oratorical, but his style a little African, and his expressions harsh and inelegant.

We have several editions of this work of Arnobius against the gentiles; but the best by far is that of Leyden, 1651, in 4to, with the notes of Elmenhorstius and other learned men. He wrote also a piece intituled *De rhetorica institutione*, but this is not extant.

ARNOLD, a famous scholar of the xiith century, born at Brescia in Italy, whence he went to France, where he studied under the celebrated Peter Abelard. Upon his return to Italy, he put on the habit of a monk, and began to preach several new and uncommon doctrines, particularly that the pope and the clergy ought not to enjoy any temporal estate: he maintained in his sermons, that those ecclesiastics who had any estates of their own, or held any lands, were entirely cut off from the least hopes of salvation: that the clergy ought to subsist upon the alms and voluntary contributions of christians; and that all other revenues belonged to princes and states, in order to be disposed of amongst the laity as they thought proper [I]. He maintained also several singularities with regard to baptism and the Lord's supper. He engaged a great number of persons in his party, who were distinguished by his name, and proved very formidable to the popes. His doctrines rendered him so obnoxious, that he was condemned in the year 1139, in a council of near a thousand prelates, held in the church of St. John Lateran at Rome, under pope Innocent II. Upon this he left Italy, and retired to Swisserland. After the death of that pope, he returned to Italy, and went to Rome; where he raised a sedition against Eugenius III. and afterwards against Hadrian IV. who laid the people of Rome under an interdict, till they had banished Arnold and his followers. This had its desired effect: the Romans seized upon the houses which the Arnoldists had fortified, and obliged them to retire to Otricoli in Tuscany; where they were received with the utmost affection by the people, who considered Arnold as a prophet [K]. However, he was seized some time after by cardinal Gerard; and, notwithstanding the efforts of the viscounts of Campania, who had rescued him, he was carried to Rome; where, being condemned by Peter, the præfect of that city, to be hanged, he was accordingly executed in the year 1155. Thirty of his followers went from France to England, about the year 1160, in order to propagate

[H] De Analogia, lib. i. cap. 9.

[K] Maimbourg. Hist. de la Decadence

[I] Du Pin, Biblioth. des Auteurs Ecclesiast. tom. ix. p. 105. de l'Emp. apres Charlemag. lib. iv. p. 418.

their doctrine there; but they were immediately seized and destroyed.

ARNOLD (NICHOLAS) ARNOLDUS, a protestant divine, born at Lesna in 1618. After travelling into different parts for the purpose of cultivating his talents, he became rector in 1639 of the school of Yablonof. Called afterwards to fill the chair of theology at Franeker in Friezland, he acquired great reputation by his sermons, and died in 1680. He left behind him several polemical pieces, printed at Leipzig in 1698, 8vo.

ARNOLD (JEFFREY), minister of the church at Perleberg, was one of the warmest defenders of the sect of pietists. He died in 1714. We have by him, a history of the church and of heresies, Leipzig, 1700, which brought upon him some troubles. His history of mystic theology is almost the only work he wrote in latin. He composed many others in german.

ARNOUL, bishop of Lisieux in the xiith century, loudly defended Alexander III. and St. Thomas of Canterbury. Towards the evening of his days he resigned his bishopric, and died the 31st of August 1184, in the abbey of St. Victor de Paris, to which he had retired. We have of him a volume of epistles, written with tolerable elegance. They are chiefly remarkable for the particulars they contain on the history and the discipline of his times. Turnebus gave an edition of them at Paris in 1585, 8vo. Also pieces of poetry printed with his letters; to be seen likewise in the Biblioth. PP.

ARNU (NICHOLAS), was born at Merancourt, near Verdun, in Lorraine, 1629. He became dominican in 1644, and died at Padua in 1692, professor of metaphysics. He was a strange genius. We have of his: 1. Clypeus Philosophiæ Thomisticæ, 8 vols, in 8vo. Padua, 1686. 2. A Commentary on the Sum of St. Thomas, 1691, 2 vols. folio. The learned have hitherto declined writing any remarks on the theology of this doctor, though not in the defence of his philosophy. There is still a third production of his in being, on the league between the emperor and the king of Poland, against the grand signior, whom he menaces with the demolition of his empire; and, in order to give weight to this unaccountable denunciation, he brings together a heap of prophecies, ancient and modern, with all the prognostications that had ever run through the heads of the dreamers of all ages. This book appeared at Padua in 1684.

ARNULPH, or ERNULPH, bishop of Rochester in the reign of Henry I. was born in France, where he was some time a monk of St. Lucian de Beauvais. The monks there led most irregular lives, for which reason he resolved to quit them; but first took the advice from Lanfranc archbishop of Canterbury, under whom he had studied in the abbey of Bec, when Lanfranc was prior of that monastery. This prelate invited him over to

England, and placed him in the monastery of Canterbury, where he lived a private monk till Lanfranc's death [L]. When Anselm came to the archiepiscopal see, Arnulph was made prior of the monastery of Canterbury, and afterwards abbot of Peterborough. In 1115 he was consecrated bishop of Rochester, which see he held nine years, and died in March 1124, aged 84.

Arnulph wrote a piece in latin, concerning the foundation, endowment, charters, laws, and other things relating to the church of Rochester: it is generally known by the title of "Textus Roffensis," and is preserved in the archives of the cathedral church of Rochester. Mr. Wharton, in his *Anglia sacra*, has published an extract of this history [M]; and the late Dr. Thorpe of Rochester has since printed the whole. Arnulph wrote also a treatise intituled *Tomellus*, five epistola *Arnulphi de incestis conjugiiis* [N]; also *Epistola solutiones quasdam continens ad varias Lamberti abbatis Bertiniani quæstiones*, præcipuè de corpore et sanguine Domini [O]: Answers to divers questions of Lambert abbot of Munster, especially concerning the body and blood of our Lord.

ARNWAY (JOHN), was born in 1601, and descended from a very good family in Shropshire, where he inherited a very considerable estate. In 1618 he became a commoner of St. Edmund's Hall, Oxford, where he remained till he had taken his degree of M. A. and had entered into orders. He obtained the rectories of Hodret and Ightfield in his own county, which he enjoyed till the breaking out of the civil war. He was a

[L] W. Malmesb. de *Gestis Pontif.* Ang. lib. iii. p. 234.

[M] This extract consists of the following particulars: 1. The names of the bishops of Rochester, from Justus, who died in 1024, to Ernulphus. 2. Benefactions to the church of Rochester. 3. Of the agreement made between archbishop Lanfranc and Odo bishop of Bayeux. 4. How Lanfranc restored to the monks the lands of the church of St. Andrew, and others, which had been alienated from them. 5. How king William did, at the request of archbishop Lanfranc, grant unto the church of St. Andrew the apostle, at Rochester, the manor of Hedenham, for the maintenance of the monks: and why bishop Gundulphus built for the king the stone castle of Rochester, at his own expence. 6. A grant of the great king William. 7. Of the dispute between Gundulphus and Pichot. 8. Benefactions to the church of Rochester.

[N] This letter was written in answer to a question proposed to Arnulph by Walkelin, in a conversation which they

had at Canterbury upon this subject, "Whether a woman, who had committed adultery with her husband's son by a former wife, ought to be separated from her husband?" Arnulph maintained the affirmative, and Walkelin the negative. Du Pin, *Biblioth. des Auteurs Eccl.* cent. 12.

[O] This letter is an answer to these five questions, proposed by Lambert: 1. Why the eucharist was then given in a manner different and almost contrary to that which Christ practised; it being the custom at that time to administer the host dipped in wine, whereas our saviour gave the bread and wine separately? 2. Why a third part of the host is put into the chalice. 3. Why the blood of Christ is received separately from his body; and why it is administered without the body? 4. Whether Jesus Christ is received in the eucharist without a soul, or animated? 5. The last question is concerning the sense of those words of the prophet Joel: Who knoweth if he will return and repent, and leave a blessing behind him?

man of much learning and charity. He lost his estates on account of his loyalty; and in 1640 he repaired to Oxford to serve the king in person, having no longer an estate to serve him with. There he was created D. D. and had also the archdeaconry of Coventry given him. On the failure of his cause he went to the Hague, where he published, 1. *The Tablet*, or the moderation of Charles I. the martyr. 2. An alarm to the subjects of England. His supplies from England failing he went to Virginia, where, oppressed with grief and care, he yielded to his fate 1653.

ARPINO (JOSEPH D'), born at the castle of Arpino in 1560. While yet in his 13th year his father placed him out with the painters employed by Gregory XIII. in painting the lodges of the Vatican: he served them in the humble employment of preparing their pallets, and braying their colours. But, in this situation he discovered such happy dispositions, that the pope gave orders to pay him a golden crown per day so long as he continued to work in the Vatican. Pope Clement VIII. distinguished him by adding new benefits to those of Gregory XIII. He made him chevalier of the order of Christ, and appointed him director of St. John de Lateran. In 1600 he followed the cardinal Aldobrandini, who was sent legate on occasion of the marriage of Henry IV. with Mary de Medicis. He was created chevalier de S. Michel. Caravaggio, his enemy and his rival, having attacked him, Arpino refused to fight him because he was not a knight. In order to remove this obstacle, Caravaggio was obliged to go to Malta to be admitted chevalier-servant. Arpino wanted likewise to measure swords with Annibal Carachio. The latter, without being disconcerted, took a pencil in his hand, and, shewing it to him, said: "With this weapon I defy you." Arpino died at Rome in 1640, at the age of fourscore. Few painters have put so much intelligence into their ideas. We sometimes see fire and elevation in his compositions; but his colouring is cold, and his expressions forced. The pieces of roman history in the capitol, are his best performances. His battle between the Romans and the Sabines, is one of his capital works. In the gallery of the late french king there were three of his pictures: a Nativity, Diana and Actæon, and the ravishment of Europa. Arpino also engraved in aqua fortis. He is known in the school of painting under the name of Josepin.

ARRAGON (JEANNE D'), one of the most celebrated italian ladies of the xvth century, and married to a prince of the house of Colonna, was mother to the famous Marc Antony Colonna, who signalized himself at the battle of Lepanto against the Turks. She is famous by the elogies composed to her honour by the greatest wits of her time; and in most languages, as greek, latin, italian, french, spanish, slavonic, polonese, hungarian, and even hebrew and chaldean; one of the most singular monuments, un-

doubtedly, that gallantry ever raised to female merit. This homage was decreed her in 1555 at Venice in the academy of Dubbiofi, and published there in 1558, under the title of *Tempio alla divina signora Aragona*. She died very aged in 1577.

ARRIAN, a famous historian and philosopher, who lived under the emperor Adrian and the two Antonines, born at Nicomedia in Bithynia, was styled the second Xenophon, and raised to the most considerable dignities of Rome [p]. Tillemont takes him to be the same person with that Flaccus Arrianus, who, being governor of Cappadocia, stopped the incursions of the Alani, and sent an account of his voyage round the Euxine to Adrian [q]. He is said to have been preceptor to the famous philosopher and emperor Marcus Antoninus. There are extant four books of his *Diatribæ*, or *Dissertations* upon Epictetus, whose disciple he had been; and Photius tells us that he composed likewise twelve books of that philosopher's discourses [r]. We are told by another author [s], that he wrote the *Life* and *Death* of Epictetus. The most celebrated of his works is his *History*, in greek, of Alexander the Great, in seven books, a performance much esteemed by the best judges [t]. Photius mentions also his

[p] Phot. Bibl. Cod. 58, col. 54, edit. Rothomagi, 1633. *Histoire des Empereurs*, tom. ii. part ii. p. 43, edit. Bruxelles, 1711.

[q] This *Periplus Ponti Euxini* was printed in greek at Geneva 1577.

[r] Mr Boileau, in his *Life* of Epictetus, tells us, "That of all the scholars of Epictetus, Arrian is the only one whose name has been transmitted with reputation to posterity; but he is such a one as sufficiently demonstrates the excellence of his master, though we should own that he alone had been of his forming. For this is the very person who was afterwards advanced to be preceptor to Antonine the Pious, and distinguished by the title of Xenophon, because, like that philosopher, he committed to writing the dictates delivered by his master in his life-time, and published them in one volume, under the name of 'Epictetus's Discourses or Dissertations,' which at present we have in four books. After this he composed a little treatise called his 'Enchiridion,' which is a short compendium of Epictetus's philosophical principles, and has ever been acknowledged one of the most valuable and beautiful pieces of ancient morality." He observes likewise in another passage, that Epictetus left nothing of his own composition behind him; and if Arrian had not transmitted to posterity the maxims taken from his master's mouth, we have some

reason to doubt whether the very name of Epictetus had not been lost to the world."

[s] Phot. Bibl. p. 565. Johnsius. *De Script. Hist. Philos.* lib. iii. cap. 7. p. 243. edit. Franc. 1659, ubi supra.

[t] La Mothe le Vayer observes, that this work is sufficient to give him a place amongst the principal historians; and Photius says, that he had written the life of that conqueror in a manner superior to every other writer. There have been four latin translations of this work of Arrian; the first by Nicholas Saguntinus, the second by Peter Paul Vergerius, the third by Bartholomæus Facius, and the fourth by Bonaventure Vulcanius. Fabricius, in his *Bibliotheca Græca*, supposes that the two first never appeared in public, because he could not find them in any library. Facius's translation is generally condemned: that of Vulcanius is most esteemed, and generally annexed to the best editions of our author. It was translated into italian by Leo of Modena, and printed at Venice in 1554; and into french by Claudius de Vivart, and published at Paris in 1581. Mr. d'Ablancourt gave another version of it, which has been thrice reprinted. Mr. Rooke published an english translation of this work of Arrian in 1729, in 2 vols. 8vo, with notes historical, geographical, and critical; to which is prefixed *Le Clerc's Criticism upon Quintus Curtius*, and

his History of Bithynia, another of the Alani, and a third of the Parthians, in seventeen books, which he brought down to the war carried on by Trajan against them. He gives us likewise an abridgement of Arrian's ten books of the History of the successors of Alexander the Great; and tells us also, that he wrote an account of the Indies in one book, which is still extant [u]. The work which he first entered upon was his History of Bithynia; but wanting the proper memoirs and materials for it, he suspended the execution of this design till he had published some other things. This history consisted of eight books, and was carried down till the time when Nicomedes resigned Bithynia to the Romans; but there is nothing of it remaining except what is quoted in Photius and Stephanus Byzantinus [x]. Arrian is said to have written several other works: Lucian tells us, that he wrote the life of a robber, whose name was Tiliborus. This author, endeavouring to excuse himself for the pains he had taken in writing the life of Alexander the impostor, speaks in the following manner: "Let no person" says he, "accuse me of having employed my labour upon too low and mean a subject, since Arrian, the worthy disciple of Epictetus, who is one of the greatest men amongst the Romans, and who has passed his whole life amongst the Muses, condescended to write the Life of Tiliborus." There is likewise, under the name of Arrian, a Periplus of the Red-sea, that is, of the eastern coasts of Africa and Asia, as far as the Indies; but authors are not agreed whether this be his. There is likewise a book of Tactics under his name, the beginning of which is lost; to these is added the order which he gave for the marching of the roman army against the Alani, and giving them battle, which may very properly be ascribed to our author, who was engaged in a war against that people.

There were several other persons of his name: Julius Capitolinus, in his Life of the emperor Gordian, mentions a greek historian of that name. Suetonius, in his Life of Tiberius, mentions a poet of the same name; probably the same, who, according to Suidas, wrote the Alexandrias, an heroic poem in 24 books, upon the actions of Alexander the Great [y].

ARROWSMITH (JOHN), professor at Cambridge in 1660,

and some remarks upon Perizonius's Vindication of that author. The translator, in his preface, tells us, that Ptolemy and Aristobulus, whom our author chiefly copied, are not always free from strange and unaccountable stories of Alexander the Great's exploits; but that as Arrian was a man of sound judgement, he took care to choose only what was most probable, and left the rest, as hulks and chaff, to be gleaned up by such as were ambitious of swelling their

works to a huge size by heaps of all gatherings. He observes afterwards, that no ancient author who ever wrote a particular history of Alexander, now remains, except Curtius and Arrian, the latter of whom is the truest and most accurate.

[u] Bibliothec. Cod. 92. col. 216. Cod.

91. col. 213.

[x] Voss. de Hist. Græc. lib. ii. cap. 11. In Pseudomant.

[y] La Methe le Vayer, p. 87.

is author of several good works. His *Tactica Sacra* is in most esteem. It was printed at Cambridge 1647, 4to.

ARTALIS (JOSEPH), born at Mazara in Sicily 1628, had an early passion for poetry, and a strong inclination for arms. He finished his studies at 15 years of age, about which time he fought a duel, in which he mortally wounded his adversary. He saved himself by taking shelter in a church; and it was owing to this accident that he afterwards applied himself to the study of philosophy. His parents being dead, and himself much embarrassed in his circumstances, he resolved to quit his country, and seek his fortune elsewhere. He accordingly went to Candia, at the time when that city was besieged by the Turks; and gave there so many proofs of his bravery, that he obtained the honour of knighthood in the military order of St. George. When he was upon his return for Italy, he was often obliged to draw his sword: he was sometimes wounded in these rencounters, but being an excellent swordsman had often the advantage. He rendered himself so formidable even in Germany, that they used to style him Chevalier de Sang. Ernest duke of Brunswick and Lunenburg appointed him captain of his guards; but this did not make him neglect the muses; for he cultivated them amidst the noise of arms. He was member of several academies in Italy, and became highly in favour with many princes, especially the emperor Leopold. He died 1679 at Naples, where he was interred in the church of the Dominicans, with great magnificence: the academy De gl' Intricati attended his funeral, and Vincent Antonio Capoci made his funeral oration [z].

ARTAUD (PETER JOSEPH), born at Bonieux in the comtat-Venaissin, went early to Paris, and filled in a distinguished manner the several chairs of that capital. Became curate of S. Merry; he instructed his flock by his discourses, and edified it by his example. He was appointed bishop of Cavaillon in 1756, and died in 1760, aged 54; leaving behind him the reputation of an exemplary prelate, and an amiable man. His works are: 1. Panegyric on S. Louis, 1754, 4to. 2. Discourse on marriage; on occasion of the birth of the duc de Bourgogne, 1757, 4to. 3. Several mandemens and instructions pastorales. In all his writings a solid and christian eloquence prevails.

ARTEDI (PETER), a swedish physician, born in 1705, formed an intimate friendship with the celebrated Charles Linnæus; assisted by whose attainments, he diligently employed himself in the investigation of nature, particularly in the classes of quadrupeds and fossils. He was on the point of publishing his

[z] What he wrote was in italian, as follows: 1. Dell' Encyclopedia poetica, parte prima, seconda, e terza. 2. Il Coramarte historia favoleggiata. 3. Guerra

tra vivi e morti, tragedia. 4. La Pasife, ovvero l'impossibile fatto possibile, dramma per musica.

works, when by accidentally falling into a ditch, he was drowned in 1735. Linnæus took care of the publication, which he presented to the world under the following titles: 1. *Bibliotheca Ichthyologica*, Leyden, 1738, 8vo. 2. *Philosophia Ichthyologica*, *ibid.* 1738, 8vo.

ARTEMIDORUS, famous for his treatise upon Dreams, was born at Ephesus, but took the surname of Daldianus in this book, out of respect to the country of his mother: he styled himself the Ephesian in his other performances [A]. He lived under the emperor Antoninus Pius, as himself informs us, when he tells us that he knew a wrestler, who, having dreamed he had lost his sight, carried the prize in the games celebrated by command of that emperor [B]. He not only brought up all that had been written concerning the explication of dreams, which amounted to many volumes, but likewise spent many years in travelling, in order to contract an acquaintance with fortune-tellers: he also carried on an extensive correspondence with all the people of this sort in Greece, Italy, and the most populous islands, collecting at the same time all the old dreams, and the events which are said to have followed them [C]. He despised the reproaches of those supercilious persons, who treat the foretellers of events as cheats, impostors, and jugglers; and frequented much the company of those diviners for several years. He was the more assiduous in his study and search after the interpretation of dreams, being moved thereto, as he fancied, by the advice, or, in some measure, by the command of Apollo [D]. The work which he wrote on dreams consisted of five books; the three first were dedicated to one Cassius Maximus, and the two last to his son, whom he took a good deal of pains to instruct in the nature and interpretation of dreams. The work was first printed in greek, at Venice, 1518; and Regaltius published an edition at Paris, greek and latin, in 1603, and added some notes. Artemidorus wrote also a treatise upon Auguries, and another upon Chiromancy, but they are not extant. Gerard

[A] Fabric. *Bibl. Gr.* lib. iv. c. 13.

[B] Artemid. *lib.* i. cap. 28.

[C] Mr. Bayle says, if a man was not convinced by his own experience, that there is nothing more confused than the ideas which are called dreams, yet the rules of this author would be sufficient to persuade us, that his art deserves no regard from a man of sense: that there is not one dream which Artemidorus has explained in a particular manner, but what will admit of a very different explication; and this with the same degree of probability, and founded upon as reasonable principles as those upon which Artemidorus proceeds. He expresses his surprise that Ar-

temidorus should have laboured so much to persuade himself of the truth of an opinion, which must create him so much uneasiness: he had discovered, as he thought, that when a traveller dreams of having lost the key of his house, this is a sign that his daughter has been debauched. Artem. *lib.* v. p. 255. If Artemidorus had dreamed such a dream abroad, must he not have been unhappy? and is not this turning an imaginary into a real evil?

Mr. Dacier compares dreams to the stories of a known liar, who may possibly sometimes tell truth. *Dac. Horace*, lib. ii. *epist.* 2.

[D] Artemid. *lib.* ii. p. 161.

Vossius has criticised this work with his usual good sense : " *rem si spectes, nihil eo opere vanius ; sed utilis tamen ejus lectio erit ob tam multa, quæ admiscet de ritibus antiquis et studio humanitatis.*" De Philosophia, cap. v. § 50.

ARTIGNI (ANTHONY GACHET D'), canon of the primatial church at Vienna, was born in that metropolis, the 9th of March 1704. He shewed an early inclination for literature and bibliographical inquiries. He even made verses ; but they give him no rank on Parnassus. He is more advantageously known by his *Memoires d'histoire, de critique & de litterature*, Paris, 1749, & sqq. 7 vols. 12mo. Though this book be no more than a compilation, it sufficiently proves him to have been endowed with the spirit of disquisition and criticism. It is however necessary to mention that the most interesting articles are taken from the manuscript history of the french poets by the late abbé Brun, dean of S. Agricola at Avignon. This history existed likewise in MS. in the library belonging to the seminary of S. Sulpice de Lyon ; where the abbé le Clerc, the friend of abbé Brun, had lived a long time ; and it was by means of some member of the seminary that the abbé d' Artigni procured it. This plagiarism was a great improvement to his Memoirs ; we have likewise interesting and curious publications of his ; but they contain too many extracts from the old sermonists, as well as too many articles inserted for filling-up his work. This literary personage died at Vienna the 6th of May 1768, in his 65th year. He was of a polite and obliging character, of a cheerful temper ; and his conversation was rendered highly agreeable by the great number of anecdotes and pleasant stories with which his memory was stored.

ARUNDEL (MARY), was the daughter of sir Thomas Arundel, knight ; she was married, first to Robert Ratcliff, who died without issue 1566 ; secondly, to Henry Howard, earl of Arundel. She translated from english into latin, *The wise sayings and eminent deeds of the emperor Alexander Severus*. This translation is dedicated to her father ; the manuscript is in the royal library at Westminster. She translated also from greek into latin select sentences of the seven wise grecian philosophers. In the same library are preserved, of her writing, *Similies collected from the books of Plato, Aristotle, Seneca, and other philosophers*.

ASAPH (ST.), gave his name to the episcopal see of St. Asaph in Wales. He was descended of a good family in North Wales, and became a monk in the convent of Llanelvy, over which Kentigern the scotch bishop of that place presided. That prelate, being recalled to his own country, resigned his convent and cathedral to Asaph, who demeaned himself with such sanctity, that after his death Llanelvy lost its name, and took that of the Saint. St. Asaph flourished about the year 590 under Carentius,

Carentius, king of the Britons. He wrote the ordinances of his church; the life of his master Kentigern, and some other pieces. The time of his death is not certainly known. After his death the see of St. Asaph continued vacant 500 years.

ASCHAM (**ROGER**), an eminent english writer, born at Kirkby-Wiske, near Northallerton, in Yorkshire, about the year 1515 [E]. He was taken into the family of the Wingfields, being educated at the expence of sir Anthony Wingfield, with his two sons, under the care of Mr. Bond. He shewed an early disposition for learning, which was encouraged by his generous patron, who, after he had attained the elements of the learned languages, sent him, in 1530, to St. John's college in Cambridge, where, having made great progress in polite literature, he took the degree of bachelor of arts the 28th of February 1534; and on the 23d of March following, was elected fellow of his college, by the interest of Dr. Medcalf, the master [F]. He then applied himself to the greek language, in which he attained to an excellence peculiar to himself, and read it publicly in his college, with universal applause. At the commencement in 1536 he was made master of arts; and soon after appointed by the university to teach the greek language publicly in the schools. He did not at first go into the new pronunciation of the greek, which his intimate friend sir John Cheek endeavoured to introduce in the university; but, upon a thorough examination, he adopted this pronunciation, and defended it with great zeal and strength of argument [G]. In July 1542 he solicited the

[x] Edw. Grant, *Oratio de vita et obitu* Alchami, p. 4.

[†] A man (says Dr. Ascham, in his School-master) meanly learned himself, but not meanly affectioned to set forward learning in others. He was partial to none, but indifferent to all; a master of the whole, a father to every one in that college. There was none so poor, if he had either will to goodness, or wit to learning, that could lack being there, or depart from thence for any need. He was a papist, indeed; but would to God, amongst all us protestants I might once see but one, that would win like praise, in doing like good for the advancement of learning and virtue! And yet, though he were a papist, if any young man given to new learning (as they termed it) went beyond his fellows in wit, labour, and towardness, even the same lacked neither open praise to encourage him, nor private exhibition to maintain him.

[G] Mr. Ascham, in one of his letters, observes, that the opposers of this pronunciation object, that it is in use nowhere

but among the English; and that the modern Greeks reject it. He replies to this, that use and custom cannot now be justly urged, since the ancient and genuine greek has ceased to be a living language; and that the modern greeks are so extremely degenerated, that no argument can properly be drawn from their authority. He insists particularly upon the letter B, which is very differently pronounced by the patrons of the new pronunciation from the opposers of it; since the latter pronounce the word κυβερνω, *chiverno*, in which, he observes, they mistake in three letters, κ , υ , β . That the Latins have retained the very sound as well as sense of the word in their *gubernare*, only changing the κ into a γ , as the ancient Greeks frequently did. With regard to B, he quotes the authority of Eustathius, who, in explaining this line of Homer,

Βῆ δὲ κ.τ. Ὀλομωιο, &c.

tells us, that Βῆ is the peculiar sound expressed by the bleating of the sheep; and there-

the university of Oxford to be incorporated master of arts there; but whether his request was granted or not, does not appear by the register [H]. In order to relax his mind, after severer studies, he thought some diversion necessary; and shooting with the bow was his favourite amusement, as appears by his treatise on Archery, which he dedicated to king Henry VIII [I], who settled a pension upon him, at the recommendation of sir William Paget. Mr. Ascham was remarkable for writing a fine hand, and was employed to teach this art to prince Edward, the lady Elizabeth, and the two brothers Henry and Charles dukes of Suffolk. The same year in which he published his book, he was chosen university orator; an office extremely well suited to his genius and inclination, as he had thereby an opportunity of displaying his superior eloquence in the greek and latin tongues [K]. In February 1548 he was sent for to court, to instruct the lady Elizabeth in the learned languages; and she attended him with so much pleasure, that it is difficult to say, whether the master or the scholar had greater satisfaction [L]. He read with her most of Cicero's works, great part of Livy, select orations of Isocrates, the tragedies of Sophocles, the greek Testament, and many others of the most considerable authors. He had the honour of assisting this lady in her studies for two years, when he desired leave to return to Cambridge, where he resumed his office of public orator; and, among other encouragements, he enjoyed a pension settled upon him by king Edward. In the summer of 1550, being upon a visit to his relations in Yorkshire, he received a letter of invitation to attend sir Richard Morysine in his embassy to the emperor Charles V. In his journey to London, he visited the lady Jane Grey, at her father's house at Bradgate-hall, in Leicestershire; and it was on this occasion, as he himself tells us [M], that he surprised her reading Plato's Phædo

therefore it is easy to determine, whether it is to be pronounced *vi* or *be*, agreeably to the english manner; unless, says he, the greek sheep bleated in a different manner from those of England, Germany, and Italy. Epist. 12, lib. iii.

[H] Wood's Fasti Oxon. vol. i. col. 65.

[I] It was intitled, "Toxophilus: the School, or Partitions of Shooting, in two books," written, says Mr. Wood, in 1543, and printed at London in 4to. 1571. Some persons objected to his diverting himself with his bow, as being inconsistent with the character and gravity of a scholar. He answered such objections in the first book of his "Toxophilus," and shewed the reasonableness of relaxing the mind from graver studies, by proper exercises of the body, which was the more necessary for

him, as he had a very infirm constitution. Fasti Oxon. vol. i. fol. 65.

[K] Grant, p. 14.

[L] "Illam ille tanta diligentia, tanta experientia, et studio duos annos docuit, et illa illum tantâ constantiâ, labore, amore, et voluptate audivit, ut, illene majore quidem cum jucunditate et voluptate prælegerit, an illa lubentiore animo didicerit, non possum quidem facile statuere." Grant, p. 11. 14.

[M] "Nihil tamen in tanta rerum varietate tam justam mihi admirationem refert, quàm quod hæc proximâ superiori ætate offenderim te, tam nobilem virginem, absente optimo præceptore, in aula nobilissimi patris, quo tempore reliqui et reliquæ venationi et jucunditatibus sese dent, offenderim inquam, οὐ ζῆν καὶ θῆρ, divi-

nam

Phædo in greek, in the absence of her tutor, while the rest of the family were engaged in hunting and diversion: he observed to her, that in this respect she was more happy, than in being descended from kings and queens on both father's and mother's side. In September following he embarked with the ambassador for Germany, where he remained three years, during which time he contracted a great friendship with all the men of letters in that country. When he was at the court of Germany, he applied himself to the study of politics; nor does he seem to have been a contemptible politician, by the tract which he wrote concerning Germany and the affairs of Charles V. [N]. He was not only of great service to the ambassador in his public concerns, but also assisted him in his private studies, wherein he read Herodotus, Sophocles, Euripides, and Demosthenes, three days in the week with him; the rest of his time he employed in writing the letters which sir Richard sent to England. While he was thus engaged, his friends procured him the post of latin secretary to king Edward, for which he was particularly obliged to sir William Cecil, secretary of state. But he did not long enjoy this honour, being recalled on account of the king's death, whereby he lost his place, together with his pension, and all expectation of any farther favour at court. Some time after, however, his friend lord Paget having recommended him to Stephen Gardiner, bishop of Winchester, and lord high chancellor, he was appointed latin secretary to queen Mary [O]. He was also well acquainted, and in great esteem with cardinal Poie, who, though himself a great master of the latin tongue, yet sometimes preferred Ma. Ascham's pen to his own, particularly in translating into latin the speech he had spoken in english to the parliament, as legate from the pope; which translation was sent to his holiness by the cardinal. On the first of June 1554,

nam virginem divinum divini Platonis Phædonem Græce sedulo perlegentem. Hac parte felicior es judicanda, quàm quod *αὐτοῦ μὴ ποδὶς* ex regibus reginisque genus tuum deducis." Epist. vii. lib. 3.

[N] The title of this treatise runs thus: A Report and Discourse, written by Roger Ascham, of the Affairs and State of Germany and the Emperour Charles his Court, during certain yeares, while the said Roger was there: at London, printed by John Daye, dwelling over Aldersgate, cum gratia et privilegio regie majestatis per decennium. This treatise is written in form of a letter, addressed to John Astley, in answer to one of his, which is prefixed. It gives the clearest and most distinct account of the motives which led to one of the greatest events in that age, viz. the em-

peror's resignation; and contains such a number of curious facts, with such natural and pertinent reasonings upon them, as can rarely be found within the same compass in our own, or perhaps in any other modern language. It is the scarcest and least known of all our author's writings.

[O] He tells Sturmius (Epist. ii. lib. 1.) that all he had enjoyed under Henry VIII. and Edward VI. was restored him, with several new advantages. He observes, that the bishop of Winchester had shewn him the utmost civility, so that he could not well determine whether the lord Paget had been readier in recommending him, or the bishop in advancing him: that some persons indeed had endeavoured to stop the course of his favours to him, on account of religion, but had failed in the attempt.

Mr.

Mr. Ascham was married to Mrs. Margaret Howē, with whom he had a considerable fortune. Upon the death of queen Mary, he was much regarded by queen Elizabeth, who made him her secretary for the latin tongue, and her tutor in the learned languages, wherein he assisted her majesty some hours every day. His interest at court was now very considerable; but such was his modesty, that he hardly ever solicited any favours, though he received several without asking, particularly the prebend of Westwarg in the church of York in 1559 [P]. Mr. Ascham being one day in company with persons of the first distinction, there happened to be high disputes about the different methods of education: this gave rise to his treatise on that subject, which he undertook at the particular request of sir Richard Sackville [Q]; a work in high esteem amongst the best judges. He was also very famous for the elegance of his latin in his epistolary writing [R]. He died at London on the 4th of Jan. 1568, and was interred in St. Sepulchre's church, in a private manner, according to his own directions. He was universally lamented, and particularly by the queen herself. His character is very well drawn by Buchanan, in the following epigram, which he consecrated to the memory of his friend:

Aschamum extinctum patriæ Graiæque camenz,
Et Latæ vera cum pietate dolent.

[P] Wood's Fasti Oxon. vol. i. col. 65.

[Q] This work, whereby he is chiefly known to posterity, bears in its original edition the following title: *The School-master; or, a plain and perfitte way of teaching children to underitand, write, and speake the latin tongue; but especially purposed for the private bringing up of youth in gentlemen and noblemen's houses; and commodious also for all such as have forgot the latin tongue, and would by themselves, without a schole-master, in short time, and with small paines, recover a sufficient habilitie to understand, write, and speake latin*, by Roger Ascham. ann. 1571. At London, printed by John Daye, dwelling over Alderigate. Cum gratia et privilegio regie majestatis per decennium.

[R] The Epistles of Mr. Ascham were published soon after his death by Mr. Grant, master of Westminster-school. "These letters, says bishop Nicholson, have, chiefly on account of their elegance, had several editions. They have all the fine variety of language that is proper, either for rendering a petition or complaint the most agreeable; and withal a very great choice of historical matter, that is hardly preserved any where else. Together with the

author's own letters, we have a good many that are directed to him, both from the most eminent writers of his time, such as Sturmius, Sleidan, &c. and the best scholars, as well as the wisest statesmen of his own country. And the publisher of these assures us, that he had the perusal of a vast number of others in the english tongue, which were highly valuable. His attendance on sir Richard Morryson, in his german embassy, gave him an intimate acquaintance with the affairs of that country; and the extraordinary freedom and familiarity, with which the two sister queens treated him here at home, afforded him a perfect knowledge of the most secret mysteries of state in this kingdom: so that, were the rest of his papers retrieved, we could not perhaps have a more pleasing view of the arcana of those reigns, than his writings would give us."—English Historical Library, p. 247.

Mr Grant's first edition came out in 1576; there was another in 1577, a third in 1578, a fourth in 1590, all at London, in octavo: the last and best edition is that of Oxford in 1703, published by Mr. Elstob, who has added many letters, not in the former editions.

Prin-

*Principibus vixit carus, jucundus amicis,
Re modica : in mores dicere fama nequit.*

BUCHAN. Epigram. lib. ii. p. 339.

His country's muses join with those of Greece
And mighty Rome, to mourn the fate of Ascham ;
Dear to his prince, and valued by his friends ;
Content with humble views, through life he pass'd,
While envy's self ne'er dar'd to blast his fame.

ASCONIUS (PEDIANUS), an ancient grammarian of Padua; and, if we believe Servius, an acquaintance of Virgil's [s]. Yet Jerome says, that he flourished under the Vespasians, which is rather at too great a distance for one and the same man; but Jerome's account is rejected by the learned. We have some commentaries of Asconius upon the Orations, which indeed are but fragments: they have been published separately; but they are to be found in many editions of Cicero's works.

ASELLI (GASPAR) ASELLIUS, physician of Cremona, discovered the lacteal veins in the mesentery. He published a dissertation *De lacteis venis*, wherein his discovery is displayed, with plates in three colours. The first edition of this curious work is of Milan, where he died in 1626; but it was afterwards reprinted at Basse in 1627, 4to. and at Leyden. The author professed anatomy at Pavia about 1620, with great success.

ASGILL (JOHN), an ingenious english writer and eminent lawyer, who lived about the end of the last and beginning of this century [r]. He was entered of the society of Lincoln's Inn, and having been recommended to Mr. Eyre, a very great lawyer, and one of the judges of the king's bench, in the reign of king William, this gentleman gave him great assistance in his studies. Under so able a master, he quickly acquired a competent knowledge of the laws, and was soon taken notice of, as a rising man in his profession. He had an uncommon vein of wit and humour, of which he afforded the world sufficient evidence in two pamphlets: one intituled, "Several assertions proved, in order to create another species of money than gold and silver;" the second, "An essay on a registry for titles of lands." This last is written in a humorous style on an important subject; and as it is become extremely scarce, the reader may perhaps not be displeased with a specimen thereof, as it shews Mr. Asgill's method of handling grave subjects in a merry way. His fourth assertion runs in these words: "That all objections made against such registry, on account of reducing the practice of the law, are one good reason for it;" which he thus proves: "The practice of the law in civil causes is divided into three sorts:

[s] Fabric. Bibl. Latina.

[r] Memoirs of the Life of Mr. Asgill,
by A. N. p. 1.

first, the transferring of titles, which is called Conveyancing; secondly, the shewing forth and defending these titles in form of law, which is called Pleading; thirdly, the arguing upon these conveyances and pleadings (when they come in contest) before the judges, which is called Practice at the bar: so that the practice to the two latter doth arise from the errors or uncertainties of the former. Were the titles of lands once made certain (which they may be by a registry and no otherwise), I know what I think of the future gains of the law: the profit of the law arises from the uncertainty of property; and therefore, as property is more reduced to a certainty, the profit of the law must be reduced with it; the fall of the one must be the rising of the other. Actions of slander and battery, and causes on the crown side, would scarce find some of the circuiters in perukes; and yet (if we observe evidence) they stand obliged to disputes in titles for many of these. Thief and whore, kick and cuff, are very often the effect of forcible entries, trespasses, and serving of process, in which the title comes frequently in question. But the reducing this part of the practice of the law are things not seen as yet. The *proximus ardet* will fall upon the conveyancers; and that not by altering the forms of legal conveyances, or taking them out of their hands, or putting any stop to the dealing in lands (for that will be increased), but by exposing their manner of practice in this conveyancing part of the law. Two qualifications are necessary to a complete conveyancer: first, that he be incapable of dispatching business as fast as he should; secondly, that he doth not dispatch it as fast as he can: not to speak of bantering their clients with their seeming care and caution in delaying their business, shewing great trunks of old writings in their chamber; calling to their clerks (before them) for one lord's settlement, and another lady's jointure; to tell what great clients they have; and when they come to be paid, they reckon their fees by longitude and latitude. I have seen an original mortgage of one skin bred up by a scrivener (in six years) to one-and-twenty, by assigning it every year, and adding a skin to every assignment by recitals and covenants: as cows, after three years old, have one wrinkle added to each horn for every year after, which shews their age; and I am informed, that one deed of sixty skins was heaved out of a conveyancer's office the other day. At this rate, in a little time the clients must drive their deeds out of their lawyers chambers in wheel-barrows. These assignments and reassignments of securities have been a pretty sort of perquisites, especially if they have an old judgement or statute kept on foot, these are certain annual incomes. I knew two serjeants at law (usurers), who made it their common practice every long vacation, to swap securities with one another, to make their mortgagees pay for the

the assignments; and (doing this without advice of counsel) they once merged an old term, and thereby spoiled their title to secure their fees; which (as to them) answers the character given these graduates by a foreign historian: 'Est in regno Angliæ genus hominum doctorum indoctissimum communiter vocatum, *the learned serjeants at law*.' Now I cannot think but these conveyancers and assigners would be ashamed to produce such things to a registry; and that therefore they must either abbreviate their conveyances, or lose their practice. But whether this registry will make these reductions, 1. of the length of conveyances, 2. the uncertainties of titles, and, 3. by consequence, the other practice in the law, I cannot tell: however, I hope it; and believe some of them fear it. But if the cries of monks and friars had been regarded, we had never heard of the dissolution of monasteries; and if the clamours of masters of request, clerks, and escheators had prevailed, the court of wards and liveries had been standing to this day: and yet perhaps most of these had purchased their places, or were bred up to that part of the law only [U].

In the year 1698, Mr. Asgill published a treatise on the possibility of avoiding death [X]. It is scarce to be conceived, what a clamour it raised, and how great an outcry was made against the author. Dr. Sacheverell mentioned it among other blasphemous writings, which induced him to think the church in danger [Y]. In 1699, an act being passed for refusing forfeited estates in Ireland, commissioners were appointed to settle claims; and Mr. Asgill, being at this time somewhat embarrassed in his circumstances, resolved to go over to Ireland. On his arrival there, the favour of the commissioners and his own merit procured him great practice, the whole nation almost being then engaged in law-suits, and among these there were few considerable in which Mr. Asgill was not retained on one side or other; so that in a very short space of time he acquired a considerable fortune. He purchased a large estate in Ireland; and the influence this purchase gave him, occasioned his being elected a member of the house of commons in that kingdom. He was in Munster when the session began; and, before he could reach Dublin, he was informed, that, upon a complaint, the house had voted the last-mentioned book of his to be a blasphemous libel, and had ordered it to be burnt: however, he took his seat in the house, where he

[U] Essay on a Registry of Titles for Lands, Lond. 1698, p. 18.

[X] The title of this treatise was, An Argument, proving that, according to the covenant of eternal life, revealed in the scriptures, man may be translated from hence into that eternal life without passing

through death, although the human nature of Christ himself could not thus be translated till he had passed through death. It was printed originally in the year 1700, and has been reprinted several years since.

[Y] Dr. Sacheverell's Trial, p. 295.

fat just four days, when he was expelled for this performance. Being involved in a number of law-suits, his affairs soon grew much embarrassed in Ireland, so that he resolved to leave that kingdom. In 1705, he returned to England, where he was chosen member for the borough of Bramber, in the county of Sussex, and sat for several years: but in the interval of privilege in 1707, being taken in execution at the suit of Mr. Holland, he was committed to the Fleet. The houses meeting in November, Mr. Apgill applied; and on the 16th of December was demanded out of custody by a serjeant at arms with the mace, and the next day took his seat in the house. Between his application and his discharge, complaint was made to the house of the treatise for which he had been expelled in Ireland, and a committee was appointed to examine it; of this committee Edward Harley, esq. was chairman, who made a report, that the book contained several blasphemous expressions, and seemed to be intended to ridicule the scriptures. Thursday, the 18th of September 1707, was appointed for him to make his defence, which he did with great wit and spirit; but as he still continued to maintain the assertions he had laid down in that treatise, he was expelled. From this time Mr. Apgill's affairs grew worse and worse: he retired first to the Mint, and then became a prisoner in the King's Bench, removed himself thence to the Fleet, and in the rules of one or other of these prisons continued thirty years, during which time he published a multitude of small political tracts, most of which were well received [2]. He also drew bills and answers, and did other business in his profession till his death, which happened some time in November 1738, when he was upwards of fourscore.

ASHE (SIMEON), a non-conforming minister, first settled in Staffordshire, where he became known to Hilderham, Dod, Ball,

[2] The most considerable of his pieces which have not already been taken notice of, are these: 1. *De jure divino*; or, an assertion, that the title of the house of Hanover to the succession of the British monarchy (on failure of issue of her present majesty), is a title hereditary and of divine institution, 1710, 8vo.

2. *His Defence on his Expulsion*; to which is added, an Introduction and Postscript, 1712, 8vo. Of the first pamphlet there were several editions; however, not long after it was published, he sent abroad another treatise, under the title of "Ms. Apgill's Apology for an omission in his late publication, in which are contained summaries of all the acts made for strengthening the protestant succession."

3. *The Pretender's declaration abt: act-*

ed from two anonymous pamphlets, the one intitled *Jus sacrum*; the other, *Memoirs of the chevalier de St. George*; with memoirs of two other chevaliers in the reign of Henry VII. 1713, 8vo.

4. *The succession of the house of Hanover vindicated*, against the pretender's second declaration, in folio, intitled *The hereditary right of the crown of England asserted*, &c. 1714, 8vo. This was in answer to Mr. Bedford's famous book.

5. *The pretender's declaration from Plombiers*, 1714, englished; with a postscript before it in relation to Dr. Ledy's letter sent after it, 1715, 8vo. Besides these, he wrote an Essay for the Prefs, the *Metamorphoses of Man*, *A Treatise against Woolston*, and several other pieces.

Langley,

Langley, and other non-conformists of that time; was educated at Emanuel College, Cambridge, under Dr. Stooker. He exercised his ministry in London twenty-three years. In the time of the civil wars, he was chaplain to the earl of Warwick. As he was a man of fortune and character, his influence was great among the presbyterians. He was some time chaplain to the earl of Manchester, and fell under the displeasure of Cromwell's party, whom he disoblged by his violent opposition to the engagement. He had a very considerable hand in restoring Charles II. Dr. Calamy speaks of him as a man of sanctity, and a non-conformist of the old stamp. He died and was buried the eve of the Bartholomew-day 1662. For the particulars of his character the reader is desired to compare Walker and Calamy. He published Ball's works, and several sermons of his own.

ASHLEY (ROBERT), a Wiltshire gentleman, descended from the family of that name residing at Nashhill in that county, was admitted a gentleman commoner of Hart Hall in Oxford, in the year 1580, being then 15 years of age. From the university he removed to the Middle Temple, where he was called to the dignity of barrister at law. After some time he travelled into Holland, France, &c. conversing with the learned and frequenting the public libraries. Being returned into England, he lived many years in the Middle Temple, and honoured the commonwealth of learning with several of his lucubrations. He died in a good old age, the beginning of October 1641, and was buried in the Temple church the 4th of the same month. He gave several books to that society.

ASHMOLE, or ASMOLE (ELIAS), a celebrated english philosopher and antiquary, founder of the Ashmolean Museum at Oxford, born at Lichfield in Staffordshire, the 23d of May 1617, was educated at the grammar-school there; and, having a genius for music, was instructed herein, and admitted a chorister of that cathedral [A]. At the age of sixteen, being sent to London, he was taken into the family of James Paget, esq. baron of the exchequer, whose kindness he acknowledges with the utmost sense of gratitude [B]. In June 1634, he lost his father, whose bad œconomy proved very injurious to himself and family. He continued for some years in the Paget family, during which time he applied to the law with great assiduity. In 1638, he became a solicitor in chancery; and on the 11th of February 1641, was sworn an attorney in the court of common pleas. In August 1642, the city of London being then in great confusion, he retired to Cheshire; and towards the end of 1644, he went to Oxford, the chief residence of the king at that time, where he entered himself of Brazen-nose college, and applied with great vi-

[A] Wood's Athenæ Oxon. vol. ii. col. 886.

[B] See his Diary, p. 2.

gour to the study of natural philosophy, mathematics, and astronomy. On the 9th of May 1645, he became one of the gentlemen of the ordnance in the garrison at Oxford, from whence he removed to Worcester, where he was commissioner, receiver, and register of the excise; and soon after captain in lord Ashley's regiment, as well as comptroller of the ordnance. On the 16th of October, 1646, he was elected a brother of the free and accepted masons; and in some of his manuscripts there are said to be many curious particulars relating to the history of this society. The king's affairs being now grown desperate [c], after the surrender of the garrison of Worcester, Mr. Ashmole retired again to Cheshire, where he continued till October, and then returned to London: upon his arrival in town, he became acquainted with the great astrologers, sir Jonas Moore, Mr. Lilly, and Mr. Booker, who received him into their fraternity, and elected him steward of their annual feast [d]. In 1647, he went down into Berkshire, where he lived an agreeable and retired life, in the village of Englefield [e]. It was here that he became acquainted with the lady Mainwaring, to whom he was married on the 16th of November 1649. Soon after his marriage, he went and settled in London, where his house was frequented by all the learned and ingenious men of that time. Mr. Ashmole was a diligent and curious collector of manuscripts. In 1650, he published a treatise written by Dr. Arthur Dee, relating to the philosopher's stone; together with another tract on the same subject, by an unknown author [f]. About the same time he was busied in preparing

[c] Wood's Diary, p. 15, 16.

[d] Lilly's Hist. of his Life and Times.

[e] Diary, p. 19.

[f] He published these pieces under a fictitious name; the title runs thus: Fasciculus chemicus; or Chemicall collections expressing the ingress and egress of the secret hermetic science, out of the choicest and most famous authors: whereunto is added the Arcanum or grand secret of hermetic philosophy, both made english by James Halls, esq. qui est Mercuriophilus Anglicus. London, 1650, 12mo. In his prolegomena he speaks thus: "I here present you with a summary collection of the choicest flowers growing in the hermetic gardens, sorted and bound up in one complete and lovely posy; a way whereby painful inquirers avoid the usual discouragements met with in a tedious wandering through each long walk, or winding maze, which are the ordinary and guileful circumstances wherewith envious philosophers have enlarged their labours, purpoely to puzzle or weary the most resolved

undertakings. It is true, the manner of delivery used by the ancients upon this subject, is very far removed from the common path of discourse; yet I believe they were constrained (for the weight and majesty of the secret) to invent those occult kind of expressions in enigmas, metaphors, parables, and figures."

Before the arcanum there is an hieroglyphical frontispiece, in several compartments. At the top is Phœbus, sitting on a lion, holding the sun in his hand; and opposite to him Diana, with the moon in one hand and an arrow in the other, sitting on a crab: between them is Hermes, on a tripod, with a scheme of the heavens in one hand, and his caduceus in the other: in the middle of the page is an altar, with the bust of a man, his head being covered by an astrological scheme, dropped by a hand from the clouds; in the middle of the scheme are these words, "Altra regunt homines," i. e. The stars govern mankind; on the altar are these words, Mercuriophilus Anglicus, i. e. The english lover of hermetic philosophy:

preparing for the press a complete collection of the works of such english chemists as had till then remained in manuscript : this undertaking cost him great labour and expence, and at length the work appeared, towards the clofe of the year 1652 [C]. He proposed at first to have carried it on to several volumes, but he afterwards dropped this design, and seemed to take a different turn in his studies [H]. He now applied himself to the study of antiquity and records : he was at great pains to trace the roman road, which in Antoninus's Itinerary is called Bennevanna, from Weedon to Lichfield, of which he gave Mr. Dugdale an account in a letter. In 1658, he began to collect materials for his History of the Order of the Garter, which he lived to finish, and thereby did no less honour to the order than to himself. In September following, he made a journey to Oxford, where he set about a full and particular description of the coins given to the public library by archbishop Laud.

philosophy : on the right side of the front-piece is the sun, moon, and crosses in conjunction, and from them hangs down a scroll, with these words, " Quod est superius, est sicut inferius," i. e. What is above is as what is beneath : under this scroll is a tree, and a creature gnawing the root. On one side is a pillar, adorned with musical instruments, rules, compasses, and mathematical schemes ; on the other, a pillar of the like kind, with all sorts of martial music and instruments of war. At the bottom of the page stands the following testific :

These hieroglyphics vaile the vigorous beams
Of an unbouded soul ; the scrowle and schemes
The full interpreter ; but how's concealed
Who through enigmas lookes, is so revealed.

T. W. M. D.

[C] The title of this work is as follows : " Theatrum Chemicum Britannicum, containing several poetical pieces of our famous english philosophers, who have written the hermetique mysteries in their own ancient language : faithfully collected into one volume, with annotations thereon, by Elias Ashmole, esq. qui est Mercuriophilus Anglicus : London, 1652," 4to. It contains the Ordinal of Alchymy, written by Thomas Norton of Bristol ; The Compound of Alchymy, by sir George Ripley ; with several other pieces, by Richard Carpenter, Abraham Andrews, Thomas Charnock, William Blomefield, sir Edward Kelly, Dr. John Dee, Thomas Robinson, John

Gower, sir Geoffrey Chaucer, John Lidgate, William Redman, Pierce the black monk, and divers anonymous writers.

" Our english philosophers," says Mr. Ashmole, in his prolegomena to this work, " generally (like prophets) have received little honour (unless what has been privately paid them) in their own country. But in parts abroad, they have found more noble reception, and the world greedy of obtaining their works ; nay, rather than want the sight thereof, contented to view them through a translation, witness what Maierius, Hermannus, Combachius, Faber, and many others have done ; the first of which came out of Germany to live in England, purposely that he might so understand our english tongue, as to translate Norton's Ordinal into latin verse, which most judiciously and learnedly he did : yet (to our shame be it spoken) his entertainment was too coarse for so deserving a scholar. How great a blemish is it then to us, that refuse to read so famous authors in our natural language, whilst strangers are necessitated to read them in ours to understand them in their own, yet think the subject much more deserving than their pains ! If this we do but ingenuously consider, we shall judge it more of reason, that we look back upon, than neglect such pieces of learning as are natives of our own country, and by this inquisition find no nation has written more or better, although at present (as well through our own supineness as the decrees of fate) few of their works can be found."

[H] Miscellanies on several curious Subjects, published from their respective Originals, Lond. 1714, 8vo.

Upon the restoration of Charles II. Mr. Ashmole was introduced to him, who received him very graciously, and on the 18th of June 1660, bestowed on him the place of Windsor-herald; and a few days after, he appointed him to give a description of his medals, which were accordingly delivered into his possession, and king Henry VIII's closet was assigned for his use [1]: at the same time a commission was granted to him, to examine Hugh Peters about the contents of the king's library that had fallen into his hands; which was carefully executed, but to little effect [K]. On the 15th of February, Mr. Ashmole was admitted a fellow of the Royal Society; and on the 9th of February following, the king appointed him secretary of Surinam, in the West Indies. On the 19th of July 1669, the university of Oxford, in consideration of the many favours they had received from Mr. Ashmole, created him doctor of physic by diploma, which was presented to him by Dr. Yates, principal of Brazen-nose college. On the 8th of May 1672, he presented his Institution, laws, and ceremonies of the most noble Order of the Garter, to the king, who received it very graciously; and, as a mark of his approbation, granted him a privy seal for four hundred pounds, out of the custom of paper [L]. On the 26th of January

[1] *Memoirs of Mr. Ashmole*, prefixed to his *Antiq. of Berkshire*, p. 10.

[K] During the imprisonment of Charles I. Hugh Peters had got possession of the king's library and closet, the most valuable curiosities whereof had been embezzled, and dissipated all over Europe: the parliament shewed an early care in this respect. (*Kennet's Register*, p. 36.) And the king issued the following warrant:

CHARLES R.

To our trusty and well-beloved sir John Robinson, knight and baronet, lieutenant of our Tower of London:

OUR will and pleasure is, that you permit Thomas Rofs and Elias Ashmole, esquires, to speak with and examine Hugh Peters, concerning our books and medals, that have been embezzled; and this to be performed in your presence; for which this shall be your warrant.

Given at our court at Whitehall, the 10th day of September, 1660, in the twelfth year of our reign.

By his majesty's command,

EDW. NICHOLAS.

Upon this, Mr. Ashmole and Mr. Rofs did take some pains with Hugh Peters on this head, but to little effect, as the following report shews:

An account of what Mr. Hugh Peters gave, upon his examination before the

honourable sir John Robinson, lieutenant of his majesty's Tower, taken by Mr. Rofs and Mr. Ashmole, assigned thereunto, 12th September, 1660.

THE examinant saith, that about the year 1648, in August, he preserved the library in St. James's against the violence and rapine of the soldiers; and the same continued three or four months under his custody, and that he did not take there any thing, but left it unviolated as he found it. He doth confess, that he saw divers medals of gold, silver, and brass; and other pieces of antiquity, as iron rings and the like; but that he took nothing thence, and then delivered up the key and custody of them to major-general Ireton: and further he saith, that he never had or saw any thing belonging thereto.

Given upon oath before

me, John Robinson, Lieutenant of the Tower. HUGH PETERS.

Antiq. of Berkshire, vol. i. p. 103, 104.

[L] This work was printed in folio, at London, 1672. He was complimented for this performance by his royal highness the duke of York, who, though then at sea against the Dutch, sent for his book by the earl of Peterborough. (See *Ashmole's Diary*, p. 46, 47.) The rest of the knights companions

January 1679, a fire broke out in the Middle Temple, in the next chamber to Mr. Ashmole's, by which he lost a noble library, with a collection of nine thousand coins, ancient and modern, and a vast repository of seals, charters, and other antiquities and curiosities; but his manuscripts and his most valuable gold medals were luckily at his house at South Lambeth [M]. In 1683, the university of Oxford having finished a magnificent repository near the Theatre, Mr. Ashmole sent thither his curious collection of rarities [N]; and this benefaction was considerably augmented by the addition of his manuscripts and library at his death, which happened at South Lambeth, May 18, 1692 [O]. He was interred in the church of Lambeth, in Surry, May 26, 1692.

Besides the works we have mentioned by Mr. Ashmole, he left several which were published since his death, and some that remain still in manuscript [P].

ASHTON (CHARLES), one of the most learned critics of his age, elected master of Jesus college, Cambridge, July 5, 1701, was installed in a prebend of Ely on the 14th of the same month.

companions of the most noble order received him and his book with great civility and respect. Nor was it less esteemed abroad: it was deposited by the pope in the library of the Vatican. K. Christiern of Denmark sent him, in 1674, by Thomas Henshaw, esq. the king's resident at Copenhagen, a gold chain and medal; which, with the king's leave, on certain high festivals, he wore. Frederic William elector of Brandenburg sent him the like present, and ordered his book to be translated into german. Athen. Oxon. vol. ii. col. 88g.

[M] Athenæ Oxon. vol. ii. col. 88g.

[N] The principal part of this collection was made by the famous John Tradescants, father and son, and given to Mr. Ashmole by the latter. See Ashmole's Diary.

[O] Over the entrance to the Museum, fronting the street, is the following inscription:

MUSEVM ASHMOLEANUM,
SCHOLA NATURALIS HISTORIÆ,
OFFICINA CHYMICA.

[P] 1. The Arms, Epitaphs, fenestral Inscriptions, with the Draught of the Tombs, &c. in all the Churches in Berkshire. This was written in 1666, as we are informed by Mr. Wood, who says it was collected by Mr. Ashmole in 1664 and 1665, when he visited this county, by virtue of his deputation from sir Edward Bythel, Clarencieux king at arms. The original is in his Museum, No. 850. 2. Familiarium illustrium imperatorumque Romanorum numismata Oxoniæ in Bodleianæ

Bibliothecæ archivis descripta et explanata. This work was finished by the author in 1659, and given by him to the public library of Oxford in 1666, in three volumes folio, as it was fitted for the press. 3. A Description and Explanation of the Coins and Medals belonging to King Charles II. A folio manuscript in the king's cabinet. 4. A brief Cereimonial of the Feast of St. George, held at Whitehall, 1661; with other Papers relating to the Order. 5. Remarkable Passages, in the year 1650, set down by Elias Ashmole. 6. An Account of the Coronation of our Kings, transcribed from a manuscript in the King's private Closet. 7. The Proceedings on the Day of the Coronation of King Charles II. mentioned by Anthony Wood as printed in 1672. 8. The Arms, Epitaphs, &c. in some Churches and Houses in Staffordshire. 9. The Arms, Epitaphs, Inscriptions, &c. in Cheshire, Shropshire, Derbyshire, Nottinghamshire. 10. Answers to the Objections urged against Mr. Ashmole's being made Historiographer to the Order of the Garter. A. D. 1652. 11. A Translation of John Francis Spina's book of the Catastrophe of the World. 12. Collections, Remarks, Notes on Books and Manuscripts. 13. The Diary of his Life, written by himself, was published at London 1717, in duodecimo, with the following title, "Memoirs of the Life of that learned Antiquary Elias Ashmole, Esq. drawn up by himself by way of Diary, with an Appendix of original Letters." Published by Charles Burman, Esq.

His great knowledge in ecclesiastical antiquities was excelled by none, and equalled by few; as his MS. remarks upon the fathers, and corrections of the mistakes of translators, will sufficiently shew. His critical skill in the classics is well known to many persons now living. Dr. Taylor always spoke with rapture of his correction of the inscription to Jupiter Urios, which he looked on as the happiest thing, and the most to the credit of the doer and the art itself, that he knew of; and Mr. Chishull on the same occasion calls him "Aristarchus Cantabrigienis summè eruditus." He lived to a good old age, but in the latter part of his life seldom appeared abroad.

There were many valuable pieces of his published in his lifetime, but without his name [Q]. It is too honourable for the parties not to be mentioned, that it used to be observed, that all the other colleges, where the fellows choose their master, could not shew three such heads, as the only three colleges where the masters are put in upon them; viz. Bentley of Trinity, by the crown; Ashton of Jesus, by the bishop of Ely; and Waterland of Magdalen, by the earl of Suffolk.

ASHTON (THOMAS), born in 1716 [R], educated at Eton, and elected thence to King's college, Cambridge, 1733, was probably the person to whom Mr. Horace Walpole addressed his Epistle from Florence, in 1740, under the title of "Thomas Ashton, esq; tutor to the earl of Plymouth [S]." He was presented to the rectory of Aldingham in Lancashire in 17...; which he resigned in March 1749: and on the 3d of May following was presented by the provost and fellows of Eton to the rectory of Sturminster Marshall in Dorsetshire. He was then M. A. and had been chosen a fellow of Eton in December 1745. In 1752 he was collated to the rectory of St. Botolph, Bishopsgate; in 1759, took the degree of D. D.; Dec. 10, 1760, he married miss Amyand; and, in May 1762, was elected preacher at Lincoln's-Inn, which he resigned in 1764. In 1770 he published, in 8vo, a volume of Sermons on several occasions; to which was prefixed an excellent metzotinto by Spilsbury, from an original by sir Joshua Reynolds, and this motto, *In sto præpositis, oblitus præteritorum*. Dr. Ashton died March 1, 1775, at the age of fifty-nine, after having for some years survived a severe attack of the palsy. His discourses, in a style of greater

[Q] Among these are, 1. *Locus Justin Martyris emendatus* in Apol. 1. p. 11, ed. Thirlby, in the *Bibliotheca Literaria*, published by the learned Mr. Wasse of Aynho, Northamptonshire, 1744, No. VIII. 2. *Tully and Hirtius reconciled*, as to the time of Cæsar's going to the african war; with an account of the old roman year. made by Cæsar. 1b. No. III. p. 29. 3. *Origen. de*

Oratione, 4to. published by the late rev. Mr. Reading, keeper of Sion college library. 4. *Hieroclis in Aurea Carmina Pythagorea Comment.* Lond. 1742, 8vo. published, with a Preface, by Dr. Richard Warren, archdeacon of Suffolk.

[R] *Anecdotes of Bowyer*, by Nichols, p. 422.

[S] *Dodley's Poems*, vol. iii.

elegance than purity, were rendered still more striking by the excellence of his delivery. Hence he was frequently prevailed on to preach on public and popular occasions. He printed a sermon on the rebellion in 1745, 4to; and a thanksgiving sermon on the close of it in 1746, 4to. In 1756, he preached before the governors of the Middlesex hospital, at St. Anne's, Westminster; a commencement sermon at Cambridge in 1759; a sermon at the annual meeting of the charity schools in 1760; one before the house of commons, on the 30th of January 1762; and a spital sermon at St. Bride's on the Easter Wednesday in that year. All these, with several others preached at Eton, Lincoln's Inn, Bishopsgate, &c. were collected by himself in the volume above-mentioned, which is closed by a "*Concio ad Clerum habita Cantabrigiæ in templo beatæ Mariæ, 1759, pro gradu Doctoratûs in sacra theologiâ.*" His other publications were: 1. A Dissertation on 2 Peter i. 19. 1750. 8vo. 2. In 1754, the famous methodist Jones delivered a sermon at Bishopsgate-church; which being offensive to Dr. Ashton, he preached against it; and some altercation happening between the two divines, some pamphlets were published on the occasion; and one, intituled *A letter to the rev. Mr. Thomas Jones, intended as a rational and candid answer to his sermon preached at St. Botolph, Bishopsgate, 4to*, was probably by Dr. Ashton. 3. An extract from the case of the obligation of the electors of Eton college to supply all vacancies in that society with those who are or have been fellows of King's college, Cambridge, so long as persons properly qualified are to be had within that description, London, 1771, 4to. proving, that aliens have no right at all to Eton fellowships, either by the foundation, statutes, or archbishop Laud's determination in 1636. This is further proved in, 4. A letter to the rev. Dr. M. (Morell) on the question of electing aliens into the vacant places in Eton college. By the author of the Extract, 1771, 4to. 5. A second letter to Dr. M. The three last were soon after re-published, under the title of, "*The election of aliens into the vacancies in Eton college an unwarrantable practice. To which are now added, two letters to the rev. Dr. Morell; in which the cavils of a writer in the General Evening Post, and others, are considered and refuted. Part I. By a late fellow of King's college, Cambridge.*" London, 1771, 4to. Part II. was never published.

ASHWELL (GEORGE), born in Ludgate-street, London, and educated at Harrow school, from whence he was removed to Wadham college, Oxford. Of that society he became a fellow; and when the civil wars broke out, he preached several times before the king. He submitted afterwards to the authority of the visitors appointed by the parliament 1648. He was afterwards presented

presented to the living of Hanwell, near Banbury, in Oxfordshire, which he held till the time of his death in 1693, aged 66. He was very conversant with the fathers and schoolmen, and wrote several treatises, none of which are in great esteem.

ASHWOOD (BARTHOLOMEW). It does not appear when or where he was born, but he was many years minister of Axminster in Devonshire, from whence he was ejected in 1662. He was afterwards minister to a congregation at Peckham in Surry, where he lived till the time of his death, which happened a little before the revolution. He was the author of two small tracts, viz. *The heavenly trade*; and *The best treasure*.

ASHWORTH (CALEB). He was born in Northamptonshire 1709, and served an apprenticeship to a carpenter; but having a taste for learning, he was entered a student in the academy kept by Dr. Doddridge, where he made great proficiency in all sorts of useful knowledge. He was afterwards ordained minister of a dissenting congregation at Daventry; and afterwards master of the academy kept by the excellent Dr. Doddridge. He wrote the paradigms of the hebrew verbs, and died much respected at Daventry, 1774, aged 65.

ASSELIN (GILES THOMAS), doctor of Sorbonne, and professor of the college of Harcourt, was born at Vire. He was the scholar of Thomas Corneille, and the friend of la Motte-Houdar. He died at Paris, the 11th of October 1767, at the age of 85. He had borne off the prize of poetry at the french academy in 1709, and those of the idyllium and the poem at the floral games in 1711. The ode on the existence of God, and the immortality of the soul, is his best performance. His poems crowned at the academie françoise, and at that of the jeux floreaux, could not add much lustre to his name, because his versification is low, and his style deficient in force and ornament. But Asselin was respectable for his zeal in behalf of letters, and his adherence to the line of integrity.

ASSER of St. David's (ASSERIUS MENEVENSIS), author of the *Life of king Ælfred* [T], was born at St. David's, in Pembroke-shire [U]. Being invited by king Ælfred to his court, he gained so great a share in that prince's favour, that he gave him the bishopric of Shireburn, and made him abbot of the monasteries of Amesbury and Banwell, and, as sir John Spelman tells us, of Exeter. According to Dr. Cave, it was he who persuaded Ælfred

[T] Parker, archbishop of Canterbury, first brought this to light from a copy as old as the time of Asser, and had it printed in saxon characters at London in 1574: it was published at Frankfort, 1602, in folio, with other english historians: and Mr. Wife of

Oxford published a very beautiful edition of it at Oxford, 1722, in 8vo.

[U] Cave's Hist. Liter. ad ann. 890. *Life of Ælfred the Great*, b. ii. p. 136. Du Pin, *Biblioth. des Auteurs Eccles.* tom. viii. p. 200, edit. Paris, 1696.

to found the university of Oxford, and settle annual stipends upon the professors of the several sciences. We have a chronicle, or annals [x], ascribed to him. He died in the year 909.

ASSHETON (Dr. WILLIAM), son of Mr. Asheton, rector of Middleton in Lancashire, was born in 1641; and being instructed in grammar-learning at a private country-school, was removed to Brazen-nose college at Oxford, in 1658; and elected a fellow in 1663 [y]. After taking both his degrees in arts, he went into orders, became chaplain to the duke of Ormond, chancellor of that university, and was admitted doctor of divinity in January 1673. In the following month he was nominated to the prebend of Knaresburgh, in the church of York; and whilst he attended his patron at London, obtained the living of St. Antholin. In 1676, by the duke's interest with the family of the St. Johns, he was presented to the rectory of Beckenham, in Kent; and was often unanimously chosen proctor for Rochester in convocation.

He was the projector of the scheme for providing a maintenance for clergymen's widows and others, by a jointure payable by the Mercer's company. The bringing this project to perfection took up his thoughts for many years; for, though encouraged by many judicious persons to prosecute it, he found much difficulty in providing such a fund as might be a proper security to the subscribers [z]. He first addressed himself to the corporation of the clergy; who declared they were not in a capacity to accept the proposal. Meeting with no better success in his next application to the Bank of England, he applied himself to the Mercer's company; who agreed with him upon certain rules and orders, of which the following are the chief: That the company will not take in subscriptions beyond the sum of one hundred thousand pounds; that all married men of the age of thirty, or under, may subscribe any sum not exceeding one thousand pounds; that all married men not exceeding the age of forty may subscribe any sum not exceeding five hundred pounds; that all married men not exceeding the age of sixty years may subscribe any sum not exceeding three hundred pounds; that the widows of all persons subscribing according to these limitations shall receive the benefit of thirty pounds per cent. per ann. free of all taxes and charges, at the two usual feasts of Lady-day and Michaelmas; and that the first of these payments shall be made at the first of the said feast-days which shall happen four months

[x] They were published by Dr Thomas Gale, from a manuscript in the library of Trinity college, Cambridge, in his *Historiæ Britannicæ, Saxonicæ, et Anglo-danicæ scriptores decem*. Printed at Oxford in folio, 1691.

[y] Life of Dr. Asheton, by Watts, Lond. 1714. Wood's *Ath. Oxon.* vol. ii, col. 1015. Life, &c. p. 8.

[z] Account of Dr. Asheton's Proposal, &c. p. 20.

or more after the decease of the subscriber; excepting such as shall voluntarily make away with themselves, or by any act of theirs occasion their own death, either by duelling, or committing any capital crime: in any or either of those cases, the widows to receive no annuity; but, upon delivering up the company's bond, to have the subscription-money returned to them: That no sea-faring man may subscribe; nor others who go farther than Holland, Ireland, or the coasts of England; and that any person may subscribe for any others, whom he shall nominate in his last will, during the natural life of his wife, if she survive, and his intention to be declared in his subscription [A].

Dr. Asheton wrote several pieces against the papists and dissenters, and some practical and devotional tracts [B]. A few years before his death, he was offered the headship of his college, which he declined. He died at Beckenham in September 1711, aged 69.

ASSOUCI (CHARLES COYPEAU, SIEUR D') called the APE OF SCARRON, was born at Paris in 1604, the son of an avocat au parlement. At eight years old he ran away from his father's house, stopped at Calais, where he gave himself out for the son of Cæsar Nostradamus; and having set up for a nostrum-monger, he succeeded in restoring to health a patient sick in imagination. The people of Calais, thinking that he derived his medical skill from magic, were upon the point of throwing him into the sea; and it was with difficulty that he saved himself from their fury by flight. After many more adventures at London, at Turin, and in various other places, he came to Montpelier, where some irregular amours drew upon him the notice of the magistrate.

[A] The company had several meetings in committees with the doctor, about settling a sufficient security; in which they satisfied him, that their estates, being clear rents, amounted to 2888l. 8s. 8d. (besides the payments of the benefactors to be paid out of the same) which, by a moderate calculation, would yield, when the leases came out, above 13,600l. per annum. All things being agreed upon, the deed of settlement was executed by the company and trustees, at a general court of the said company, held on the 4th of October 1697. This deed is enrolled in the high court of chancery, and an authentic copy is kept by the company. Life, p. 24, &c.

[B] The writer of his Life gives the following catalogue of them:

1. Toleration disapproved and condemned, &c. Oxford, 1670. He published a second edition of this book, the same year, with his name. 2. The Cases of Scandal and Persecution, London,

1674. 3. The Royal Apology, or an Answer to the Rebel's Plea; wherein are the most noted anti-monarchical tenets first published by Doleman the Jesuit, to promote a bill of exclusion against king James I. secondly, practised by Bradshaw and the regicides, in the actual murder of king Charles I. thirdly, republished by Sidney and the associators, to depose and murder his present Majesty. London, 1685, the second edition. 4. The Country Parson's Admonition to his Parishioners, against Popery. London, 1686. 5. A full Defence of the former Discourse against the Missionaries' Answer. 6. A seasonable Vindication of their present Majesties. Printed at London. He was reproached at the revolution for having deserted his own declared principles in point of government; and therefore he wrote this piece in his own defence. He wrote also many practical and devotional tracts.

He then strolled about from one country to another, and at length arrived at Rome; where his satires upon the court procured him a lodging in the inquisition, which holy office he called a pious hell. Being returned to France, he was clapped up in the Bastille; and after being let out of that famous prison, he was conducted to the Chatelet with his two pages, for the same crime for which he had been arrested at Montpellier. But, finding protectors, they procured his liberation at the end of six months. He died in 1679. His poetry was collected into three vols. 12mo. 1678. Among these pieces is a part of the Metamorphoses of Ovid translated, under the title of Ovid in good humour. It is a burlesque version, in which, as in all works of that nature, there are a thousand instances of dullness, and a thousand more of indecency, for one lively and ingenious turn of wit. We find also the rape of Proserpine, from Claudian, whom he makes harangue in the manner of declaimers. Assouci published his adventures in a style of buffoonery; they are to be seen in Bayle's dictionary. The scarcest of his pieces is a vol. in 12mo. 1678; containing his imprisonment, and his meditations in the holy office.

ASTELL (MARY), an ornament of her sex and country, was the daughter of Mr. Astell, a merchant at Newcastle upon Tyne, where she was born about 1668. She was well educated, and amongst other accomplishments was mistress of the french, and had some knowledge of the latin tongue. Her uncle, a clergyman, observing marks of a promising genius, took her under his tuition, and taught her mathematics, logic, and philosophy. She left the place of her nativity when she was about twenty years of age, and spent the remaining part of her life at London and Chelsea. Here she pursued her studies with assiduity, made great proficiency in the above sciences, and acquired a more complete knowledge of the classic authors. Among these, Seneca, Epictetus, Hierocles, Antoninus, Tully, Plato, and Xenophon, were her favourites.

Her life was spent in writing for the advancement of learning, religion, and virtue; and in the practice of those religious duties which she so zealously and pathetically recommended to others; and in which perhaps no one was ever more sincere and devout. Her sentiments of piety, charity, humility, friendship, and other christian graces, were very refined and sublime; and she possessed them in such a distinguished manner, as would have done her honour even in primitive times. But religion sat very gracefully upon her, unattended with any forbidding airs of sourness or moroseness. Her mind was generally calm and serene; and her conversation was innocently facetious, and highly entertaining. She would say, "The good christian only has reason, and he always ought, to be cheerful:" and, "That dejected
looks

looks and melancholy airs were very unseemly in a christian.¹⁸ But these subjects she has treated at large in her excellent writings. Some very great men bear testimony to the merit of her works; such as Atterbury, Hickes, Walker, Norris, Dodwell, and Evelyn.

She was remarkably abstemious, and seemed to enjoy an uninterrupted state of health, till a few years before her death; when, having one of her breasts cut off, it so much impaired her constitution, that she did not long survive it. This painful operation she underwent without discovering the least timidity or impatience, without a groan or a sigh; and shewed the same resolution and resignation during her whole illness. When she was confined to her bed by a gradual decay, and the time of her dissolution drew near, she ordered her shroud and coffin to be made, and brought to her bed-side, and there to remain in her view, as a constant memento of her approaching fate, and to keep her mind fixed on proper contemplations. She died in 1731, in the 63d year of her age, and was buried at Chelsea.

Her writings are enumerated below [c].

ASTLEY (JOHN), was born at Wem in Shropshire, of parents much less showy in their circumstances, but, morally, much more enviable. His father practised medicine. After a little time spent at a country school, which usually does little more than turn ignorance into presumption, John Astley came to London, and was apprenticed to Hudson the portrait-painter, who, bad as he was, was the best of his time; and, though otherwise not worth the remembering, will never be forgotten, as the master of Sir Joshua Reynolds.

[c] 1. Letters concerning the love of God, published by J. Norris, M. A. rector of Bemerton, 1695, 8vo. 2. An essay in defence of the female sex; in a letter to a lady. Written by a lady, 1696. 3. A Serious proposal to the ladies, for the advancement of their true and greatest interest, &c. And a second part to the same. Both printed together in 12mo. 1697.— 4. An impartial enquiry into the causes of rebellion and civil war in this kingdom, in an examination of Dr. Kenner's sermon, Jan. 30, 1703-4. 5. Moderation truly stated: or a review of a late pamphlet, intitled, Moderation a virtue, or the occasional conformist justified from the imputation of hypocrisy, 1704, 4to. The prefatory discourse is addressed to Dr. Davenant, author of the pamphlet, and of essays on peace and war. &c. 6. A fair way with the dissenters and their patrons, not writ by Mr. Lindsay, or any other furious Jacobite, whether a clergyman or

layman; but by a very moderate person, and dutiful subject to the queen, 1704, 4to. While this treatise was in the press, Dr. Davenant published a new edition of his Moderation still a virtue: to which she immediately returned an answer in a postscript in this book. 7. Reflections upon marriage. To which is added, a preface in answer to some objections, 1705, 8vo. 2d edit. 8. The christian religion, as possessed by a daughter of the church of England, &c. 1705, 8vo. This pamphlet was suspected to be the work of bishop Atterbury. See his epistolary correspondence, vol. i. p. 20. and vol. ii. p. 33. 9. Six familiar essays upon marriage, crosses in love and friendship; written by a lady, 1706, 12mo. 10. Bart'lemey Fair; or, an enquiry after wit, 1709, occasioned by colonel Hunter's celebrated letter on enthusiasm. It was republished in 1722, without the words "Bart'lemey Fair."

- Astley too, though not so elegantly minded as Reynolds, might have been conspicuous in his art. When he left Hudson, and went to Rome, he shewed such parts as got, and kept, the patronage of Lord Chesterfield. The best pictures he ever painted were copies of the Bentivoglios, and Titian's Venus, and a head much in the manner of Shakespeare; and in the opinion of a judge whom few can doubt, Stuart, the portrait-painter, far preferable to the famous head in the collection of the duke of Chandos.

When he returned from Rome, he was received for several months into the house of a friend, whose abundant kindness he never returned;—he then went an adventurer to Ireland; there his fortune was so good, and his use of it so diligent, that in three years he left the country with three thousand pounds more than he found it.

As he was painting his way back to London, in his own post-chaise, and with an out-rider, he loitered, with a little pardonable vanity, in his native neighbourhood; and entering Knutsford assembly with major Este of the 68th, lady Daniel was at once won by his appearance. She contrived the next day to sit for her portrait, and the next week she gave him the original: superseding the claims of Mr. Smith Barry, lady Daniel married Mr. Astley.

The marriage articles reserved her fortune to herself; but so satisfactory was his behaviour, that she soon gave him the Tably Estate; and dying soon after, settled on him after the death of her idiot daughter, by sir W. Daniel, the whole Duckenfield estate in fee, amounting together to 5000l. a-year.

The Tably estate, about 1000l. a-year, he decorated, built, and sold. Old Tomkinson, of Nantwich, who had the honour of breeding sir Lloyd Kenyon, was the buyer; of course, it was not sold for more than its value; probably it was less, for sir R. Taylor would have given 2000 or 3000l. more.

This money being spent, he was to look for other resources. With such a reversion as Duckenfield, what he looked for was easily found; and after he had made two or three charges on the property, he received a proposal, no doubt very fair, for it came from Prescott the banker, for a post obit of the whole, in succession to the daughter.

Astley had then waited long and loth for this contingency. It did not seem nearer than at first; and he was eight or nine years nearer to his grave. He quickened the treaty with Prescott; the price was fixed, and nothing remained but finally agreeing to it, when lo! the night before, the agreement becoming final, the daughter died.

The news reached Astley at midnight; and he made the most of it by his intelligence and dispatch. He hurried instantly into
Cheshire,

Cheshire, and going through all the forms, took possession of the estate, and returned to town before his wife's family knew what had happened, or could take the measures they proposed, to counteract his claims.

On his outset in London, he lived in St. James's-street, where Dr. Hill followed him, and wrote that book, which, except the Bible, has had the most sale in the language, the *Cookery of Mrs. Glasse*. Astley afterwards bought Schomberg house, in Pall Mall, with some credit to his skill as an architect, and with more credit to lord Holderness, as an honourable man; for having proposed the house to Astley for 5000*l.* he took that proposition as definitive, and refused James Payne's offer, for lord Melbourne, of 2000*l.* more.

With 5000*l.* more he made three houses out of one. Gainfborough and his art have made one well known. The centre he himself inhabited, and raised that fine room where Dr. Graham, with such infamy to the police which suffered him, preceded Cofway. There too, he built an attic story, which for the surprises of scenery, in a town like London, should be seen by all who come to it.

In the structure and decoration of small buildings, rich as the time is in architecture, Astley's architecture was pre-eminent: Pall Mall is one instance; lady Archer's saloon and conservatory at Barnes is another; Duckenfield is yet finer than either. The saloon, the loggio in front, the chamber on each side, and the great octagon, are all as exquisite as original, from their first idea to the last.

Astley's ingenuity led him also to commercial arts; but in this commerce the balance was against him. In the different sinkings on his colliery, he sunk more money than he raised. In the furnaces for his iron-stone, he consumed more metal from his pocket than the mine.

But in the article of money, his destiny was inexhaustible. The wastes of folly were more than equalled by the wantonness of fortune. His brother, the Putney surgeon, was run over by a waggon at Wimbledon, and left his life on the road. This, at once, more than replaced the 10,000 he had run down in the furnace. Estimating what he got by painting, by legacies, and by his marriage, he was worth above 100,000*l.* Of this, about 25,000*l.* were spent in art and elegant accommodations, blameless at least, if not praise-worthy.—30,000*l.* he told Dr. Warren, he had spent on seven years excesses, when he was languishing under their consequences; and, in the self-disapprobation of a retrospective hour, he told the writer of this account, he would give the remainder 100,000*l.* to redeem the time he had lost. Some good is implied in the compunction that can wish for more.

more. How more and more actively that wish might have aspired, had it been unchecked by time and chance ; if his spirits had been disciplined by disaster ; if his mind had been cherished by letters and by truth ! As it was, compared with his companions, and without literature or moral nurture, he had the benefit of contrast, and that favour which ranks from not being the worst. Eager as he was for gain, his grave cannot be outraged as an oppressor. Impetuous after pleasure, he abhorred those aggravated enormities which have to answer for the inroads on virgin innocence and domestic peace. He loved the pleasures of the table ; but, like Charles II. he made his passion for wine subservient to the passion of love. He was temperate on principle : he was active against inclination.

He cultivated cheerfulness, and very successfully. His diction, by degrees, improved to great felicity. He conversed with such powers, as made him more than a match for men much more intelligent than himself. This he did, by what Bacon allows as dextrous : by seeming to know what he did not ; and by the fair use of all he did know : by all that constitutes a ready man ; by whim, vivacity, and very often, the fair force of thought.

A good judge of life and manners has said, that he had a prejudice for a man whose christian name was made diminutive and familiar. The prejudice is founded as far as the convivial charm. Jack Astley earned it fairly by his hilarity and ease, his good-humour and good-manners.

As a companion, he had powers of captivation ; but except on art, or the experience of life, he instructed less than he entertained. He was more merry than wise.

As a companion in his own house, his hospitalities were perfect, and reached to all ; with that sense, that spirit, and taste, which made them to all very winning.

He had been thrice married : and here he had most praise for relative duties. To lady Daniel his regard need not be doubted. His first wife, the mother of his eldest daughter, he never mentioned without a sigh. Those sighs, we find, are amply repaid by the lady he has left behind.

As a father, he failed deplorably : he had neither the cautious strictness of a good man, nor the over-strained indulgence of a bad one. He first encouraged folly ; and then was inexorable in punishing it. That forgiveness and re-establishment which should have come from him, are left to be done by his widow.

That he is gone, may be a mercy to the three young children he has left : for, had he lived, it is too probable, he had bred them in the worst way possible ; in the ignorance and looseness of a convent in France. He had exposed them to error, and then, perhaps, never would have forgiven them.

Such was the character and condition of Afley. He owed his fortune to his form: his follies to his fortune! So very dubious are the tendencies of all apparent good! and thus, though low life may rise, it will rise only to fall the lower, unless it be upheld by the never-failing energy of sustaining worth: by mental merit, and preparations of the heart; by virtuous habits, and by useful knowledge.

ASTRUC (JOHN), a physician of France, was born at Sauves, a town of Lower Languedoc, the 19th of March 1684; and died at Paris the 5th of May 1766. He was extremely eminent in his profession, and filled several important offices; being physician in-ordinary to the king, professor in the college royal, doctor regent of the faculty of physic of Paris, and antient professor of that of Montpellier. He was the author of several useful and curious works; and perhaps it is not too much to say of his *Libri sex de morbis venereis*, that it is as well digested and well-written a book as can be found in any language. It was printed at Paris, 1735; in two vols. 4to, 1740; and has been translated into french and english, and probably into most of the european languages. His *Traité des tumeurs et des ulceres*, printed 1759, in two vols. 12mo, and that des *Maladies des femmes*, 1766, in seven vols. 12mo. are also very well known to the learned in the faculty.

ATHANASIUS (ST.), was born at Alexandria, of heathen parents. He was noticed, when very young, by Alexander bishop of that see, who took care to have him educated in all good learning; and, when of age, ordained him deacon[D]. He took him in his company when he attended the council of Nice, where Athanasius greatly distinguished himself as an able and zealous opposer of the arians. Soon after the dissolution of the council, Alexander died, and Athanasius was appointed to succeed him in the government of the church of Alexandria. This was in 326, when Athanasius is supposed to have been about 28 years of age.

Arius and some of the principal of his followers renounced their opinions, and subscribed to the nicene faith; by which means they obtained the countenance and favour of the emperor Constantine. He wrote letters to Athanasius, insinuating upon his re-admitting Arius into the church, and receiving him to communion; which however he peremptorily and inflexibly refused to do, though urged warmly by sovereign authority, and menaced with the rod of imperial vengeance. While he thus lay under the emperor's displeasure, his enemies took the opportunity of bringing against him many grievous accusations; which, however, appeared in the end to be false and groundless. Among

[D] Cave's Hist. Liter. Oxon. 1747. Bingham's Antiquities.

others they charged him with threatening that he would take care no corn should be carried from Alexandria to Constantinople; and said, that there were four prelates ready to testify that they had heard such words from his own mouth. This so much incensed the emperor, that he exiled him into France: though some writers intimate, that this sentence was not the effect of his resentment, but his policy; which indeed is more probable. For it was the desire of the emperor to remove all frivolous disputes about words, to allay the heats and animosities among christians, and to restore peace and unanimity to the church. He must look upon Athanasius to be a great obstacle to this his favourite design, as he could by no means be brought to communicate with the arians. So that this part of Athanasius's conduct may seem to us at this distance to be indefensible: for to all appearance, there was at that time but one compound word, viz. *homouousios*, i. e. of one substance, the subject cause of contention between them; a word unwarranted by scripture authority, indeterminate and vague in its signification, and applied to a subject, to which, as is confessed by all, human comprehension is inadequate.

After the death of the emperor, he was recalled by his successor Constantine the younger, and restored to his see, and received by his people with great joy. This emperor's reign was short: and his enemies soon found means to draw down upon him the displeasure of Constantius: so that, being terrified with his threats, he sought his safety by flight, and by hiding himself in a secret and obscure place. Julius, at this time bishop of Rome, being greatly affected with the injurious treatment of Athanasius, sought him out in his obscurity, and took him under his protection. He summoned a general council at Sardis; where the nicene creed was ratified, and where it was determined that Athanasius with some others should be restored to their churches. This decree the emperor shewed great unwillingness to comply with, till he was influenced by the warm interposition of his brother in the west; for at this time the empire was divided between the two surviving brothers. Being thus prevailed upon, or rather indeed constrained by necessity, he wrote several letters with his own hand, which are still extant, to Athanasius, to invite him to Constantinople, and to assure him of a safe conduct. He restored him, by an edict, to his bishopric; wrote letters both to the clergy and laity of Alexandria to give him a welcome reception; and commanded that such acts as were recorded against him in their courts and synods should be erased.

It may not be improper to mention here, that when the emperor restored Athanasius, he told him, that there were several people in Alexandria who differed in opinion from him, and separated themselves from his communion; and he requested of

him, that he would permit them to have one church for themselves. The bishop replied, the emperor's commands should be obeyed; but he humbly presumed to beg one favour in return, viz. that he would be pleased to grant one church in every city for such as did not communicate with the arians. The proposal was made at the suit and through the insinuations of the arians; who, when they heard the reply, and had nothing either reasonable or plausible to object to it, thought proper to desist from their suit, and make no more mention of it. This is one proof among many others, that the arians had no reason to reproach Athanasius with intolerant principles.

At the death of Constantine, which happened soon afterwards, he was again deposed, and Constantius gave orders that he should be executed wherever he was taken. He was re-instated by Julian; but, before the end of that apostate's reign, was again obliged to have recourse to flight for safety. When orthodoxy found a patron in Jovian, and the nicene creed became again the standard of catholic faith, Athanasius recovered his credit and his see, which he enjoyed unmolested in the time of Valentinian: and even Valens, that furious and persecuting arian, thought it expedient to let him exercise his function unmolested, because he found there was a great multitude of people in Egypt and Alexandria, who were determined to live and die with Athanasius. He died in peace and tranquillity in 371, after having been bishop 46 years. His works were published in greek and latin, at Heidelberg 1601, at Paris 1627, at Cologne 1686: but the best edition of all by far is that given by the benedictine monks at Paris 1698, in three vols. folio.

Photius greatly extols Athanasius as an elegant, clear, and excellent writer. It is controverted among learned men, whether Athanasius composed the creed commonly received under his name. Baronius is of opinion that it was composed by Athanasius when he was at Rome, and offered to pope Julius as a confession of his faith: which circumstance is not at all likely; for Julius never questioned his faith. However, a great many learned men have ascribed it to Athanasius; as cardinal Bona, Petavius, Bellarmine, and Rivet, with many others of both communions. Scultetus leaves the matter in doubt; but the best and latest critics, who have examined the thing most exactly, make no question but that it is to be ascribed to a latin author, Vigilius Tapsensis, an african bishop who lived in the latter end of the fifth century, in the time of the vandalic arian persecution. Vossius and Quesnel have written particular dissertations in favour of this opinion. Their arguments are: 1. Because this creed is wanting in almost all the manuscripts of Athanasius's works. 2. Because the style and contexture of it do not bespeak a greek but a latin author. 3. Because neither Cyril of Alexandria,

Alexandria, nor the council of Ephesus, nor pope Leo, nor the council of Chalcedon, have ever so much as mentioned it in all that they say against the Nestorians or Eutychians. 4. Because this Vigilius Tapsensis is known to have published others of his writings under the borrowed name of Athanasius, with which this creed is commonly joined. These reasons have persuaded Pearson, Usher, Cave, and Dupin, critics of the best rank, to come into the opinion, that this creed was not composed by Athanasius, but by a later and a latin writer.

ATHENAGORAS, an athenian philosopher, who became a convert to christianity. He was remarkable for his zeal, and also for his great learning, as appears from the Apology, which he addressed to the emperors Aurelius and Commodus, about the year 180 [E]. Bayle thinks that this Apology was not actually presented, but only published, like many of the protestant petitions in France, after the revocation of the edict of Nantes in 1685 [F]. Besides the Apology, there is also remaining of Athenagoras a piece upon the Resurrection; both written in a style truly attic. They have been printed often.

ATHENÆUS, a greek grammarian, born at Naucratis in Ægypt, flourished in the third century [G]. He was one of the most learned men in his time: he had read so much, and remembered such a variety of things, that he might be styled the Varro of the Greeks [H]. Of all his writings none remain but the work intituled The Deipnosophists, that is to say, The Sophists discoursing at Table. Here an infinite variety of facts and quotations are preserved, which are to be met with no where else; and hence, as Bayle truly observes [I], it is probable that this author is more valued by us than he was by his contemporaries, who could consult the originals from which these facts and quotations were taken. So that a compiler of the present age, however mean and despised, may (if his works can withstand the worms and the elements) possibly be admired a thousand years hence; nay, and certainly will be, if there shall happen in the republic of letters (which who can say there will not?) the same revolutions, which occasioned the loss of the greatest part of greek and latin authors. Athenæus is supposed to have been extremely abused by transcribers; the omissions, transpositions, and false readings in him being extremely numerous. The work consists of 15 books, the two first and beginning of the third of which are wanting; but, with many hiatuses in the rest, have been supplied from an abridgement which is extant. It was first printed in 1514, by Aldus Manutius, who

[E] Fabric. Bibl. Gr. vol. v.
[F] Dict. in voce.
[G] Fabric. Bibl. Gr. vol. iii.

[H] Casaub. Præfat. in Athenæum,
[I] Dict. in voce.

was assisted by Marcus Mufurus in the publication of it; but the best edition is that of Isaac Casaubon, 1657, in two volumes folio.

ATKINS (JAMES, D. D.) He was born at Kirkwall in Orkney, and educated first at the university of Edinburgh, from whence he went to Oxford, where he finished his studies 1637. He was afterwards appointed chaplain to James marquis of Hamilton, the king's high commissioner for Scotland, in which station he acquitted himself so well, that his noble patron presented him to the living of Birfa. At the restoration he came to London, and obtained the living of Winfrith in Dorsetshire. In 1677 he was consecrated bishop of Moray, and in 1680 translated to the see of Galloway. He died at Edinburgh, October 28, 1687. He wrote some tracts against the presbyterians; but they are now totally forgotten.

ATKINS (sir ROBERT), lord chief baron of the exchequer, was descended of a very antient family in Gloucestershire, and son of sir Edward Atkins, one of the barons of the exchequer, by Ursula, daughter of sir Thomas Dacres of Cheshunt in Hertfordshire [K]. He was born in the year 1621, and, after being instructed in grammar-learning in his father's house, was sent to Baliol college, Oxford. Removing thence to one of the inns of court, he applied himself very closely to the study of the law. In April 1661, at the coronation of king Charles II. he was made a knight of the bath; and in September the same year created master of arts, in full convocation at Oxford. In 1671 he was appointed a king's serjeant at law; and in 1672, a judge of the court of common pleas. In 1679, from a foresight of very troublesome times, he resigned his office, and retired into the country. In July 1683, when lord Russel was first imprisoned, on account of that conspiracy for which he afterwards suffered, sir Robert Atkins, being applied to for his advice, gave it in the following letter, which manifests his courage and integrity, as well as his prudence and learning:

"Sir, I am not without the apprehensions of danger that may arise by advising in, or so much as discoursing of, public affairs; yet no fear of danger shall hinder me from performing the duty we owe one to another, to counsel those that need our advice, how to make their just defence when they are called in question for their lives; especially if they are persons that have, by their general carriage and conversation, appeared to be men of worth, and lovers of their king and country, and of the religion established among us. I will follow the method you use, and answer what you ask in the order I find it in your letters.

"I cannot see any disadvantage or hazard, by pleading the general plea of Not Guilty. If it fall out upon the proofs, that

[K] Atkins's Hist. of Gloucestershire, p. 638.

the crime is only misprision of treason, and not the very crime of treason, the jury must find the prisoner not guilty of treason; and cannot, upon an indictment of treason, find the party guilty of misprision, because he was not indicted for the offence of misprision; and treason and misprision of treason, are offences that the law hath distinguished the one from the other; and therefore, if the proofs reach no farther than to prove a misprision, and amount not to treason, the prisoner may urge it for himself, and say, that the proofs do not reach to the crimes charged in the indictment; and if the truth be so, the court ought so to direct the jury not to find it. Now being in company with others, where those others do consult and conspire to do some treasonable act, does not make a man guilty of treason, unless by some words or actions he signify his consent to it, and approbation of it; but his being privy to it, and not discovering of it, makes him guilty of misprision of treason, which consists in the concealing it; but it makes him not guilty of treason: and if the same person be present a second time, or oftener, this neither does not make him guilty of treason, only it raises a strong suspicion that he likes, and consents to it, and approves of it, or else he would have forborne after being once amongst them. But the strongest suspicion does not sufficiently prove a guilt in treason, nor can it go for any evidence, and that upon two accounts:—first, the proofs in case of treason must be plain, and clear, and positive, and not by inference or argument, or the strongest suspicion imaginable. Thus said sir Edward Coke, in many places in his Third Institutes in the chapter of High Treason. Secondly, in an indictment of high treason there must not only be a general charge of treason, nor is it enough to set forth of what sort or species the treason is, as killing the king, or levying war against him, or coining money, or the like; but there must be also set forth some overt or open act, as the statute of the 25th of Edward III. calls it, or some instance given by the party or offender, whereby it may appear he did consent to it, and consult it, and approve of it: and if the barely being present should be taken and construed to be a sufficient overt or open act, or instance, then there is no difference between treason and misprision of treason; for the being present without consenting makes no more than misprision; therefore there must be something more than being barely present, to make a man guilty of treason, especially since the law requires an overt or open act to be proved against the prisoner accused. See sir Edward Coke's Third Institutes, fol. 12. upon those words of the statute, *Per overt fact*. And that there ought to be direct and manifest proofs, and not bare suspicions or presumptions, be they never so strong and violent; see the same fol. in the upper part of it, upon the word *Proveablement*. And the statute of the 5th of

Edward VI. cap. xi. requires that there should be two witnesses to prove the crime; so that if there be but one witness, let him be never so credible a person, and never so positive, yet if there be no other proof, the party ought to be found not guilty; and those two witnesses must prove the person guilty of the same sort or species of treason. As for example:

“ If the indictment be of that species of treason, of conspiring the king’s death, both witnesses must prove some fact, or words tending to that very sort of treason; but if there be two witnesses, and one proves the prisoner conspired the death of the king, and the other witness proves the conspiring to do some other sort of treason, this comes not home to prove the prisoner guilty upon that indictment; for the law will not take away a man’s life in treason upon the testimony and credit of one witness; it is so tender of a man’s life, the crime and the forfeitures are so great and heavy.

“ And as there must be two witnesses, so by the statute made in the thirteenth year of his now majesty, cap. i. (intituled, For the safety of his majesty’s person) those two witnesses must not only be lawful, but also credible persons (see that statute in the fifth paragraph), and the prisoner must be allowed to object against the credit of all or any of the witnesses; and if there be but one witness of clear and good credit, and the rest not credible, then the testimony of those who are not credible must go for nothing, by the words and meaning of this statute (see the statute).

“ Now were I juryman, I should think no such witness a credible witness, as should appear either by his own testimony, or upon proof made by others against him, to have been *particeps criminis* [L]; for that proves him to be a bad, and consequently not so credible a man; especially if it can appear the witness has trepanned the prisoner into the committing of the crime; then the witness will appear to be guilty of a far higher crime than the prisoner; and therefore ought not to be believed as a credible witness against the prisoner: for he is a credible witness that has the credit of being a good and honest man, which a trepanner cannot have: and this trepanning proves withal that the trepanner did bear a spite and malice against the person trepanned, and intended to do him a mischief, and designed to take away his life. Shall such a one be a credible witness, and believed against him? God forbid!

“ Then again, it cannot but be believed, that such persons as have been guilty of the same crime, will, out of a natural self-love, be very forward and willing to swear heartily, and to the purpose, in order to the convicting of others, that they may, by

[L] The person here hinted at is lord of June 1683, and charged lord Ruffel with Howard, who surrendered himself the 28th high treason.

this service, merit their pardon and save their own lives: and for this reason are not so credible witnesses, such as the statute of 13 Car. II. does require. Read over the whole chapters of sir Edward Coke, of high treason, and of petty treason; for in this latter, of petty treason, there is much matter that concerns high treason.

"I wish with all my soul, and I humbly and heartily pray to almighty God, that these gentlemen who have given so great proof of their love to the true religion, and of the just rights and liberties of their country, and of their zeal against popery, may upon their trial appear innocent. I am so satisfied of their great worth, that I cannot easily believe them guilty of so horrid a crime. I pray God stand by them in the time of their distress. I wish I might have the liberty fairly to give them what assistance I could in that wherein I might be any way capable of doing it. I beseech almighty God to heal our divisions, and establish us upon the sure foundation of peace and righteousness. I thank you for the favour you have done me by imparting some public affairs, which might perhaps have been unknown to me, or not known till after a long time, for I keep no correspondence. When there is any occasion, pray oblige me by a farther account, especially what concerns these gentlemen; and though I have written nothing here but what is innocent and justifiable, yet that I may be the surer against any disadvantage or misconstruction, pray take the pains to transcribe what notes you think fit, out of this large paper, but send me this paper back again, inclosed in another, by the same hand that brings it.

"There is, nor ought to be, no such thing as constructive treason; this defeats the very scope and design of the statute of the 25th of Edward III. which is to make a plain declaration, what shall be adjudged treason by the ordinary courts of justice. The conspiring any thing against the king's person is most justly taken to be, to conspire against his life; but conspiring to levy war, or to seize the guards, is not conspiring against the king's life; for these are treasons of a different species."

In 1684 he appears to have given a fresh proof of his deep learning, in the case between the king and sir William Williams. An information was exhibited against William Williams, esq. late speaker of the house of commons, for endeavouring to stir up sedition, and procure ill-will between the king and his subjects, by appointing a certain seditious and infamous libel, intitled *The information of Thomas Dangerfield*, to be printed and published. The defendant pleaded to the jurisdiction of the court, setting forth that he was speaker of the house of commons, and that in obedience to their order he had appointed that narrative to be printed; wherefore he demanded the judgement of the court of king's bench, whether it ought to take farther cognizance

nizance of the matter. Sir Robert Atkins undertakes, in his argument in support of this plea, to prove three propositions:—first, that what was done in this case was done in a course of justice, and that in the highest court of the nation, and according to the law and custom of parliament. Secondly, that, however, that which was done in this case was not to be imputed to the defendant, who acted in it but as a servant or minister of the parliament, though in a very honourable station. Thirdly, that these, being matters transacted in parliament, and by the parliament, the court of king's bench ought not to take cognizance of them, nor had any jurisdiction to judge or determine them.

An action was brought in easter-term, in the second year of king James II. against sir Edward Hales, for acting as a colonel of foot without receiving the sacrament, or taking certain oaths appointed by an act of parliament to be taken within a certain time; whereupon being legally indicted in the county of Kent, and convicted, the plaintiff became intitled to the forfeiture of five hundred pounds. To this the defendant pleaded, that the king by his letters patent had dispensed with his taking the sacrament or the oaths, and therefore demurred generally: the plaintiff joined in demurrer, and judgment was given in the king's bench for the defendant. This gave occasion to sir Robert's excellent enquiry into the power of dispensing with penal statutes; wherein the doctrine of dispensations is largely handled.

At the revolution, to promote which sir Robert did all that could be expected from him, he was received with great marks of distinction by king William, who, in May 1689, made him lord chief baron of the exchequer. In October following the marquis of Halifax, whom the lords had chosen for their speaker, desiring to be excused from discharging that office any longer, the lord chief baron Atkins was immediately elected in his room, and so continued till the great seal was given to sir John Sommers, in the beginning of 1693.

October 30, 1693, when the lord mayor of London elect was sworn in before sir Robert, in the exchequer, he made a famous speech, wherein, after drawing a terrible picture of the designs of Lewis XIV. and of the means employed to accomplish them, he has the following passage, which will assist our readers in judging of the baron's character: "There is one piece of policy of his, wherein he outdoeth all other princes whatsoever; and that is, the great thing of maintaining and managing intelligence. He can tell when your merchant-ships set out, and by what time they shall return; nay, perhaps he does take upon him to know, by the help of some confederacy with him that is prince of the power of the air, that the wind shall not serve in such or such a corner till such a time: he knoweth when our royal navy is to be divided, and when it is united,

" And

“ And shall I guess how he comes to have such intelligence ? That were well worth the hearing. I would but guess at it ; and I would in my guesses forbear saying any thing that is dishonourable to any among ourselves. We all know the scripture tells us, that the good angels are ministers of God for good to the elect : it is the comfort of all good men that they are so. It is said, He will give his angels charge over thee, to preserve thee in thy way ; and, I hope, we are every one of us in our way. But we have reason to believe that the wicked angels are very instrumental in carrying on such designs as this great man hath undertaken.

“ It is a vulgar error that hath obtained among some of us, that these wicked spirits are now confined under chains of darkness in the place of torment. I remember that expression of some of them to our saviour, Art thou come to torment us before the time ? It was not then the time of their being tormented : it is rather to be believed that they are wandering about in the air, and there fleeting to and fro, driving on such wicked purposes as this our enemy is engaged in. We know grave and serious historians give us instances of correspondencies held both by good and bad spirits here ; the wicked by God’s permission, the good by his command and particular good providence. So the death of Julian the apostate heathen emperor, who was killed in his wars in Persia, was known in the very moment of it at the city of Rome, at a great distance from the place of battle, to the no little joy of the christians. And this, I suppose, was by the ministry of a good angel.

“ We have instances of another nature, of what has been done by evil angels. In the instant of our saviour’s passion, if we may believe credible historians, it was known at a vast distance from Jerusalem, at sea among some who were then on a voyage : they heard a voice in the air, crying out of the death of the great god Pan : after which followed great howlings and screechings. Whence we may suppose by the expression, that this was by some wicked spirits that were then hovering in the air, and did communicate this piece of intelligence.” •

In June 1695, being then in his 74th year, he resigned his office[M], and retired to his seat at Saperton-hall in Gloucestershire, where he spent the last fourteen years of his life in ease and quiet. He died in the beginning of the year 1709, aged 88. He was a man of great probity as well as of great skill in his profession, and a warm friend to the constitution [N]. He was twice

[M] It is said that his resignation was owing to his being disappointed of the place of master of the rolls, in the room of sir John Trevor. Remarks on the state of the law, p. 5.

[N] His writings are collected into one volume, 8vo, under the title of Parliamentary and Political Tracts, containing, 1. The power, jurisdiction, and privilege of Parliament, and the antiquity of

twice married, first to Mary daughter of sir George Clerk, of Walford in Northamptonshire, and afterwards to Anne daughter of sir Thomas Dacres. He left behind him an only son, sir Robert Atkins, author of the History of Gloucestershire [o]. He was born in 1646, and educated with great care under the eye of his father. He became very early a great lover of the laws and history of his country, and was chosen to represent his county in parliament, as often as he would accept that honour. Dr. Parsons, chancellor of the diocese of Gloucester, had been at great pains to collect materials for the History of the county of Gloucester; but his ill state of health preventing the completion of his design, sir Robert Atkins executed Dr. Parsons's plan in return for the great affection shewn by the inhabitants of this county for himself and his family. He died in 1711, aged 64, having survived his father somewhat more than a year.

ATKYNs (RICHARD), a typographical author, born in Gloucestershire, in 1615; studied at Baliol college, Oxford, in 1639, where he was a gentleman commoner, and removed afterwards to Lincoln's inn. He visited France with a young nobleman, and at his return frequented the court; but the civil wars breaking out, he suffered much by his loyalty in his estate. After the restoration he was a deputy lieutenant of Gloucestershire. Having been at the expence of above a thousand pounds in law-suits for near 24 years, to prove the right of the king's grant in

of the house of commons asserted: occasioned by an information in the king's bench, by the attorney-general, against the speaker of the house of commons.

2. An argument in the great case concerning the election of members to parliament between sir Samuel Barnardiston plaintiff, and sir William Soame, sheriff of Suffolk, defendant, in the court of king's bench, in an action upon the case, and afterwards by error sued in the exchequer chamber.

3. An enquiry into the power of dispensing with penal statutes. Together with some animadversions upon a book writ by sir Edward Herbert, lord chief justice of the court of common pleas, intituled, A short account of the authorities in law upon which judgment was given in sir Edward Hale's case.

4. A defence concerning the ecclesiastical jurisdiction in the realm of England.

5. A defence of the late lord Russell's innocence, by way of confutation of a libellous pamphlet, intituled, An antidote against poison; with two letters of the author of this book, upon the subject of his lordship's trial. The first and chief of these letters we have given above.

6. The lord Russell's innocence further

defended, by way of reply to an answer, intituled, The magistracy and government of England vindicated.

7. The lord chief baron Atkins's speech to sir William Ashurst, lord mayor elect for the city of London, at the time of his being sworn in their majesties court of exchequer. Besides these tracts, he is said to have written a treatise against the exorbitant power of the court of chancery. See Wood's Fasti Oxon. vol. ii. p. 155.

The authors of the Biog. Britan. remark, that whoever inclines to be thoroughly informed of the true constitution of his country, of the grounds and reasons of the revolution, and of the danger of suffering prerogative to jostle law, cannot read a better or a plainer book than those tracts of sir R. Atkins. His style is strong, but not stiff; there is a mixture of wit, but of such wit as is proper to the subject; it comes in pertinently, and serves to enlighten, not to amuse or to mislead the reader; whatever he says is supported by authorities, and there is such a visible candour in all his discourses, that if a man does not relish his arguments, he must at least admire the manner in which they are offered.

[o] Chauncy's Hertfordsh.

printing

printing law books, he had some hopes of repairing his finances by his pen; and published his *Original and growth of printing in England*, 4to. 1664. Five years after he published his *Vindication*, &c. containing a relation of several passages in the western wars of England, wherein he was concerned. To which are added his *Sighs and Ejaculations*, 4to, 1669. He was married, but it seems unfortunately; for it is said, that it proved his ruin towards the end of his days. He died a prisoner, for debt, in the Marshalsea, Sept. 14, 1677. Mr. Granger has inadvertently confounded this publication of Atkyns with Palmer's history of printing; see vol. iv. 8vo, p. 74. For more on this subject see *Biog. Brit. Atkyns' Antiq. of Gloucestershire*.

ATTERBURY (Lewis), born about the year 1631. He was the son of Francis Atterbury, rector of Middleton-Malver, or Milton, in Northamptonshire, who among other ministers subscribed the solemn league and covenant in 1648 [P]. He was entered a student of Christ-church Oxford 1647, took the degree of B. A. Feb. 23, 1649, and was created M. A. by dispensation from O. Cromwell the chancellor, March 1, 1651. He was one of those who had submitted to the authority of the visitors appointed by the parliament. In 1654 he became rector of Great or Broad Rissington, in Gloucestershire; and after the restoration, took a presentation for that benefice under the great seal, and was instituted again to confirm his title to it [Q]. Sept. 11, 1657, he was admitted rector of Milton, or Middleton-Keynes, in Bucks; and at the return of Charles II. took the same prudent method to corroborate his title to this living. July 25, 1660, he was made chaplain extraordinary to Henry duke of Gloucester; and D. D. Dec. 1. the same year. Returning from London, whither the law-suits he was frequently involved in had brought him, he had the misfortune to be drowned near his own house, Dec. 7, 1693 [R]. He published three occasional sermons, the titles of which may be seen in Wood's *Athen. Oxon.* vol. ii. col. 911 [S].

ATTERBURY (Lewis), eldest son of the preceding, was born at Caldecot, in the parish of Newport Pagnel, in Bucks, on the 2d of May 1656. He was educated at Westminster-school under Dr. Busby, and sent to Christ-church, Oxford, at the age of eighteen. He was ordained deacon in Sept. 1679, being then B. A. and priest the year following, when also he commenced M. A. In 1683, he served the office of chaplain to Sir William Pritchard lord mayor of London. In Feb. 1684 he was instituted rector of Symel in Northamptonshire, which living he afterwards resigned upon his accepting of other preferments.

[P] Wood's *Athen. Oxon.* vol. ii. col. Atterbury.

910. Wood's *Faßt.*

[Q] Yardley's *Account of Dr. Lewis*

[R] Wood's *Faßt.*

[S] Wood's *Athen, Oxon.* col. 911.

July 8, 1687, he accumulated the degrees of bachelor and doctor of civil law. In 1691 we find him lecturer of St. Mary Hill in London. Soon after his marriage [T] he settled at Highgate, where he supplied the pulpit of the reverend Mr. Daniel Lathom, who was very old and infirm, and had lost his sight; and, upon the death of this gentleman, was in June. 1695 elected by the trustees of Highgate chapel to be their preacher. He had a little before been appointed one of the six preaching chaplains to the princess Anne of Denmark at Whitehall and St. James's, which place he continued to supply after she came to the crown, and likewise during part of the reign of George I. When he first resided at Highgate, observing what difficulties the poor in the neighbourhood underwent for want of a good physician or apothecary, he set himself to the study of physic; and after acquiring considerable skill, practised it gratis occasionally among his poor neighbours. In 1707, the queen presented him to the rectory of Shepperton in Middlesex; and in March 1719, the bishop of London collated him to the rectory of Hornsey, which was the more agreeable to him, because the chapel of Highgate being situate in that parish, many of his constant hearers became now his parishioners.

In 1720, on a report of the death of Dr. Sprat, archdeacon of Rochester, he applied to his brother, in whose gift this preferment was, to be appointed to succeed him. The bishop giving his brother some reasons why he thought it improper to make him his archdeacon; the doctor replied, "Your lordship very well knows that Lanfranc, archbishop of Canterbury, had a brother for his archdeacon; and that sir Thomas More's father was a pious judge when he was lord chancellor. And thus, in the sacred history, did God himself appoint that the safety and advancement of the patriarchs should be procured by their younger brother, and that they with their father should live under the protection and government of Joseph." In answer to this the bishop informs his brother, that the archdeacon was not dead, but well, and likely to continue so. He died however soon after; and, on the 20th of May 1720, the bishop collated Dr. Brydges, the duke of Chandos's brother, to the archdeaconry, after writing thus in the morning to the doctor: "I hope you are convinced by what I have said and written, that nothing could have been more improper than the placing you in that post immediately under myself. Could I have been easy under that thought, you may be sure no man living should have had the preference to you." To this the doctor answered: "There is some shew of reason, I think, for the non-acceptance, but none for the

[T] He married the daughter of Mr. in 1707; by whom he had three sons and John Beddingfield, brother to sir Robert Beddingfield, knight, lord mayor of London a daughter; but none survived him.

not giving it. And since your lordship was pleased to signify to me that I should over-rule you in this matter, I confess it was some disappointment to me. I hope I shall be content with that meaner post in which I am; my time at longest being but short in this world, and my health not suffering me to make those necessary applications others do: nor do I understand the language of the present times; for, I find, I begin to grow an old-fashioned gentleman, and am ignorant of the weight and value of words, which in our times rise and fall like stock."

Dr. Lewis Atterbury died at Bath, whither he went for a paralytic disorder, Oct. 20th, 1731 [u]. He published in his lifetime two volumes of Sermons [x], and four occasional ones, besides some other pieces [y]. In his will he gave some few books to the libraries at Bedford and Newport, and his whole collection of pamphlets, amounting to upwards of two hundred volumes, to the library of Christ-church, Oxford. He charged his estate for ever with the payment of ten pounds yearly to a schoolmistress to instruct girls at Newport-Pagnel, which salary he had himself in his lifetime paid for many years. He remembered some of his friends, and left a respectful legacy of one hundred pounds to his "dear brother, in token of his true esteem and affection," as the words of the will are; and made the bishop's son Osborn (after his grand-daughter, who did not long survive him) heir to all his fortune.

ATTERBURY (FRANCIS), bishop of Rochester in the reigns of queen Anne and king George I. was born March 6, 1662, at Middleton Keynes, near Newport-Pagnel, Bucks. He had his education at Westminster-school; and thence, in 1680, was elected a student of Christ-Church college, Oxford: where he soon distinguished himself for the politeness of his wit and learning; and gave early proofs of his poetical talents, in a latin version of Dryden's "Absalom and Achitophel" [z], an epigram on "a Lady's Fan" [A], and a translation of some Odes of Horace

[u] He gave directions in his will to be buried at Highgate, and that a monument should be erected in the chapel, and an inscription in such or like words as he should leave behind him.

[x] The first volume appeared in 1690, in 8vo. The second was published in the same form in 1703.

[y] 1. The Penitent Lady; translated from the french of the famous madam la Valliere, 1684, 12mo.

2. Some letters relating to the history of the council of Trent.

3. An answer to a popish book, intitled, A true and modest account of the chief points in controversy between the roman

catholics and the protestants. By N. Colson, 1706.

4. The Re-union of Christians; translated from the french, 1708.

Pursuant to the directions of Dr. Atterbury's will, Mr. Yardley, archdeacon of Cardigan, his executor, published from his manuscripts two volumes of sermons on select subjects. To which is prefixed a short account of the author. London, 1743, 2vo.

[z] It was published in 1682, in 4to, under the title of "Abfolon et Achitophel, Poema; Carmine Latino donatum."

[A] Miss Osborn, the lady to whom Mr.

Horace [B]. In 1687 he made his first essay in controversial writing, and shewed himself as an able and strenuous advocate for the protestant religion, in "An answer to some considerations on the spirit of Martin Luther, and the original of the reformation [C]." The time of his entering into the church is not exactly known; but may be very nearly ascertained by his "Epistolary Correspondence;" where a letter to his father in 1690 is highly expressive of a superior genius, impatient of the shackles of an humble college life; whilst the father's answer displays the anxiety, together with a mixture of the severity, of the paternal character, offended by the querulousness of the son, and his dissatisfaction. He had taken the degree of B. A. June 13, 1684 (when he was little more than 22 years old); and that of M. A. April 20, 1687; and it has been ingeniously conjectured, that he had applied to the college for permission to take pupils whilst he was B. A. only (which is unusual), and that he was refused. After passing two or three years more in the college, he then seems to have thought too highly of himself (when now become M. A.) to take any at all, and to be "pined down, as," he says, "it is his hard luck to be, to this scene [D]." This restlessness appears to have broken out in October 1690, when he was moderator of the college, and had had Mr. Boyle four months under his tuition, who "took up half his time," and whom he never had a thought of parting with till he should leave Oxford; but wished he "could part with him to-morrow on that score." The father tells him in November, "You used to say, when you had your degrees, you should be able to swim without bladders. You used to rejoice at your being moderator, and of your *quantum* and sub-lecturer; but neither of these pleased you; nor was you willing to take those pupils the house afforded you when master; nor doth your lecture please, or noblemen satisfy you." In the same letter the father advises his marrying into some family of interest, either bishop's or archbishop's, or some courtier's, which may be done, with accomplishments, and a portion too." And to part of this counsel young Atterbury attended; for he soon after married Miss Osborn, a distant relation of the duke of Leeds, a great beauty, but of little or no fortune, who lived at or in the neighbourhood of Oxford. In February 1690-1, we find him resolved "to bestir himself in his office in the house;" that of censor probably, an officer (peculiar to Christ Church) who presides over the classi-

Mr. Atterbury addressed these verses, soon after became his wife.

[B] These are all published with his Epistolary Correspondence.

[C] The "Considerations on the Spirit of Martin Luther" were published under the name of Mr. Abraham Woodhead, an

eminent roman catholic of those times, who wrote several tracts in defence of the church of Rome: but the true author was Mr. Obadiah Walker, master of University college.

[D] Epistolary Correspondence, vol. i. p. 377.

cal exercises; he then also held the catechetical lecture founded by Dr. Busby.

At this period precisely it must have been that he took orders, and entered into "another scene, and another sort of conversation;" for in 1691 he was elected lecturer of St. Bride's church in London, and preacher at Bridewell chapel. An academic life, indeed, must have been irksome and insipid to a person of his active and aspiring temper. It was hardly possible that a clergyman of his fine genius, improved by study, with a spirit to exert his talents, should remain long unnoticed; and we find that he was soon appointed chaplain to king William and queen Mary. The earliest of his sermons in print was preached before the queen at Whitehall, May 29, 1692. In August 1694 he preached his celebrated sermon before the governors of Bridewell and Bedlam, "On the power of charity to cover sins;" to which Mr. Hoadly (afterwards bishop) published some "Exceptions;" and in October that year he preached before the queen, "The scorner incapable of true wisdom;" which was also warmly attacked.

The share he took in the controversy against Bentley is now very clearly ascertained [E]. In one of the letters to his noble pupil, dated "Chelsea, 1698," he says, "the matter had cost him some time and trouble. In laying the design of the book, in writing above half of it, in reviewing a good part of the rest, in transcribing the whole, and attending the press," he adds, "half a year of my life went away."

In 1700, a still larger field of activity opened, in which Atterbury was engaged four years with Dr. Wake (afterwards archbishop of Canterbury) and others, concerning the rights, powers, and privileges of convocations: in which he displayed so much learning and ingenuity, as well as zeal for the interests of his order, that the lower house of convocation returned him their thanks, and the university of Oxford complimented him with the degree of D. D. [F]. January 29, 1700, he was installed archdeacon of Totness, being promoted to that dignity by sir Jonathan Trelawny, then bishop of Exeter. The same year he was engaged, with some other learned divines, in revising an intended edition of the Greek Testament, with Greek

[E] Epistolary Correspondence, vol. ii. p. 21.

[F] In consequence of the vote of the lower house of convocation above mentioned, a letter was sent to the university of Oxford, expressing, that, "whereas Mr. Francis Atterbury, late of Christ-church, had so happily asserted the rights and privileges of an English convocation, as to merit the solemn thanks of the lower house for his learned pains upon

that subject; it might be hoped, that the university would be no less forward in taking some public notice of so great a piece of service to the church: and that the most proper and seasonable mark of respect to him, would be to confer on him the degree of doctor in divinity by diploma, without doing exercise, or paying fees." The university approved the contents of this letter, and accordingly created Mr. Atterbury D. D.

Scholia, collected chiefly from the fathers, by Mr. Archdeacon Gregory. At this period he was popular as preacher at the Rolls Chapel, an office which had been conferred on him by sir John Trevor, a great discerner of abilities, in 1698, when he resigned Bridewell, which he had obtained in 1693. Upon the accession of queen Anne, in 1702, Dr. Atterbury was appointed one of her majesty's chaplains in ordinary; and, in October 1704, was advanced to the deanery of Carlisle. About two years after this, he was engaged in a dispute with Mr. Hoadly, concerning the advantages of virtue with regard to the present life [c], occasioned by his sermon, preached August 30, 1706, at the funeral of Mr. Thomas Bennet, a bookseller. In 1707, sir Jonathan Trelawney, then bishop of Exeter, appointed him one of the canons residentiaries of that church. In 1709, he was engaged in a fresh dispute with Mr. Hoadly, concerning Passive Obedience [H], occasioned by his latin sermon, intituled, *Concio ad Clerum Londinensem, habita in Ecclesia S. Elphegi.*" In 1710, came on the famous trial of Dr. Sacheverell, whose remarkable speech on that occasion was ge-

[c] The doctrine of this sermon Mr. Hoadly examined, in "A Letter to Dr. Francis Atterbury, concerning Virtue and Vice," published in 1706; in which he undertakes to shew, that Dr. Atterbury has extremely mistaken the sense of his text. Dr. Atterbury, in a volume of Sermons published by himself, prefixed a long Preface to the sermon at Mr. Bennet's funeral; in which he replies to Mr. Hoadly's arguments, and produces the concurrent testimonies of expositors, and the authorities of the best writers, especially our English divines, in confirmation of the doctrine he had advanced. In answer to this "Preface," Mr. Hoadly published in 1708, "A Second Letter," &c. and in the Preface to his "Tracts," tells us, these two letters against Dr. Atterbury were designed to vindicate and establish the tendency of virtue and morality to the present happiness of such a creature as man is; which he esteems a point of the utmost importance to the gospel itself.

[H] Atterbury, in his pamphlet, intituled, "Some Proceedings in Convocation, A. D. 1705, faithfully represented," had charged Mr. Hoadly (whom he sneeringly calls "the modest and moderate Mr. Hoadly") with treating the body of the established clergy, with language more disdainful and reviling, than it would have become him to have used towards his presbyterian antagonist, upon any provocation, charging them with rebellion in the church, whilst he himself

was preaching it up in the state." This induced Mr. Hoadly to set about a particular examination of Dr. Atterbury's latin sermon; which he did in a piece, intituled "A Large Answer to Dr. Atterbury's Charge of Rebellion, &c. London, 1710," wherein he endeavours to lay open the doctor's artful management of the controversy, and to let the reader into his true meaning and design; which, in an "Appendix" to the "Answer," he represents to be "The carrying on two different causes, upon two sets of contradictory principles," in order to "gain himself applause amongst the same persons at the same time, by standing up for and against liberty; by depressing the prerogative, and exalting it; by lessening the executive power, and magnifying it; by loading some with all infamy, for pleading for submission to it in one particular which he supposeth an incroachment, and by loading others with the same infamy for pleading against submission to it, in cases that touch the happiness of the whole community." "This," he tells us, "is a method of controversy so peculiar to one person (Dr. Atterbury) as that he knows not that it hath ever been practised, or attempted by any other writer." Mr. Hoadly has likewise transcribed, in this Appendix, some remarkable passages out of our author's "Rights, Powers, and Privileges, &c." which he confronts with others, from his latin sermon.

actually

metally supposed to have been drawn up by our author, to whom Sacheverell, in his last will, bequeathed 500*l.* in conjunction with Smalridge and Freind [1]. The same year Dr. Atterbury was unanimously chosen prolocutor of the lower house of convocation, and had the chief management of affairs in that house [κ]. May 11, 1711, he was appointed, by the convocation, one of the committee, for comparing Mr. Whiston's doctrines with those of the church of England; and, in June following, he had the chief hand in drawing up "A Representation of the present State of Religion [L]." In 1712, Dr. Atterbury was made dean of Christ-church [M], notwithstanding the strong interest and warm applications of several great men in behalf of his competitor Dr. Smalridge. The next year saw him at the top of his preferment, as well as of his reputation; for, in the beginning of June 1713, the queen, at the recommendation of lord chancellor Harcourt, advanced him to the bishopric of Rochester, with the deanery of Westminster in commendam; he was confirmed July 4, and consecrated at Lambeth next day.

At the beginning of the succeeding reign, his tide of prosperity began to turn; and he received a sensible mortification presently after the coronation of king George I. when, upon his

[1] See it in *Epistolary Correspondence*, vol. iii. p. 456.

[κ] Bishop Burnet, in his account of this convocation, having observed, that the queen, in appointing a committee of bishops to be present, and consenting to their resolutions, not only passed over all the bishops made in king William's reign, but a great many of those named by herself, and set the bishops of Bristol and St. David's, then newly consecrated, in a distinction above all their brethren, by adding them to the committee, upon the indisposition of the archbishop and others, adds: "All this was directed by Dr. Atterbury, who had the confidence of the chief minister; and because the other bishops had maintained a good correspondence with the former ministry, it was thought fit to put the marks of the queen's distrust upon them, that it might appear with whom her royal favour and trust was lodged."

[L] Reprinted with his "Epistolary Correspondence," vol. ii. p. 315.

[M] "No sooner was he settled there," says Stackhouse, "till all ran into disorder and confusion. The canons had been long accustomed to the mild and gentle government of a dean, who had every thing in him that was endearing to man-

kind, and could not therefore brook the wide difference that they perceived in Dr. Atterbury. That imperious and despotic manner, in which he seemed resolved to carry every thing, made them more tenacious of their rights, and inclinable to make fewer concessions, the more he endeavoured to grasp at power, and tyrannize. This opposition raised the ferment, and, in a short time, there ensued such strife and contention, such bitter words and scandalous quarrels among them, that it was thought advisable to remove him, on purpose to restore peace and tranquillity to that learned body, and that other colleges might not take the infection; a new method of obtaining preferment, by indulging such a temper, and pursuing such practices, as least of all deserve it! In a word, adds this writer, wherever he came, under one pretence or other, but chiefly under the notion of asserting his rights and privileges, he had a rare talent of fomenting discord, and blowing the coals of contention; which made a learned successor (Dr. Smalridge) in two of his preferments, complain of his hard fate, in being forced to carry water after him, to extinguish the flames, which his litigiousness had every where occasioned."

offering to present his majesty (with a view, no doubt, of standing better in his favour) with the chair of state and royal canopy, his own perquisites as dean of Westminster, the offer was rejected, not without some evident marks of dislike to his person. During the rebellion in Scotland, which broke out in the first year of this reign, Atterbury gave an instance of his growing disaffection to the established government, in refusing to sign the "Declaration" of the bishops [N]; besides which, he constantly opposed the measures of the court in the house of lords, and drew up some of the most violent protests with his own hand. In 1716, we find him advising dean Swift in the management of a refractory chapter.

April 26, 1722, he sustained a severe trial in the loss of his lady; by whom he had four children; Francis, who died an infant; Osborn [O], student of Christ-church; Elizabeth, who died

[N] In that juncture of affairs, when the Pretender's declaration was posted up in most market towns, and, in some places, his title proclaimed, it was thought proper, by most bodies of men, to give the government all possible assurance of their fidelity and allegiance; and accordingly there was published "A Declaration of the archbishop of Canterbury, and the bishops in and near London, testifying their abhorrence of the present rebellion; and an exhortation to the clergy, and people under their care, to be zealous in the discharge of their duties to his majesty king George." This paper both Atterbury and Smalridge refused to sign, on pretence of a just offence taken at some unbecoming reflections cast on a party, not inferior to any, they said, in point of loyalty. But Atterbury's refusal of signing the declaration of his episcopal brethren, during the rebellion in Scotland, was not the only testimony he at that time afforded of his disaffection to government. Another remarkable proof of it was his conduct to an ingenious and learned clergyman, Mr. Gibbin, curate of Gravesend. When the dutch troops, which came over to assist in subduing the rebellion, were quartered at that place, the officers requested of Mr. Gibbin the use of his church one Sunday morning for their chaplain to preach to their soldiers, alleging that the like favour had been granted them in other parishes, and promising that the service should begin at six in the morning, that it might not interfere with that of the town. The request was granted, the chaplain preached, and his congregation was dismissed by nine o'clock. But Dr. Atterbury was so incensed at this

transaction, that he suspended Mr. Gibbin for three years. The suspension, however, was deemed so injurious by the inhabitants of Gravesend, that they subscribed a sum to Mr. Gibbin more than double the income of his church; and the affair being represented to the king, his majesty gave him the rectory of North Fleet in Kent, which living he afterwards exchanged for Birch near Colchester in Essex, where he died July 29, 1752. He was a very ingenious, learned, and worthy clergyman, who had greatly improved and enlarged his mind, by his travels into France, Italy, and other countries, with Mr. Addison.—A farther striking instance (if true) of bishop Atterbury's attachment to the Pretender, is related, by the author of the "Memoirs of Lord Chesterfield," from Dr. Birch's manuscript papers (and was often mentioned by the late bishop Pearce, who appears to have been always severe on the memory of Atterbury). "Lord Harcourt leaving the old ministry, provoked Atterbury's abusive tongue. He, in return, declared, that on the queen's death, the bishop came to him and to lord Bolingbroke, and said, nothing remained but immediately to proclaim K. J. He further offered, if they would give him a guard, to put on his lawn sleeves, and head the procession."

[O] Bishop Atterbury's son was elected from Westminster to Christ-church in 1722, and continued a student of that college till 1725; when he went to the East Indies, and continued there till the death of his uncle (who left him the reversion of his fortune), and of his father, who took no notice of him in his will, which bears date

died Sept. 29, 1716, aged 17; and Mary, who had been then seven years married to Mr. Morice [P].

In this memorable year, the government, on a suspicion of his being concerned in a plot in favour of the Pretender, had him apprehended August 24, and committed prisoner to the Tower.

Two officers, the under-secretary, and a messenger, went about two o'clock in the afternoon to the bishop's house at Westminster, where he then was, with orders to bring him and his papers before the council. He happened to be in his night-gown, when they came in; and being made acquainted with their business, he desired time to dress himself. In the mean time his secretary came in; and the officers went to search for his papers; in the sealing of which the messenger brought a paper, which he pretended to have found in his close-stool, and desired it might be sealed up with the rest. His lordship observing it, and believing it to be a forged one of his own, desired the officers not to do it, and to bear witness that the paper was not found with him. Nevertheless they did it; and, though they behaved themselves with some respect to him, they suffered the messengers to treat him in a very rough manner, threatening him, if he did not make haste to dress himself, they would carry him away undrest as he was. Upon which, he ordered his secretary to see his papers all sealed up, and went himself directly to the Cockpit, where the council waited for him. The behaviour of the messengers upon this occasion seems to have been very unwarrantable, if what the author of "A Letter to the Clergy of the Church of England," &c. tells us, be true, that the persons, directed by order of the king and council to seize his lordship and his papers, received a strict command to treat him with great respect and reverence. However this was, when he came before the council, he behaved with a great deal of calmness, and they with much civility towards him. He had liberty to speak for himself as much as he pleased, and they listened to his defence with a great deal of attention; and, what is more unusual, after he was withdrawn, he had twice liberty to re-enter the council-chamber, to make for himself such representations and requests as he thought proper. It is said, that

date Dec. 31, 1725. Returning to England in 1732, he was ordained by his father's great rival Bishop Hoadly; and in June 1746, obtained the rectory of Oxhill, Warwickshire. He left a widow and five children behind him, two sons and three daughters; Francis the eldest son (now D.D.) was educated on the foundation of Westminster, elected student of Christ-church, Oxford, in 1755; in

1768 was appointed by the present archbishop of Cashel (then bishop of Cloyne) his domestic chaplain; in 1770 was collocated by him to the dignity of precentor in the cathedral of Cloyne; and in 1776 was presented to the valuable livings of Clonmel, or the Great Malins, in the same diocese.

[P] Epistolary Correspondence: p. 30. vol. ii. p. 45. vol. iii. p. 1.

while he was under examination, he made use of our Saviour's answer to the jewish council, while he stood before them; "If I tell you, ye will not believe me; and if I also ask you, ye will not answer me, nor let me go." After three quarters of an hour's stay at the Cockpit, he was sent to the Tower, privately, in his own coach, without any manner of noise or observation.

This commitment of a bishop upon the suspicion of high-treason, as it was a thing rarely practised since the reformation, so it occasioned various speculations among the people. March 23, 1723, a bill was brought into the house of commons, for "inflicting certain pains and penalties on Francis lord bishop of Rochester;" a copy of which was sent to him, with notice that he had liberty of counsel and solicitors for making his defence. Under these circumstances, the bishop applied, by petition, to the house of lords, for their direction and advice, as to his conduct in this conjuncture; and April 4, he acquainted the speaker of the house of commons, by a letter, that he was determined to give that house no trouble, in relation to the bill depending therein; but should be ready to make his defence against it, when it should be argued in another house, of which he had the honour to be a member. On the 9th, the bill passed the house of commons, and was the same day sent up to the house of lords for their concurrence. May 6, being the day appointed by the lords for the first reading of the bill, bishop Atterbury was brought to Westminster, to make his defence. The counsel for the bishop were, sir Constantine Phipps, and William Wynne, esq. For the king, Mr. Reeve, and Mr. Wearg. The proceedings continued above a week: and on Saturday, May 11, the bishop was permitted to plead for himself; which he did in a very eloquent speech. On Monday the 13th, he was carried for the last time, from the Tower, to hear the reply of the king's counsel to his defence [Q]. On the 15th, the bill was read the third time; and,

[Q] Mr. Reeve and Mr. Wearg were both men of great knowledge and sagacity in law, but of different talents in point of eloquence. Their speeches on this occasion were made public; and they seem to have formed their "Replies," designedly, in a different way. The former sticks close to the matter in evidence, and enforces the charge against the bishop with great strength and perspicuity: the latter answers all his objections, and refutes the arguments brought in his defence, in an easy, soft manner, and with great simplicity of reasoning. Mr. Reeve is wholly employed in facts, in comparing and uniting together circumstances, in order to corroborate the proofs of the bishop's guilt. Mr. Wearg is

chiefly taken up in silencing the complaints of the bishop and his counsel, and replying to every thing they advance, in order to invalidate the allegations of his innocence. The one, in short, possesses the minds of the lords with strong convictions against the bishop: the other dispossesses them of any favourable impression, that might possibly be made upon them by the artifice of his defence. And accordingly Mr. Reeve is strong, nervous, and enforcing; but Mr. Wearg, smooth, easy, and insinuating, both in the manner of his expression, and the turn of his periods. Mr. Wearg pays the highest compliments to the bishop's eloquence: but, at the same time, represents it as employed to impose upon the reason, and

and, after a long and warm debate, passed on the 16th, by a majority of 83 to 43. On the 27th, the king came to the house, and confirmed it by his royal assent. June 18, 1723, this eminent prelate, having the day before taken leave of his friends, who, from the time of passing the bill against him, to the day of his departure, had free access to him in the Tower [R], embarked on board the Aldborough man of war, and landed the Friday following at Calais. When he went on shore, having been informed that lord Bolingbroke, who had after the rising of the parliament received the king's pardon, was arrived at the same place on his return to England, he said, with an air of pleasantry, "Then I am exchanged!" and it was, in the opinion of Mr. Pope on the same occasion, "a sign of the nation's being curdledly afraid of being over-run with too much politeness, when it could not regain one great man, but at the expence of another." But the severity of his treatment did not cease even with his banishment. The same vindictive spirit pursued him in foreign climes. No british subject was even permitted to visit him without the king's sign manual, which Mr. Morice was always obliged to solicit, not only for himself, but for every one of his family whom he carried abroad with him, for which the fees of office were very high.

When bishop Atterbury first entered upon his banishment, Brussels was the place destined for his residence; but, by the arts and instigations of the british ministers, he was compelled to leave that place, and retire to Paris. There being solicited by the friends of the pretender to enter into their negociations, which he carefully avoided [s]; that he might be the more out
of

and misguide the judgment of his hearers, in proportion as it affected their passions; and he endeavours to strip the bishop's defence of all its ornaments and colours of rhetoric.

[R] The following anecdote was first communicated to the public by the late Dr. Mory, on the credit of lord Chesterfield: "I went," said lord Chesterfield, "to Mr. Pope, one morning, at Twickenham, and found a large folio bible, with gilt clasps, lying before him upon his table; and, as I knew his way of thinking upon that book, I asked him, jocosely, if he was going to write an answer to it? It is a present, said he, or rather a legacy, from my old friend the bishop of Rochester. I went to take my leave of him yesterday in the Tower, where I saw this bible upon his table. After the first compliments, the bishop said to me, 'My friend Pope, considering your infirmities, and my age and exile, it is not likely that we should ever

meet again; and therefore I give you this legacy to remember me by it. Take it home with you; and let me advise you to abide by it.'—'Does your lordship abide by it yourself?'—'I do.'—'If you do, my lord, it is but lately. May I beg to know what new light or arguments have prevailed with you now, to entertain an opinion so contrary to that which you entertained of that book all the former part of your life?'—The bishop replied, 'We have not time to talk of these things; but take home the book; I will abide by it, and I recommend you to do so too, and so God bless you.'

These anecdotes Mr. Nichols has inserted in the "Epistolary Correspondence," vol. ii. p. 79, with the professed view of vindicating Atterbury.

[S] In 1768, a small quarto pamphlet was published at Edinburgh, intitu ed, The private correspondence of Dr. Francis Atterbury, bishop of Rochester, and his friends,

of their reach, he changed his abode for Montpellier in 1728; and, after residing there about two years, returned to Paris, where he died February 15, 1732. The affliction which he sustained by the death of his daughter [T], in 1729, was thought to have hastened his own dissolution.

How far the bishop might have been attached in his inclinations to the Stuart family, to which he might be led by early prejudices of education, and the divided opinions of the times, is not necessary here to inquire. But that he should have been weak enough to engage in a plot so inconsistent with his station, and so clumsily devised (to say the least of it, and without entering into his solemn asseverations of innocence) is utterly inconsistent with that cunning which his enemies allowed him. The duke of Wharton, it is well known, was violent against him, till convinced by his unanswerable reasoning.

It has been said that Atterbury's wishes reached to the bishopric of London, or even to York or Canterbury. But those who were better acquainted with his views knew that Winchester would have been much more desirable to him than either of the others. And there are those now living, who have been told from respectable authority, that that bishopric was offered to him whenever it should become vacant (and till that event should happen a pension of 5000*l.* a year, besides an ample provision for Mr. Morice) if he would cease to give the opposition he did to sir Robert Walpole's administration, by his speeches and protests in the house of lords. When that offer was rejected by the bishop, then the contrivance for his ruin was determined on.

In his speech in the house of lords, the bishop mentions his being "engaged in a correspondence with two learned men, (Bp. Potter and Dr. Wall) on settling the times of writing the four gospels." Part of this correspondence is still in being; and will soon be published. The same subject the bishop pursued during his exile, having consulted the learned of all nations, and had nearly brought the whole to a conclusion when he died. These laudable labours are an ample confutation of bishop Newton's assertion, that Atterbury "wrote little, whilst in exile, but a few criticisms on French authors."

His body was brought over [U] to England, and interred the
12th

friends, in 1725;" which proves at least that he had entered into some negotiations. The authenticity of the letter is undeniable; and is confirmed by two facsimile engravings, one in the quarto pamphlet, and another in the "Epistolary Correspondence."

[T] See an affecting account of this

melancholy event in the first volume of his "Epistolary Correspondence."

[U] When his body was brought over to be buried, it was accompanied with his manuscripts, which underwent a strict examination. By a memorandum printed in his "Miscellanies," vol. i. p. 11. it appears that the bishop's papers were actually seized;

12th of May following, in Westminster abbey [x], in a vault which in the year 1722 had been prepared by his directions [y]. There is no memorial over his grave: nor could there well be any, unless his friends would have consented (which it is most probable they refused to do) that the words implying him to have died bishop of Rochester should have been omitted on his tomb.

Some time before his death, he published a *Vindication of himself, bishop Smalridge, and Dr. Aldrich*, from a charge brought against them by Mr. Oldmixon, of having altered and interpolated the copy of lord Clarendon's "*History of the rebellion* [z]." Bishop Atterbury's *Sermons* are extant in four volumes in 8vo: those contained in the two first were published by himself, and dedicated to his great patron sir Jonathan Trelawny, bishop of Winchester; those in the two last were published after his death, by Dr. Thomas Moore, his lordship's chaplain [A]. Four admirable Visitation charges accompany his *Epistolary Correspondence*.

As

seized; but as no literary work of his is now to be found in the state-paper office, this valuable treasure (it is feared) is irrecoverably lost.

[x] The funeral was performed in a

very private manner, attended only by his son-in-law Mr. Morice, and his two chaplains, Dr. Savage and Mr. Moore. Upon the urn which contained his bowels was inscribed,

"In hac urnâ depositi sunt cineres
FRANCISCI ATTERBURY, Episcopi Roffensis."

[y] In a letter to Mr. Pope, dated April 6, 1722, he writes as follows: "I am this moment building a vault in the abbey for me and mine. I am to be in the abbey, because of my relation to the place; but it is at the west end of it, as far from kings and Cæsars as the place will admit of."

[z] Mr. Oldmixon, in the preface to his "*History of the Stuarts*," suggests, that "The *History of the Rebellion*, as it was published at Oxford, was not entirely the work of the lord Clarendon;" that, in the original manuscript, "the characters of the kings, whose reigns are written, were different from what they appear in the Oxford history;" and that the copy had been "altered and interpolated while it was at the press." The bishop, in justification of himself, declares, that he never saw lord Clarendon's history in manuscript, either before or since the publication of it, nor ever read a line of it but in print; and that, with regard to Mr. Smith, he never (as far as he could recollect) exchanged a word with him in all his life, nor so much as knew him by sight, till after the edition of that history. As for bi-

shop Smalridge, he was not any way concerned in preparing it for the press; the revival of the manuscript being solely intrusted to the care of bishop Sprat and dean Aldrich, by the earl of Rochester, who himself assisted in that work; and all three were persons of known probity and truth, and incapable of conspiring in a design to impose on the public. For more minute particulars, we refer to his "*Epistolary Correspondence*," where the "*Vindication*" is inserted at large.

[A] The editor, in excuse of himself, for not publishing a greater number of the bishop's posthumous sermons, since every one will naturally conclude that he left a great many more behind him, having been a constant preacher about twenty years, and an occasional one a great deal longer, tells us, in his preface, that the true reason of his not doing it was this: "He (the bishop) burnt a good many of them himself at Paris, and, by a writing found among what were left, signified, that these were the only ones fit to be printed; so that, without acting contrary to the bishop's opinion of his own performances, of which he was certainly the best judge,

As to bishop Atterbury's character, however the moral and political part of it may have been differently represented by the opposite parties, it is universally agreed, that he was a man of great learning and uncommon abilities, a fine writer, and a most excellent preacher [B].

ATTICUS, one of the most singular personages in ancient Rome. He understood the art of conducting himself so well, that, without departing from his neutrality, he preserved the esteem and affection of all parties. He sent money to the younger Marius, who had been declared an enemy to the commonwealth; yet was so much in favour with Sylla, that this roman general would always have had him with him. He kept himself quiet at Rome during the war between Cæsar and Pompey; which did not offend Pompey, and was highly agreeable to Cæsar. He sent money to Brutus, while he was doing kind offices to Antony. Afterwards, in the cruel divisions which arose between Antony and Augustus, he preserved the friendship of them both. Surely it must have been a most difficult task to preserve at the same time the friendship of two

judge, no more could, and therefore no more ought to be published: and it being from thence resolved, that no more should, the only effectual way (adds the editor) was, to commit the rest to the flames: which was accordingly done, in my presence, by William Morice, Esq. his dutiful and worthy son-in-law and executor."

[A] His learned friend Smalridge, in the speech he made, when he presented him to the upper house of convocation, as prolocutor, styles him "Vir in nullo literarum genere hospes, in plerisque artibus et studiis diu et feliciter exercitatus, in maxime perfectis literarum disciplinis perfectissimus." In his controversial writings, he was sometimes too severe upon his adversary, and dealt rather too much in satire and invective: but this his panegyrist imputes more to the natural fervour of his wit, than to any bitterness of temper, or prepossession of malice. In his sermons, however, he is not only every way unexceptionable, but highly to be commended. The truth is, his talent as a preacher was so excellent and remarkable, that it may not improperly be said, that he owed his preferment to the pulpit, nor any hard matter to trace him, through his writings, to his several promotions in the church. We shall conclude bishop Atterbury's character, as a preacher, with the encomium bestowed on him by the author of "The Tatler;" who, having observed that the english clergy too much neglect the art of

speaking, makes a particular exception with regard to our prelate; who, says he, "has so particular a regard to his congregation, that he commits to his memory what he has to say to them; and has so soft and graceful a behaviour, that it must attract your attention. His person," continues this author, "it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to a propriety of speech (which might pass the criticism of Longinus), an action which would have been approved by Demosthenes. He has a peculiar force in his way, and has many of his audience, who could not be intelligent hearers of his discourse, were there no explanation as well as grace in his action. This art of his is used with the most exact and honest skill. He never attempts your passions till he has convinced your reason. All the objections which you can form, are laid open and dispersed, before he uses the least vehemence in his sermon; but when he thinks he has your head, he very soon wins your heart, and never pretends to shew the beauty of holiness, till he has convinced you of the truth of it."—In his letters to Pope, &c. bishop Atterbury appears in a pleasing light, both as a writer and as a man. In ease and elegance they are superior to those of Pope, which are more studied. There are in them several beautiful references to the classics. The bishop excelled in his allusions to sacred as well as profane authors.

such antagonists. The strict friendship he had with Cicero, did not hinder him from being intimate with Hortensius; and he was the cause (as Nepos, his biographer, tells us) that these two rivals not only did not reproach each other, but even lived together upon very good terms. The contests between the parties of Cinna and Marius induced him to go to Athens young, where he continued a long time; and gained the affections of the Athenians in such a manner, that the day he left them was a day of mourning. He never attempted to raise himself above the rank of life in which he was born, which was that of knight, although he might have obtained the highest posts in the republic; but he chose to renounce all pretensions to them, because, in the then prevailing corruption, he could neither gain nor discharge them according to the laws, and as a man of integrity would have wished to do. And this, undoubtedly, must always be considered as a proof of his great virtue, notwithstanding he has been charged with avarice and trimming. He did not marry till he was 53: and had only a daughter, who was married to Agrippa; from which marriage came a daughter, whom Augustus betrothed to Tiberius almost as soon as she was born. He reached the age of 77 years, almost without knowing what sickness was; but at last fell sick. His sickness, which was slight for three months, at length becoming painful, he sent for Agrippa, his son-in-law, and two other persons, and declared to them a resolution to put an end to his life, by abstinence from food. Agrippa remonstrated with tears, but all in vain. After two days abstinence, the fever left him, and the disease abated; but Atticus persisted, and died three days after. This happened in the year of Rome 721.

Atticus was extremely fond of polite literature; he ought to be ranked among the good authors, for he wrote Annals, which Cicero declares to have been of prime use to him. He was of the sect of Epicurus; and, though many have thought it impossible for a denier of a Providence to equal in morality an acknowledger of the Gods, yet Bayle defies any one to shew a person of greater integrity than Atticus among the most bigoted of the Pagans.

AVANTIO (JOHN MARION), born in 1564, acquired great reputation at Ferrara and at Rovigo for the extent of his learning in the law. But his brother having been assassinated in the latter city, and having himself run great risk of the same disaster, he retired to Padua, where he died the 2d of March 1622. There exists a MS. of his intitled: *Concilia de rebus civilibus & criminalibus*; and an Ecclesiastical history from the beginning of the reformation. The only work with which he indulged the public is the Poem, which he dedicated to the
archduke

archduke Ferdinand, who very amply rewarded him for it.— Charles Avantio, his son, a celebrated physician, is also known to the medical profession by his Annotations on the work of Bapt. Fiera, which appeared after his death at Padua 1649, 4to.

AUBERY, or AUBRY (JOHN), ALBERICUS, native of the Bourbonnois, physician to the duc de Montpensier, lived at the commencement of the xviith century. By him are: The apology for physic, in latin, Paris, 1608, 8vo; and l'Antidote de l'amour, 1599, 12mo; this curious and learned work was put to press in 1663, 12mo.

AUBERY (ANTHONY), a lawyer of Paris, an indefatigable writer: it was his practice to rise at five o'clock every morning, and study without intermission till six in the evening. He scarcely made any visits, and received still fewer. Though he had taken his oath as avocat au conseil, he preferred the silent commerce of his books to the tumult of affairs. The Remarques de Vaugelas was his only book of recreation. He died of a fall in 1695, at upwards of 78. Several works of his are to be met with; almost all below mediocrity in respect of style, but they are not deficient in historical anecdotes and good remarks. The chief of them are: 1. History of the Cardinals, 5 vols. 4to. 1642, composed from the memoirs of Naudé and of du Puy. This book is uncommonly dull; not only because the personages are for the most part little better than cyphers, but because the writer is still inferior to his heroes. 2. Memoirs for a history of cardinal de Richelieu, 1660, 1 vol. folio; and 1667, 5 vols. in 12mo. 3. The history of the same minister, 1660, folio. The materials here are good; but Aubery was no architect. The cardinal, whom the author praises without restriction, is not painted in his proper colours. M. le Clerc has reason for saying that the author is an unsupportable flatterer. Aubery, in striving to make too honest a man of the cardinal, has not made him politician enough: and yet it was on that side the cardinal ought to have been drawn. Gui Patin, in his cxxxvith letter to Charles Spon, speaks in a very contemptuous manner of this history: "The duchess of Aiguillon," says he, "has just had the history of her uncle the cardinal de Richelieu printed, composed from the memoirs she has furnished herself, by M. Aubery; but it is already fallen into contempt, being too much suspected from the quarter from whence it originates, and on account of the bad style of the wretched writer, who, *lucro adfectus & adductus*, will not fail to play the mercenary, and to prostitute his pen to the direction of that lady." It is said that the queen-mother answered the bookseller Berthier, who expressed his fear that certain persons of the court, of whom the

historian

Historian spoke by no means advantageously, would bring him into trouble: Go; pursue your business in peace, and put vice so much to shame, that nothing but virtue shall dare to be seen in France.—Aubery is one of those who doubt whether the Testament published under the name of the cardinal de Richelieu be really by him. 4. The history of the cardinal Mazarin, 1751, 4 vols. 12mo. a work in still less credit than the foregoing. However, as this history was composed from the registers of the parliament, many of which have since disappeared, it contains several particulars not to be found any where else. Cardinal Mazarin, whose portrait is much over-charged with colouring, and but a very faint likeness, is very often confounded among the great number of facts here heaped together, and in which he sometimes plays but a very subaltern part. 5. *Traité historique de la pré-éminence des Rois de France*, 1649, 4to. 6. *Traité des justes prétensions du Roi de France sur l'Empire*, 1667, 4to. which caused him to be thrown into the bastille, because the princes of Germany thought the ideas of Aubery to be the same with those of Louis XIV.

AUBERY (LOUIS), sieur DU MAURIER, accompanied his father on his embassy into Holland, from whence he proceeded to Berlin, to Poland, and to Rome. On his return to Paris, he acquired the favour of the queen-mother; but this favour bringing him no promotion, he grew weary of being a courtier, and resolving to be nothing more than a philosopher, he went to his estate to pass the remainder of his days in silence and repose; where he died in 1687. His *Memoires pour servir à l'histoire de Hollande*, 2 vols, 12mo. have been and are still quoted by all historians, though the facts related in them greatly displeased the Dutch. His grandson published in 1737, *Memoirs of Hamburgh*, in 12mo. also by him. We are likewise indebted to him for a relation of the execution of Cabrières and Mérindol. Paris, 1645, 4to.

AUBESPINE, the name of a noble family originally of Burgundy, but settled at Chartrain, whence were descended Claude de l'Aubespine, baron of Chateau-Neuf, &c. secretary of state to Francis I. and II. Hen. II. Charles IX. and Catherine de Medicis, who used to consult him on important occasions. She went, herself, to consult him on the day of the battle of St. Dennis, while he was yet in bed. He died in 1567.

AUBESPINE (CHARLES DE L'), chancellor of France, and marquis of Chateau-Neuf, was highly favoured by Hen. IV. who, after an imprisonment of ten years, restored him to all his honours. He died in 1653.

AUBESPINE (GABRIEL DE L'), of the same family, was a learned doctor of the Sorbonne, particularly in the customs and discipline

discipline of the ancient church: He was charged with the civil affairs of state, and succeeded to the bishopric of Orleans, and made remarks upon several canons of ancient councils, upon ecclesiastical authors, and particularly upon Optatus Milevitanus. He died August 15, 1630, aged 52 years.

AUBESPINE (MAGDALEN DE L'), a french lady celebrated for her wit and beauty; was the wife of Nicholas de Neuville, seigneur de Villeroi. She composed several works in verse and prose, and died on her own demesne, in 1596. Ronsard held her in high estimation.

AUBIGNE (THEODORE AGRIPPA D'), a very illustrious Frenchman, and grandfather of the no less illustrious madame de Maintenon, was born about the year 1550. His parts were so uncommon, and his progress in letters so very rapid, that he is said to have translated the Crito of Plato from the greek into french, when no more than eight years old. His father dying when he was 13, and leaving him nothing but his name and his debts, he attached himself to the person and cause of Henry IV. imagining that his sword would provide for him better than his pen. Henry made him gentleman of his bedchamber, and raised him successively to several high offices and commands; and Aubigné was absolutely a favourite with him: but he lost at length his favour, partly by refusing to comply with the passions of his master, but chiefly by a certain hardness and inflexibility of temper, which is not agreeable to any body, but is particularly disgusting to kings, and all who think that some homage is due to superiority of station. He quitted therefore the court of Henry, and afterwards the kingdom, and took refuge at Geneva; where he met with the most welcome reception, and was distinguished with the highest honours. Here he spent a good portion of his time in writing, and is the author of several productions. His principal work is "Histoire Universelle, from 1550 to 1601, with a short account of the death of Henry IV." in 3 vols. folio, printed 1616, 1618, 1620, and 1626. The first volume was scarcely published, when the parliament of Paris caused it to be burnt, as a production wherein kings are not only treated with little respect, but sometimes disparaged; as Henry III. whose reign, as represented by Aubigné, inspires a reader with contempt and horror. He died at Geneva in 1630, aged 80. A life of him, written by himself, was printed in 1729.

AUBREY (JOHN), an eminent english antiquary, descended from an ancient family in Wiltshire, was born at Easton-Piers in that county, Nov. 3, 1625 or 1626. He received the first rudiments of his education in the grammar-school at Malmesbury, under Mr. Robert Latimer; who had also been preceptor to the famous Thomas Hobbes, with whom Mr. Aubrey commenced

an early friendship, which lasted as long as Mr. Hobbes lived. In 1642, Mr. Aubrey was entered a gentleman-commoner of Trinity college at Oxford, where he pursued his studies with great diligence, making the history and antiquities of England his peculiar object. About this time the famous "Monasticon Anglicanum" was talked of in the university, to which Mr. Aubrey contributed considerable assistance, and procured, at his own expence, a curious draught of the remains of Osney abbey near Oxford, which were entirely destroyed in the civil wars [c]. In 1646 he was admitted of the Middle Temple, but the death of his father hindered him from pursuing the law. He succeeded to several estates in the counties of Wilts, Surry, Hereford, Brecknock, and Monmouth, but they were involved in many law-suits. These suits, together with other misfortunes, by degrees consumed all his estates, and forced him to lead a more active life than he was otherwise inclined to [d]. He did not, however, break off his acquaintance with the learned at Oxford or at London: he kept up a close correspondence with the lovers of antiquity and natural philosophy in the university, and furnished Anthony Wood with a considerable part of the materials for his two large works. He likewise preserved an intimacy with those great persons, who then met privately, and were afterwards formed into the Royal Society. Soon after the restoration, Mr. Aubrey went into Ireland, and returning from thence, in the autumn of 1660, narrowly escaped shipwreck near Holyhead. On the 1st of Nov. 1661, he was so unfortunate as to suffer another shipwreck. In 1662, he was admitted a fellow of the Royal Society. In June 1664, he travelled through France into Orleans, and returned in the month of October. In 1666, he sold his estate in Wiltshire; and was at length obliged to dispose of all he had left, so that, in the space of four years, he was reduced even to want; yet his spirit remained unbroken. His chief benefactress was the lady Long of Draycot in Wilts, who gave him an apartment in her house, and supported him as long as he lived. When his death happened is uncertain: we are only told in general that he died suddenly on a journey to Oxford in his way to Draycot; that he was there buried, as near as can be conjectured, in 1700. He was a man of an excellent capacity, and indefatigable application; a diligent searcher into antiquities, a good latin poet, an excellent naturalist, but somewhat

[c] This curious draught was finely etched by Wenceslaus Hollar, and inserted in the *Monasticon*, with a latin inscription to the following purpose: "The noble ruins of this fabric, drawn from a love to antiquity, while yet a youth at Oxford, and (which was not a little lucky) but a short

time before they were destroyed in the civil war, secured now, and as it were revived, are dedicated to posterity by John Aubrey, of Easton-Piers, in the county of Wilts, e.q." Vol. ii. p. 136.

[d] *Memoirs of Aubrey*, p. 6.

credulous and tinged with superstition [E]. He left many works behind him [F].

AUBRIOT (HUGO), a native of Burgundy, was made treasurer of the finances, and provost of the merchants of the city of Paris. He built the bastille by order of Charles V. king of France, in 1369; but being accused of heresy by the clergy, he was condemned to be immured between two walls, where he doubtless would have ended his days, had he not been set at liberty by the Maillotins, who wanted to make him their captain in their insurrection against the inquisition. But that night he made his escape from them into Burgundy, where he soon after died in 1382. From this person the Hugonots derive their name.

AUDEBERT (GERMAIN), a counsellor of Orleans, a disciple of Alciat, made the tour of Italy, and wrote in verse The Eulogy of Venice; which favour the republic gratefully returned by making him chevalier de St. Marc, and sending him the gold chain of the order, to which was suspended the medal of the doge. Henry III. gave him letters of nobility, with permission to bear fleurs-de-lis in chief. He died in 1598, at upwards of fourscore. His poetical pieces in latin were collected at Hanover in 1603, 8vo.

AUDRAN (GIRARD), was born at Lyons in 1640, where his father worked as an engraver, and gave his son the first lessons of his art. The talents of young Audran were brought to perfection at Rome, where he followed the business for two years.

[E] Memoirs of Aubrey, p. 12.

[F] They are as follow:

1. The Life of Thomas Hobbes of Malmesbury, a manuscript written in english, but never published; the principal matter contained therein, has been made use of by Dr. Blackbourn, in his *Vitæ Hobbianæ auctarium*, published in 1681.

2. Miscellanies on the following subjects: 1. Day-fatality. 2. Local fatality. 3. Ostenta. 4. Omens. 5. Dreams. 6. Apparitions. 7. Voices. 8. Impulses. 9. Knockings. 10. Blows invisible. 11. Prophecies. 12. Marvels. 13. Magic. 14. Transportation in the air. 15. Visions in a beryl or speculum. 16. Converse with angels and spirits. 17. Corpse candles in Wales. 18. Oracles. 19. Extasies. 20. Glances of love and envy. 21. Second-sighted persons. 22. The discovery of two murders by apparitions.

3. A Perambulation of the County of Surry, begun 1673, ended 1692. This work the author left behind him in manuscript; it was published. 1719, in five volumes 8vo, and is now scarce.

4. The natural History of the north division of Wiltshire; an unfinished manu-

script remaining in the museum of Oxford.

5. *Monumenta Britannica*, or a discourse concerning Stone-henge and Rollich-stones in Oxfordshire; a manuscript. This is said to have been written at the command of king Charles II. who meeting Mr. Aubrey at Stone-henge, as his majesty was returning from Bath, conversed with him in relation to that celebrated monument of antiquity; and also approved of his notion concerning it, which was this, that both it and the stones in Oxfordshire were the remains of places dedicated to sacred uses by the druids, long before the time of the roman invasion. See a letter from Mr. Paschal to Mr. Aubrey, prefixed to his Memoirs.

6. *Architectonica sacra*; a Dissertation concerning the manner of our Church-building in England. A manuscript in the Museum at Oxford.

7. The Idea of universal Education.

There are besides many letters of our author relating to natural philosophy, and other curious subjects, published in several collections.

Being returned to Paris, le Brun made choice of him for engraving the battles of Alexander, a work worthy of that hero, and at the same time conferring immortality both on le Brun and Audran. There are also large pieces by him, engraved from Poussin, Mignard, and others. All his works are remarkable for correctness of drawing, the force of his graver, and the lofty style of his manner. His finest pieces, next to the battles of Alexander, are six sheets of the cupola of Val-de-Grace, engraved from the drawings of Mignard. He died at Paris in 1703, aged 63, with the reputation of being the most celebrated engraver that ever exercised his art in the department of history.

AUDRAN (CLAUD), a kinsman of the former, born likewise at Lyons; died at Paris in 1684, aged 42, professor of the academy of painting. He was employed by le Brun in several works, and particularly in the four large pictures of the battles of Alexander. He was an historical painter, and must not be confounded with Claud, his nephew, the painter of ornaments. The principal performance of this latter is the collection of the twelve months of the year, characterised by their presiding deities. He died in 1734, painter and designer to the french king.

AUDRAN (JOHN), born at Lyons in 1667, died in 1756, at the age of 89. He is principally known by the Rape of the Sabines, which he engraved after le Poussin; by the Miraculous Draught of Fishes, and the Resuscitation of Lazarus, painted by Jouvenet at St. Martin-des-Champs; by the Coronation of queen Mary de Medicis, and the Departure of Henry IV. for Germany, a copy of which is in the gallery of Luxembourg; and by the piece in the gallery of Versailles, representing Holland accepting Peace, and disuniting itself from Germany and Spain. There have been several other painters and engravers of this family. One or two were living in 1789, worthily supporting a name so long famous by their superior talents in those branches of art.

AVENTIN (JOHN), author of the Annals of Bavaria, was born of mean parentage, 1466, at Abensperg in the country just named. He studied first at Ingolstadt, and afterwards in the university of Paris. In 1503, he privately taught eloquence and poetry at Vienna; and, in 1507, publicly taught greek at Cracow in Poland. In 1509, he read lectures on some of Cicero's pieces at Ingolstadt; and, in 1512, was appointed to be preceptor to prince Lewis and prince Ernest, sons of Albert the Wise, duke of Bavaria: he travelled with the latter of those two princes. After this he undertook to write the "Annals of Bavaria," being encouraged by the dukes of that name, who settled a pension upon him, and gave him hopes that they would defray the charges of the book. This work, which gained its author great reputation, was first published in 1554, by Jerome Zieglerus, professor of poetry in the university of Ingolstadt; but, as he ac-

knowledges in the preface, he retrenched the invectives against the clergy, and several stories which had no relation to the history of Bavaria. The protestants, however, after long search, found an uncastrated manuscript of Aventin's Annals, which was published at Basil in 1580, by Nicholas Cifer.

An affront which Aventin received in 1529, stuck by him all the rest of his life : he was forcibly taken out of his sister's house at Abensperg, and hurried to a gaol ; the true cause of which violence was never known [G] : but it would probably have been carried to a much greater length, had not the duke of Bavaria interposed, and taken this learned man into his protection. Mr. Bayle remarks, that the incurable melancholy which from this time possessed Aventin, was so far from determining him to lead a life of celibacy, as he had done till he was sixty-four, that it induced him perhaps to think of marrying. The violence of his new passion was not however so great, but that it suffered him to advise with two of his friends, and consult certain passages of the Bible relative to marriage. The result was, that it was best for him to marry ; and, having already lost too much time, considering his age, he took the first woman he met with, who happened to be his own maid, ill-tempered, ugly, and extremely poor.

He died in 1534, aged sixty-eight, leaving one daughter, who was then but two months old : he had a son who died before. It was supposed, from the inquiries made by the Jesuits, that he was a Lutheran in disguise ; and the adherents to the church of Rome make use of this argument to weaken the force of his testimony against the conduct of the popes, and the vicious lives of the priests ; for the Annals of Aventin have been often quoted by protestants, to prove the disorders of the romish church.

AVENZOAR, an arabian physician of the xiith century, author of a work entituled *Al Thaifir*, containing all necessary rules for medicines and diet to be used in most diseases. And although the several different sects in physic were in his time extinct, yet we see he often reasons as the dogmatic or rational sect did ; and too often is influenced and led by the philosophical theory of Galen : however, as he lived to the age of 135, and had seen a great deal of practice, he made many observations, and relates some things which are new, or were so then. Dr. Freind says, he first described an abscess in the mediastinum, which happened to himself, and its symptoms, which was cured by bleeding copiously ; also an inflammation ending in an abscess in the pericardium ; neither of which, he says, are mentioned by any of the greek or

[G] Mr. Keyser says, that Aventin was of the charge he was released. *Travels*, thrown into prison in 1529, on a suspicion vol. iv. p. 213, 214. of heresy ; but that for want of legal proof.

arabian physicians before him ; but the doctor must have overlooked Galen, who mentioned it long before [H].

AVERANIUS (JOSEPH), was born at Florence the 19th of March 1662. Of three sons which were born to John Francis Averanius, this Joseph was the youngest. Benedict, the eldest, made himself famous for his eloquence and the thorough knowledge he had of the greek and roman classics ; while Nicholas, the other brother, so greatly excelled in jurisprudence and all kinds of mathematical learning, as to be reckoned among the foremost in those studies. Joseph received the first rudiments of learning from his father : from whose care he was put under the tuition of Vincent Glareas, a jesuit, who then gave public lectures in rhetoric at Florence, with whom he made uncommon progress. He was taught greek by Antonius Maria Salvini ; and advanced so rapidly in his studies, that, in a short time, whether he wrote in italian, or latin, or greek, he shewed a surprising acquaintance with the ancient writers. Young as he was, however, he did not confine himself to oratorical performances alone, but exercised himself in poetry, for which nature had given him a great talent. He next applied to the study of the peripatetic philosophy, taking for his guide John Francis Vannius, the jesuit. After pursuing a variety of studies, with astonishing success, he at length attached himself to mathematics and natural philosophy. When at Pisa he applied to the study of the law ; and at his leisure hours, in the first year of his residence there, he translated Archimedes with the commentaries of Eutocius Alcalonita out of greek into latin : he added many things of his own in explanation and illustration of those books which treat of the sphere and cylinder, the circles, the spheroids and conics, and the quadrature of the parabola. He shortly after wrote a treatise on the Momenta of heavy bodies on inclined planes, in defence of Galileo against the attacks of John Francis Vannius a jesuit, but did not publish it. He cleared up many obscurities in Apollonius Pergæus. These and other studies did not retard the wonderful progress he made in jurisprudence. Cosmo III. of Medicis appointed him public teacher of the institutes of civil law in the academy of Pisa. It is to be lamented that none of the orations which he made in this capacity have reached us, except one on the principles of jurisprudence, medicine, and theology. He published two books of the interpretations of the law. The applause with which these were received, induced him to join to them three more books, in the composition and arrangement of which he passed many years. He made a great variety of discoveries in experimental philosophy. He applied himself earnestly to ascertain the time in which sound is propagated, and to discover whether its velocity is re-

[H] Vide Galen de Admin. Anatom. lib. vii. cap. 13.

tarded by contrary and increased by fair winds. These and other experiments he made at the request of Laurentio Magoloti, who communicated them to the Royal Society of London. The Society in return admitted Averanius as an honorary member. Upon the death of his brother Benedict, he sought for consolation in composing an elegiac poem in his praise, and in writing his life in latin. There are extant three volumes of the dissertations he made in the Florentine academy, published by Antonio Francisco Gorio. To these is joined a fourth, containing two latin dissertations and the oration before mentioned. He died on the 22d of September 1738.

AVERANIUS (BENEDICT), elder brother to Joseph, was born at Florence in 1645. His preceptor in rhetoric was Vincent Glarea a jesuit, who soon however confessed that his pupil went beyond him. He read almost incessantly the best italian and latin writers. And having at first employed a considerable time in the perusal of the poets, especially the epic, he afterwards applied himself wholly to the reading of Cicero, and of the historians. From the works of the rhetoricians he proceeded to those of the philosophers, and drank at the very fountain-head of wisdom. There was nothing so obscure in Plato and Aristotle which he could not penetrate. He particularly admired and followed Plato. He bestowed an indefatigable attention upon those parts in the writings of the philosophers, which in any manner related to eloquence; the attainment of which he sought with incredible ardour. Amidst these occupations he sometimes renewed his poetical exercises. At his father's request he composed a latin poem in praise of St. Thomas Aquinas. This, with many others of our author's poems, is lost. Those of his poems which are extant, most of which he composed in his youth, shew that if he had chosen to addict himself exclusively to this study, he might have attained the highest dignity of a poet. His father afterwards sent him to Pisa to study jurisprudence. He exercised himself daily in writing to perfect his style. Nor did he write in latin only; for he translated Sallust, and Celsus, and other latin authors, into greek: and some greek elegies of his are extant. He was created chief of the academy of Apathists. On the death of the cardinal Leopold of Medicis, he was ordered to compose verses in his praise; which were so much approved, that similar tasks were imposed upon him on the deaths of other princes. In the year 1676, the place long vacant of teaching greek literature in the Lyceum of Pisa was bestowed upon him by the archduke Cosmo III. After filling this office six years, he was advanced to the dignity of teacher of humanity. In this he succeeded to Gronovius, who, by the rudeness and asperity of his manners and discourses, had given so much offence to the collegiates, that he was obliged to quit the academy in less than a year

year after his entering on his office in it. Benedict wrote well in italian, as appears by the Lezzioni which he recited in the Tuscan academy, and in the academy of the Apathists. In his youth he cultivated italian poetry. Several of his italian poems are preserved at Rome. He was invited to be professor of humanity in the academy of Pavia on the death of the former professor in 1682, and the same offer was soon after made to him by pope Innocent XI. who was desirous of bringing into the Roman Archigymnasium so eminent a man. In 1688 he was induced by the solicitations of his friends to publish the first book of his Orations. He died in 1707. The dissertations he made in the academy at Pisa, a posthumous work, his orations and poems republished, and his letters then first appearing in print, were all published together at Florence in 3 vols. folio.

AVERROES [1], one of the most subtle arabian philosophers, was a native of Corduba, and flourished in the xiith century [κ]. He was instructed in the laws and the religion of the country by his father, who was high priest and chief judge (under the emperor of Morocco) of the kingdom of Corduba, his authority extending over all Andalusia and Valencia [L]. Averroes was professor in the university of Morocco, and after the death of his father succeeded to his places; the duties whereof he discharged with great approbation, being eminently skilled in law and divinity [M]. He had also studied natural philosophy, medicine, astrology, and mathematics: but understood the theory of medicine much better than the practice. The king of Morocco making him an offer of the place of judge of Morocco and Mauritania, with leave to keep those offices he held at Corduba, he accepted it; went over to Morocco; and having settled judges as his subdelegates, returned to Corduba.

He referred all criminal causes to his deputy, never giving his own opinion. One Abraham Ibnu Sahal, a philosopher, physician and astrologer at Corduba, in an unlucky hour fell in love, and began to write verses, without any regard to his character as a doctor. The Jews, his brethren in religion, advising him not to publish them, he returned them a profane answer in verse [N]. This obliged them to apply to the civil magistrate. They represented to Averroes, that Sahal had corrupted the whole city, and especially the youth of both sexes, by his poems, and that nothing else was sung at the marriage feasts. Averroes forbade him to write any more under a penalty; but being afterwards informed

[1] His real name at length was Abual Walid Mohammed, ebn Ashmed, ebn Mohammed, ebn Roshd. Reinesii Ep. xv. ad Hofmann.

[κ] Bartholocci Bibl. Rabb. tom. i. p. 13.

[L] Reinesii Ep. xv. ad Hofmann. p. 32.

[M] Journ. des Savans, July 1697. Petiti Med. Obs. Miscel. p. 100.

[N] Hotting. Bibl. Theolog. p. 238.

that his prohibition could not stop the poetical humour of the Jew, he resolved to be assured of the truth of it; and sent to him a trusty person, who reported, at his return, that he found nobody at his house but Averroes' eldest son, writing verses; and that there was neither man, woman, nor child at Corduba, who had not got by heart Abraham Ibnu Sahal's verses. Upon this Averroes dropped the prosecution, saying, "Can one single hand stop a thousand mouths?"

Observing one day at a bookseller's shop, that the koran was sold for a ducat, while ten pistoles were readily given for the poems of this Jew; Averroes cried out, "This city will be soon destroyed; for the people neglect all religion, and set a value upon what is unlawful and criminal." And as he foretold (says Leo Africanus) it happened; for, within fifty years after, the christians besieged this and several other cities [o].

Surprising things are related of his patience, liberality, and meekness. Once, when he was reading a lecture in the civil law, the servant of one of his enemies came and whispered something in his ear: Averroes changed countenance, and answered only, "Yes, yes." The next day the same servant returned, and publicly asked pardon, confessing that he had said a very rude thing to Averroes the day before, when he whispered him in the ear. "God bless you," replied Averroes, "for declaring that I am endued with patience." He gave him afterwards a sum of money, and bid him "not do to others as he had done to him." Though Averroes was rich both by marriage and his posts, he was always in debt, by reason of his great liberality to men of letters in necessity, whether they were his friends or enemies. The former blaming him one day for being so liberal to the latter; "How unhappy are you," said he, "not to know that to serve one's relations and friends is not an act of liberality! we are led to that by natural affection. To be liberal is to communicate one's estate to one's enemies; and since my riches did not arise from myself, or from my ancestors having followed trade, or any art, or a military life, but only the profession of virtue, is it not fit that I should dispose of them in acts of virtue? I find that I have not misplaced them; they have served to make those my friends who were my enemies." He would not consent to his youngest son's accepting of the honours offered him at the court of Morocco; and was so far from shewing any peculiar satisfaction at the deference paid to this young man, which was intended to do a pleasure to his father, that he was absolutely uneasy at it. "What a pity it was," says Mr. Bayle, "that so many virtues and excellent qualities should not have been attended with orthodoxy!" He explained Aristotle's doctrine of

[o] Hotting. Bibl. Theol. p. 288.

the unity of the intellect in such a manner, as to overturn the immortality of the soul, and consequently future rewards and punishments. Observing the people to eat the sacrament they had just worshipped, "Let my soul," said he, "be with the philosophers, since the christians worship what they eat [r]." His good qualities did not hinder him from having a great many enemies among the nobility and doctors of Corduba; who, representing to Manfor, king of Morocco, that the philosophical tenets he had maintained in a lecture to his pupils were gross heresy, that prince fell into a passion, ordered his estate to be confiscated, and confined him to the Jews quarter. After this, Averroes, being pelted with stones by the children as he went to the mosque to perform his devotions, removed from Corduba to Fez, and lay concealed there for some days; but, being discovered, was sent to gaol. Manfor assembled a great many doctors in divinity and law, to consider what punishment he deserved. The greater part of them replied, that, as an heretic, he merited capital punishment; but others were of opinion that a man of his eminence in law and divinity ought not to be put to death; "for that the general report would be, that not an heretic, but a lawyer and a divine, had suffered. The consequences of this will be (added they) first, that no more infidels will embrace our faith, and so our religion will be discouraged: secondly, it will be said, that our african doctors seek pretences to take away one another's lives. The best expedient will be to oblige him to retract; and we are of opinion that your majesty should pardon him in case he repent: for there is no man upon the earth exempt from every crime." Manfor approving of this advice, our philosopher was conducted, one Friday, at the hour of prayer, to the gate of the mosque, and placed bare-headed upon the highest step, and all who entered into the mosque spit in his face. Prayers being ended, the doctors with notaries, and the judge with his assessors, came thither, and asked this unhappy man, whether he repented of his heresy? he answered, Yes: upon which he was discharged. He staid at Fez, and read lectures in law. Some time after, Manfor gave him leave to return to Corduba, where he lived very unhappily, being deprived of his estate and books. In the mean time the judge who had succeeded him behaved in such a manner, and justice was so badly administered, that the people groaned under heavy oppression: wherefore Manfor assembled his council, and proposed the restoring of

[r] Bayle mentions several authors who represent Averroes as a man of great impiety, on account of his maintaining the mortality of the soul. But Dr. Freind (*Hist. of Physic*, p. 118, &c.) tells us, that if Bayle would have consulted the author

himself, instead of the collectors he quotes, he would have found a very different account of Averroes' notions; for, in one dissertation (*Phys. Disp.* 3.) he asserts the soul is not material; and in another (*Phys. Disp.* 4.) that it is immortal.

Averroes. This motion being approved of by the majority, Averroes was brought back to Morocco, and re-instated in his former office [q]. Being asked in what situation his mind was whilst under persecution; "I was pleased," said he, "and displeased. I was glad to be discharged from the troublesome office of a judge; but I was uneasy to be oppressed by false witnesses. I did not wish to be restored to my post as a magistrate, and have not accepted it again till my innocence has been made to appear."

He died at Morocco in 1206. He was excessively corpulent, though he ate but once a day [r]. He spent all his nights in the study of philosophy; and when he was fatigued, amused himself with reading poetry or history. He was never seen to play at any game, or to partake in any diversion. He was extremely fond of Aristotle's works; and wrote commentaries on them, whence he was styled the Commentator [s], by way of eminence. According to Vossius and Keckerman, though Averroes did not understand greek, none of Aristotle's commentators have come so near his meaning [t]. The last mentioned writer prays that God would raise up a translator to rescue the works of Averroes from the gross ignorance and barbarity of the preceding undertakers: for then we should be sensible of the great services which that Arabian did to philosophy. I question (says Bayle) whether there be many at this day who would put up such wishes. Ludovicus Vives tells us [u], that Averroes grossly misunderstood Aristotle for want both of genius and learning, being ignorant of the ancient doctrines of philosophy, and the different sects so frequently mentioned by him; and being unacquainted with the greek and latin tongues, he could only read a wretched translation of his writings from the latin into arabic. Celius Rhodiginus and father Rapin pass the same censure on his Commentary [x]. Of Averroes' medicinal works himself gives the following account in the preface to them: "At the desire of the noble lord Audelach Sempfe, who, by the advice of his philosophers, Avo-sait and Avenchalit, enjoined me to write a book in arabic, which should contain the whole art of physic, in order to assist them in forming a judgment of the opinions of the ancients, I compiled this work Colliget, that is, Universal; so entitled on account of the order to be observed in this science, which descends from universals to particulars: for in this book I have begun with general rules, and hereafter, with God's assistance, shall undertake

[q] Hotting. Bibl. Theol. p. 276 & seq. translation of it was printed at Venice by the Juntas, in 1599.
 [r] Journ. des Savans, July 1697. [t] De Philos. Sect. p. 90. In Præcog. Logic. p. 103.
 [s] Several rabbins translated Averroes' Commentary into hebrew. (See Eartolucci Bibl. Rabbinnica, tom. i. p. 13.) A latin [u] De causis corrupt. artium, l.v.p. 167.
 [x] Antiq. Lect. lib. iii. cap. 2. p. 110.

another treatise upon particulars," &c. He wrote a great many amorous verses, but when he grew old he cast them into the fire [r]. "Man," says he, "will be judged by his words; and if I have spoken ill, I will not let my folly be known. If my verses should please any person, he would take me for a wise man, and I do not find that I am so." His other poems are all lost, except a small piece, in which he declares that when he was young he acted against his reason; but that when he was in years he followed the dictates of it; upon which he utters this wish, "Would to God I had been born old, or that in my youth I had been in a state of perfection!" What wish could be formed more worthy a philosopher?

AUGURELLI (JOHN AURELIUS), of whom it was said by Paulus Jovius, that he had a great genius in a little body, was born at Rimini, and died at Trevisa, at the age of 83, at the commencement of the xvth century. He professed with success the belles-lettres at Venice and at Trevisa. Of his performance are: 1. Odes; without enthusiasm. 2. Elegies; without delicacy. 3. Iambics; without harmony. 4. Harangues; containing nothing but words; according to Julius Scaliger: but that critic is too sour. His best piece is the *Chrysopæa*. Bâle, 1518, 4to. A latin poem, wherein he teaches what he thought he knew of the philosopher's stone. This man, a fool twice over, a wretched poet and a poor alchymist, ruined himself by aiming at verse and attempting to make gold. Leo X. who, though pontiff, was not devoid of wit, gave him a large empty purse in return for the dedication of his *Chrysopæa*, at the same time saying: He who is able to make gold wants nothing but a place to put it in. The poems of Augurelli appeared at Verona in 1491, 4to. and at Venice 1505, 8vo.

AUGUSTIN, or AUSTIN (ST.), the first archbishop of Canterbury, was originally a monk in the convent of St. Andrew at Rome, and educated under St. Gregory, afterwards pope Gregory I. by whom he was dispatched into Britain, with forty other monks of the same order, about the year 506, to convert the english Saxons to christianity [z]. They landed in the isle of Thanet; and, having sent some

[r] "We may gather from this," says Bayle, "that some vices are common to all countries, religions, and ages. We find mahometans doing that in Spain in the twelfth century, which a great many christians at Paris have done in the seventeenth. We may observe likewise that there are some good actions, of which we find instances in every country, age, and religion. If christians in the latter times have thrown their profane, amorous, or lascivious verses into the fire, Averroes did the same under

the profession of mahometism. I say under the profession; for it is doubted whether in his heart he believed any thing of religion. His prediction with regard to the misfortunes of Corduba is no proof of the contrary; for it is very natural to think, that a dreadful corruption of manners, and such a degeneracy of mind, as leads men to condemn what is held sacred, and to love what is thought vicious, will occasion great disorders in a city."

[z] Bede, Hist. Eccl. Gent. Angl. lib. i.

some french interpreters to king Ethelbert, with an account of their errand, the king gave them leave to convert as many of his subjects as they could, and assigned their place of residence at Dorovernum, since called Canterbury. To this spot they were confined till the king himself was converted, whose example had a powerful influence in promoting the conversion of his subjects; but though he was extremely pleased at their becoming christians, he never attempted to compel them. He had learned (says Bede) from his instructors in the way of salvation, that force and dragging was not the method of the gospel; that the religion of Jesus was to make its way by argument and persuasion, and to be matter of choice, not of compulsion. Augustin, by direction of the pope, went afterwards to Arles in France, where he was consecrated archbishop and metropolitan of the english nation by the archbishop of that place. On his return to Britain, he dispatched a priest and a monk to Rome, to acquaint the pope with the success of his mission, and to desire his solution of certain questions. These men brought back with them a pall, and several books, vestments, utensils, and ornaments for the churches. His holiness, by the same messengers, gave Augustin directions concerning the settling of episcopal sees in Britain, and ordered him not to pull down the idol temples, but convert them into christian churches; only destroying the idols, and sprinkling the place with holy water, that the natives, by frequenting the temples they had been always accustomed to, might be the less shocked at their entrance into christianity. And whereas it had been their custom to sacrifice oxen to their false gods, he advised that, upon the anniversary of each church's consecration, the people should erect booths round about it, and feast therein; not sacrificing their oxen to devils, but killing them for their own refreshment, and praising God for the blessing.

Augustin fixed his see at Canterbury; and, being supported by Ethelbert, made an attempt to settle a correspondence with the british bishops, and to bring them to a conformity with the romish church. To this purpose a conference was held at a place in Worcestershire, since called Augustin's Oak, but without success. A second conference was proposed, at which the appearance was more numerous than at the former; seven british bishops attending at it, with a great many learned monks from the monastery of Bancornaburg, or Bangor, who were under the direction of their abbot Dinoth. These Britons, before they began their journey, applied to a certain hermit of eminent virtue and good sense, to know whether or not they should give up the usages and traditions of their church, and acknowledge the pre-

tensions of Augustin. He told them, that if Augustin should prove to be a man of God, they ought to be governed by him. They asked him how they should know this. The hermit replied, "Our Saviour says, 'Take my yoke upon you, for I am meek and lowly in heart.' If Augustin be affable and humble, he has probably taken Christ's yoke upon him, and offers you the same privilege: but if he be haughty and insolent, it is plain he is not commissioned from heaven, nor are his words to be regarded." They further asked by what marks they were to discover his temper. The hermit desired them to manage it so, that Augustin and his company should be first at the place; and if he rose to salute them at their coming in, they might conclude he was sent from God; but if he neglected this civility, they might return his contempt, and have nothing to do with him. When the Britons came into the synod, Augustin received them sitting; in resentment of which affront, they warmly opposed every thing he offered. The articles insisted on by Augustin were, that they should celebrate Easter, and administer baptism, according to the practice of the romish church; and that they should acknowledge the pope's authority: if they would comply in these respects, and assist in the conversion of the Saxons, he would bear with the disagreement of their customs in other cases. But the Britons replied, they could yield none of the points contested [A].

Augustin died at Canterbury in the year 604. The popish writers ascribe several miracles to him. The observation of the festival of St. Augustin was first enjoined in a synod held under Cuthbert archbishop of Canterbury, and afterwards by the pope's bull in the reign of king Edward III [B].

AUGUSTINE (ST.), an illustrious father of the church, was born at Tagaste in Africa, Nov. 13, 354. He was the son of Patricius a mean citizen of Tagaste, and Monica a woman of exemplary virtue. His father intended that he should raise himself by his learning, and therefore sent him to Madaura to be instructed in the classics; but he discovered a great dislike to study, loving nothing but gaming and public shews, and invented a thousand lies to escape the rod, with which he was however often severely chastised. He was taken from Madaura in order to be sent to Carthage to study rhetoric; but, whilst his father was raising money for this purpose, he spent a whole year at Tagaste without employment, and in this interval, though he was then but sixteen, gave a loose rein to his lascivious ap-

[A] If it be asked why the british clergy were so tenacious of their old customs, as to break with Augustin rather than alter their way of keeping Easter, and administering baptism; it may be replied, that these terms

were not required of them as conditions of brotherly communion, but as marks of submission and inferiority. Biogr. Brit.

[B] Gervas. Aët. Pont. Cant. apud Twyden, col. 1641. Biogr. Brit.

petite, disregarding the affectionate admonitions of his pious mother [c].

He went to Carthage about the end of 371. Before he was twenty, he read by himself, and understood perfectly Aristotle's Predicaments, and made a considerable progress in all the liberal sciences. He was desirous of reading the holy scriptures, but the simplicity of their style soon disgusted him: he was too great an admirer of the pagan eloquence to have any relish for the Bible. He had in general a strong desire to know the truth; and imagining that he discovered it in the sect of the Manicheans, he entered himself among them, and warmly maintained the greatest part of their opinions. After continuing at Carthage for some time, he returned to Tagaste, where he gained so much reputation by teaching rhetoric, that his mother was congratulated upon her son's uncommon merit. The satisfaction which this would otherwise have given her, was greatly diminished by the thoughts of his heresy and debaucheries. He went back to Carthage in 380, and taught rhetoric in that city with extraordinary applause. It was here he took a woman into keeping, to whom he was very constant: he had a son by her, whom he named Adeodatus, God's Gift.

Upon finding no body who could fully answer his difficulties, he began to waver in his manichean notions. He had a penetrating genius, was a rhetorician by profession, and understood logic. It is easy for a subtle and eloquent disputant to start doubts, and find replies; so that it is no wonder he perplexed the manichean doctors. Nor indeed is it at all strange that he should embarrass a great many of the catholics, and that their weak answers to his objections should confirm him in his heresies. He acknowledges [n], that to his own loss he had gained a thousand advantages over them; so true it is (according to Bayle) that every orthodox person ought not to engage in disputation; and that unless he has an heretic of his own strength to contend with, he can do nothing, naturally speaking, but harden his antagonist. Augustine adhered to his own notions, waiting for better solutions of his doubts. His good mother Monica made a journey to Carthage, to prevail with him to renounce his heresy and vicious course of life: her remonstrances were ineffectual; however, she did not despair of succeeding in the end.

Being desirous of a new theatre on which to display his genius, Augustine resolved to go to Rome; and, that he might not be diverted from this design, embarked without acquainting his mother, or his relation Romanian, who had maintained him

[c] Confess. lib. ii. cap. 2.

[n] De Johans Anim.

at school, his father dying about 372. He taught rhetoric in that place with the same success as he had done at Carthage; and Symmachus, prefect of the city, appointed him, in 383, to be public professor of rhetoric at Milan, in which office he acquired great reputation. He made a visit to St. Ambrose, by whom he was very kindly received. He also went to hear that prelate preach, not so much out of devotion, as from a critical curiosity to know whether his eloquence deserved the character it had gained. Ambrose's sermons made such an impression on him, that he became a catholic in 384. His mother, who was come to see him at Milan, advised him to marry, that he might abandon his lewd practices; and having agreed to this proposal, he, with the utmost reluctance, sent back his mistress to Africa: but as the young lady intended for his wife would not be fit for marriage till two years after, his constitution was such that he was forced to take in the mean while another woman. At last, the reading of St. Paul's Epistles, the solicitations and tears of his mother, and the conversation of some of his friends, completed in him the work of grace; and he became a sincere believer, ready to abandon every thing for the sake of Christ. He resigned his place of professor of rhetoric, and was baptized by St. Ambrose on Easter-eve in 387. The year following he returned to Africa; was ordained priest in 391, by Valerius bishop of Hippo; and four years after made coadjutor to that prelate. His death happened on the 28th of August 430.

The approbation given by councils and popes to Augustine's opinion relating to the doctrine of grace, has been of great advantage to his reputation[E]. When he became an orthodox bishop, he propagated and defended the doctrine of predestinarian fatality, and the doctrine of persecution; for which posterity is little obliged to him. As to the affair of persecution, he seems to have been severe by religion, and gentle by temper; which shews how important and necessary it is to have reasonable principles, without which the best-natured man is capable of doing the worst-natured actions. Upon many occasions he interceded for the mitigation of the penalties against pagans, heretics, and schismatics, even when they deserved punishment for their seditions, riots, depredations, and murders. In this respect he was mild even to excess; for as men should not be persecuted and oppressed for speculative opinions, so they who under the mask of religion, or through mere wickedness, rob, plunder, maim, wound, and assassinate, should never go unpunished, and

[E] Petavius informs us, that not only all the fathers and doctors who came after St. Augustine, but even the popes themselves, and the councils of other bishops, have maintained his doctrine concerning

grace as certain and catholic, and have A. L. 2. OF THE BENEFIT OF OPINION that it was a sufficient proof of the truth of any opinion, that this fact had taught it. Dogmat. Theolog. tom. i. lib. ix. cap. 6. Boyle.

should

should be made examples of for the security of the government, and the good of civil society [F]. "He fell into his predestinarian notions," as Le Clerc observes, "first, by retaining some of his manichæism; secondly, by meditating upon the Epistles of St. Paul, which he understood not, having only a slender knowledge of the greek tongue and of the ancient fathers; and thirdly, by a special grace and illumination, which he fancied to have been conferred upon himself. This doctor of grace had another notion, which is productive of many bad consequences, namely, that heretics have no right to their own goods and chattels [G]. According to Du Pin, he had a fine genius, and much vivacity and penetration, and was a skilful disputant. From general principles he drew a vast variety of consequences, and formed a system which is tolerably well connected in all its parts. He often quitted the sentiments of those who had been before him, and struck out new methods and interpretations. He was, as Cicero said of himself, *magnus opinator*, a great advancer of sentiments which were only conjectures and probabilities. He had less learning than genius, was not skilled in the languages, and had read little of the ancients. His style was fluent, but not polite and elegant, nor free from barbarisms. He was full of repetitions, and eternally dwelling upon the same subjects. He hath discussed all sorts of points and questions; and from his writings was formed that body of theology, which was adopted by the latin fathers who rose after him, and in a great measure by the scholastic divines." The best edition of his works is that published at Paris by the benedictines of St. Maur: it is divided into ten volumes folio, and was printed between 1679 and 1690.

AUGUSTINE (LEONARD), or rather AGOSTINI, born in the state of Sienna in the xviiith century, grew old among antiques, to which he took an exquisite fancy; and, what does not always happen, united sense with erudition. His work intituled, *Le gemme antiche figurate*, has been printed and translated several times: the first edition was given at Rome in 1657, and 1669; 2 vols. in 4to. The second in the same city in 1686. This, preferable to the former in point of method, is inferior in regard to the beauty of the plates, which were engraved by John Baptist Galle Trucci, a very skilful designer and engraver. This collection, much esteemed, as well as the preliminary discourse, was given again to the public by Maffei, in 1707, 4 vols. 4to. Gronovius translated it into latin, which ran to two editions; one at Amsterdam in 1685, much sought after, and the other at Franeker in 1694, far less beautiful than the former.

AUGUSTUS CÆSAR. See OCTAVIUS.

[F] Six Differt. upon different subjects,
by Dr. Jortin.

[G] See Barbeyrac, *Mor. des Pères*,
297.

AUHADI-MARAGAH, one of the most famous mystics of the Mohammedans, turned into persian verse the book intituled, Giam-Giam, a production that might be called the elixir of musulmanic spirituality. He lived in poverty, and died tolerably rich from the liberal presents made him by the emperor of the Tartars, in the year 1319. His sepulchre is in great veneration at Ispahan, although this mystic poet composed some other works of gallantry.

AVICENNA, a celebrated philosopher and physician among the Mohammedans, was born in the year 980 [H]. By the time he was ten years old, he had learned the koran, and made a great progress in classical literature. He was next sent to a man who dealt in herbs, and was skilled in the indian method of accounts, to learn arithmetic. After this, the rudiments of logic and the first five or six propositions of Euclid were explained to him by a private tutor. He went through the rest of Euclid by himself, consulting the commentaries: when he entered on the *Almagest*, his tutor left him. He next applied himself to the study of physic, and to gain experience visited patients, being then about sixteen. The following year and a half he employed with incredible application in reading; and when any difficulty occurred, he had recourse to heaven [I]. Having attained to a perfect knowledge of logic, natural philosophy, and mathematics, he proceeded to divinity, and as a proper preparation for this study, he was desirous to make himself master of Aristotle's *Metaphysics*; but having read the book over forty times, and even got it by heart, without being able to comprehend the author's meaning, he laid it by as unintelligible. One day whilst he was in a bookseller's shop, a broker offered him a book of metaphysics to sell, which he rejected with scorn, saying it was an useless science: the broker however telling him he might have it cheap, the owner being under a necessity of selling it, he purchased it. The book proved to be a treatise of Al Farabius, "concerning the objects of metaphysics;" which Avicenna had no sooner run over, than he plainly perceived the sense of Aristotle, whose words he retained in his memory, and out of joy gave a considerable alms to the poor [K]. Having recovered the king of Khorasan, who during a fit of illness had

[H] General Dict.

[I] Whenever I was puzzled, says he, about any question, or could not find the middle term in a syllogism, I went to the mosque, and humbly poured out my prayers to the Creator of all things, that he would be pleased to make plain to me what appeared abstruse and difficult; and returning home at night, I set a lamp before me, and applied myself to reading and writing:

and so often as I was overcome by sleep, or found myself faint, I drank a glass of wine to recover strength, and then returned to reading again. If I slept ever so little, I dreamed of those very questions, so that the reasons of many of them were made known to me in my sleep. Apud Abulfarag. Hist. Dynast. p. 233. General Dict.

[K] Apud Abulfarag. Hist. Dyn. p. 230. Ebn Khalecon in Vita Ebn Sina.

sent for Avicenna, though a very young man, that prince kept him near his person, and allowed him free access to his large and valuable library; which happening to be burnt soon after, Avicenna's enemies accused him of having set it on fire, that nobody else might enjoy the same advantage, and that what he had learned there might be taken for his own.

A very remarkable story is told of Avicenna's sagacity. When he was at Jorgân Kabûs, the sovereign of the country sent for him to visit his nephew, who was confined to his bed by a disorder, which baffled all the physicians of that country. Avicenna having felt the young man's pulse, and seen his urine, judged his illness to proceed from concealed love. He sent for the chief eunuch of the palace, and whilst he kept his finger on the patient's pulse, desired him to call over the names of the several apartments: observing great emotions in the sick man at the naming of one particular apartment, he made the eunuch name all the women in that apartment; and finding his patient's pulse to beat extremely high at the mention of one person, he no longer doubted but that she was the object of his passion, and declared that his cure was only to be expected from the enjoyment of that lady [L]. Avicenna died in the year 1036. He had a good constitution, which he greatly impaired by a too free use of women and wine. The number of his books, including his smaller tracts, is computed at near an hundred, the greatest part of which are either lost, or not known in Europe. Some charge him with having stolen what he published from a celebrated physician who had been his master. This man had acquired so much honour and wealth, that he was solicited by many to take their sons to be his scholars, or even his servants; but, being resolved not to discover the secrets of his art, he would receive none of them. Avicenna's mother formed the following stratagem: she offered him her son as a servant, pretending he was naturally deaf and dumb; and the youth, by his mother's instructions, counterfeited these defects so well, that the physician, after making several trials to discover the reality of them, took the boy into his service, and by degrees trusted him so far as to leave his writings open in his room when he went abroad [M]. Avicenna took that opportunity to transcribe them, and carried the copies to his mother; and after the death of his master published them under his own name. "One would naturally expect," says Dr. Freind, "to find something in this author answerable to the great character he has had in the world; but, though I have very often looked unto his writings

[L] Dr. Freind observes the case to be so parallel, that one would be apt to think this account was stolen from what is related of Erasistratus, in a like illness of Antiochus the son of Seleucus. Hist. of

Physic. part ii. p. 70.

[M] Gab. Sionit. et J. Hefron de nonnullis Orient. Urb. annexed to the Geogr. Nubiens. cap. 3. Hist. of Physic.

upon several occasions (for you will not suppose, I believe, that I have gone through him in any regular course of reading), I could meet with little or nothing there, but what is taken originally from Galen, or what at least occurs with a very small variation in Rhazes or Haly Abbas. He in general seems to be fond of multiplying the signs of the distempers without any reason; a fault too much imitated by our modern writers of systems. He often, indeed, sets down some for essential symptoms, which arise merely by accident, and have no immediate connection with the primary disease itself. And to confess the truth, if one would choose an arabic system of physic, that of Haly seems to be less confused and more intelligible, as well as more consistent, than that of Avicenna."

AVIENUS (RUFUS FESTUS), a latin poet, flourished under Theodosius the elder. We have by him a translation in verse of the *Phænomena* of Aratus, Venice, 1599, folio; of the *Description of the Earth* by Dionysius of Alexandria; and of some *Fables of Æsop*, far inferior to those of Phædrus for purity and elegance of diction. His translation of Æsop in elegiac verses is to be found in the *Phædrus* of Paris 1747, 12mo. cum notis variorum, Amsterdam, 1731, in 8vo. He also turned all the books of Titus Livius into iambic verse: a very ridiculous work in its time; but at present might supply in part what is wanting of that historian.

AVILA (LOUIS D'), a spanish gentleman, native of Placentia, was commander in the order of Alcantara, and general of cavalry for Charles V. at the siege of Metz in 1552. The duke of Guise had the command of that place. D'Ávila sent a trumpet to him to ask for a fugitive slave who had run off with a horse of great value. It was only a pretext for gaining an observation of the town. The duke of Guise was not a man to be imposed upon in that manner: however, he sent him back the horse, which he ransomed with his own money; and, as the slave had pushed on farther, he sent him word, that "he was already a good way in France; and that a slave became free on setting his foot on that ground." He wrote historical memoirs of the war carried on by that emperor against the protestants of Germany; printed for the first time in Spain, 1546, and afterwards translated into latin and french. The president du Thou censures him for his partiality in favour of Charles V. There is also by him, *Memoires de la guerre d'Afrique*.

AVILA (GILLES GONZALES D'), historiographer to the king of Spain for the kingdom of Castille, was born in the town of his own name, and died in 1658, at somewhat more than 80. He published in spanish the *History of the antiquities of Salamanca*, the state of the churches in India, &c.

AVILER (AUGUSTINE CHARLES D'), was born at Paris in
 VOL. I. O O 1653.

1653. A taste for architecture induced him to embark at Marseilles, to go and perfect his talents at Rome. The felucca on board of which he was, was taken by the Algerines. Being carried to Tunis, he gave the design of the superb mosque so much admired at that place. D'Aviler regained his liberty at the expiration of two years, and the first use he made of it was to hasten to admire and to study the grand productions of art at Rome. On his return to France he erected at Montpellier a magnificent gate in honour of Louis XIV. in form of a triumphal arch. The states of Languedoc created for him a title of architect of the province in 1693. This post induced him to marry and settle at Montpellier. There he died in 1700, being no more than 47 years of age. We have by him, *A course of Architecture*, 2 vols. 4to. which is much esteemed. This work has been several times printed both at Paris and at the Hague, with augmentations. The best and most complete edition is that of 1750 and 1755. Mariette has added to it several new designs, and a great number of useful remarks. D'Aviler had before translated from the Italian the sixth book of Scamozzi's *Architecture*.

AUNOY (MARIE CATHERINE JUELLE DE BERNEVILLE, COMTESSE D'), widow of the count d'Aunoy, and niece of the celebrated madame Desloges, died in 1705. She wrote with ease, though negligently, in the department of romance. People of a frivolous taste still read with pleasure her *Tales of the Fairies*, 4 vols. in 12mo. and especially her *Adventures of Hippolytus earl of Douglas*, in 12mo. a piece containing much warmth and nature in the style, and abundance of the marvellous in the adventures. Her *Memoires historiques de ce qui s'est passé de plus remarquable en Europe depuis 1672, jusqu'en 1679*, are a medley of truth and falsehood. Her *Memoirs of the court of Spain*, where she had lived with her mother, in 2 vols. present us with no favourable idea of the Spanish nation, which she undoubtedly treats with too much severity. Her history of John de Bourbon, prince de Carençy 1692, 3 vols. in 12mo. is one of those historical romances that are the offspring of slender parts in conjunction with great notions of gallantry, which amuse the idle and please the triflers. Her husband, the count d'Aunoy, being accused of high treason by three Normans, very narrowly escaped with his head. One of his accusers, struck with remorse of conscience, declared the whole charge to be groundless.

AURELIANUS. See COELIUS.

AURELLI, or rather ARELLI (JOHN MUTIO), a Latin poet of the xvth century. His poems are in the beauties of the Latin poets of Italy. He took Catullus for his model, and only departed from it for avoiding the indecencies. His poetry is not destitute

destitute of harmony and delicacy, of vivacity and elegance. Pope Leo X. having conferred upon Aurelli the government of a place, he was some time afterwards found dead with his mule at the bottom of a well. The inhabitants, oppressed by this governor, took this cruel vengeance on him in 1520.

AURIA (VINCENT), born at Palermo, in 1625, and died in the same city in 1710, quitted the bar, to devote himself to literature. He was but poorly provided with the goods of fortune: but he comforted himself in the arms of the Muses. There are a great number of works by him, several in latin, but most in italian. The latter are more esteemed than the former. Among these are reckoned, a History (in good repute) of the great men of Sicily, Palermo, 1704, 4to. and a History of the Vice-rois of Sicily, *ibid.* 1697, folio.

AURIFICUS, or ORIFICUS BONFILIUS (NICHOLAS), a carmelite of Sienna, has left several works of morality and devotion. It was he who published the works of Thomas Waldensis. He was still living in the year 1590, which was the 60th of his age. His principal production, *De antiquitate & cæremoniis Missæ*, appeared at Venice in 1572, in 8vo.

AURIGNY (GILLES D'), a french poet of the xvth century, whose life is little known, but whose works deserve a better fate. The editors of the *Annales Poétiques* have inserted in their collection, his best performances; among others, his *Tuteur d'Amour*, a little poem replete with fancy, grace and ease.

AURISPA (JOHN), a native of Noto in Sicily, secretary to Nicholas V. who gave him two rich abbey, died towards the close of the xvth century, in an advanced age, at Ferrara, honoured and beloved. Of him are: The translation of Archimedes; and that of the Commentary of Hierocles, on the golden verses of Pythagoras, Bâle, 1543, in 8vo.

AUROGALLUS (MATTHEW), native of Bohemia, professor of languages in the academy of Wittemberg, died in 1543. He published a hebrew and chaldee grammar at Bâle, 1539, 8vo. and a geography of the holy-land. He was a great assistant to Luther in his version of the Bible into german.

AUSONIUS (DECIMUS MAGNUS), one of the best poets of the ivth century, was the son of an eminent physician, and born at Bourdeaux [N]. Great care was taken of his education, the whole family interesting themselves in it, either because his genius was very promising, or that the scheme of his nativity, which had been cast by his grandfather on the mother's side, led them to imagine that he would rise to great honour. He made an uncommon progress in classical learning, and at the age of thirty was chosen to teach grammar at Bourdeaux [O]. He

[N] Auson. in Pref. ad Synagrium. See his Parentalia.

[O] Auson. in Pref. ad Synagrium.

was promoted some time after to be professor of rhetoric, in which office he acquired so great a reputation, that he was sent for to court to be preceptor to Gratian the emperor Valentinian's son. The rewards and honours conferred on him for the faithful discharge of his office prove the truth of Juvenal's maxim, that when fortune pleases she can raise a man from a rhetorician to a consul [P]. He was actually appointed consul by the emperor Gratian, in the year 379, after having filled other considerable posts; for, besides the dignity of questor, to which he had been nominated by Valentinian, he was made prefect of the prætorium in Italy and Gaul after that prince's death. His speech returning thanks to Gratian on his promotion to the consulship is highly commended. The time of his death is uncertain; he was living in 392, and lived to a great age. He had several children by his lady, who died young. The emperor Theodosius had a great esteem for Ausonius, and pressed him to publish his poems. There is a great inequality in his productions; and in his style there is a harshness, which was perhaps rather the defect of the times he lived in, than of his genius. Had he lived in Augustus's reign, his verses, according to good judges, would have equalled the most finished of that age. He is generally supposed to have been a christian: some ingenious authors indeed have thought otherwise; but, according to Mr. Bayle, without just reason. The best edition of his poems is that of Amsterdam in 1671.

AUTEROCHE (JEAN CHAPPE D'), was born at Mauriac, a town in Upper Auvergne, on the 23d of May 1728, of John Chappe, lord of the barony of Auteroche, and Magdalen de la Farge, daughter of Peter de la Farge, lord of la Pierre. Young Chappe, from his birth, enjoyed the valuable advantage of not being under the necessity of struggling like many men of genius, with adversity and penury. The distinguished rank which his parents held in their province, added to their wealth and opulence, enabled them to bestow upon their son an excellent education, the foundation of which was laid at Mauriac, where he began his studies. Having made considerable progress here, he went afterwards to finish them at the college de Louis le Grand. M. Chappe, from his earliest infancy, shewed a surprising turn for drawing and the mathematics. Descartes was scarcely eight years of age when he was styled a philosopher, la Chappe at that age might have been called a mathematician. An irresistible impulse, and singular disposition, as if innate, led him to draw plans and make calculations; but these pursuits, quite foreign to the studies in which he was then engaged, occupied no part of that time which was allotted for them. He applied to the

former only at those moments which the regulations of the college suffered him to call his own.

His active genius discovered to him in the silence and solitude of the cloister resources which he had little expected. During his course of philosophy, he formed an acquaintance with a carthusian, named Dom Germain, from whom he learned the elements of the mathematics and of astronomy. In these two sciences he made a rapid progress; for the zeal of the master was well seconded by the diligence of the scholar, who followed his literary pursuits with the same ardour and enthusiasm as the generality of young men follow dissipation and pleasure.

So singular a phenomenon could not long remain unknown. Father de la Tour, then principal of the college, being struck with young la Chappe, mentioned him to M. Cassini, and spoke of the progress he had made in such high terms, that the latter became very desirous to see some of his works. After causing him to make a few experiments in his presence, that celebrated academicien could not help admiring his happy disposition; but he did not confine himself to praises only. Being a warm patron and protector of merit, because he possessed a great deal himself, he from that moment resolved to cultivate young Chappe's talents, and to endeavour to render them useful to society. With this view he employed him in taking plans of several of the royal buildings, and made him assist in delineating the general map of France.

The abbé Chappe however made himself known in the astronomical world by a work of much greater importance. This was a translation of the works of Dr. Halley from the english. This translation appeared in 1752; and the additions made by the translator, and the new inferences he drew from the labours of the english astronomer, placed him almost on a level with the author. The abbé Chappe had now given too striking a specimen of his talents not to attract the notice of government. The king having ordered plans of several places in the district of Bitche in Lorraine to be taken, and the forest in the neighbourhood of the town of that name to be surveyed, the abbé Chappe's merit procured him the superintendence and direction of this business; and the event shewed, that the ministry could not have chosen a person more deserving of their confidence. On his return from this expedition he was elected a member of the royal academy of sciences; and on the 17th of January 1759, he obtained the place of assistant astronomer, vacant by the promotion of M. de la Lande to that of associate.

The two comets which appeared in 1760 gave the abbé an opportunity of shewing that he was not unworthy of the honour conferred on him; he observed them both with the greatest assiduity

and

and attention, and the result of his observations was published in the memoirs of that year, with reflections on the zodiacal light, and an aurora borealis which appeared about the same period.

As the transit of Venus over the sun's disk, which Halley announced would happen on the 6th of June 1761, seemed to promise great advantage to astronomy, it very much excited the curiosity of the learned throughout all Europe. It was necessary, however, in order to derive benefit from it, that it should be observed in some very remote places; and as Tobolsk, the capital of Siberia, and the island of Roderigo in the East-Indies, were thought to be the properest, the difficulty was to find astronomers bold enough to transport themselves thither. But what will not the love of science prompt men to do? M. Pingé offered to go to the island of Roderigo, and Tobolsk remained to the abbé Chappe, who, had the matter been left to himself, would have made no other choice.

The abbé set out for the place of his destination in the month of November 1760. After encountering a variety of almost incredible difficulties, our intrepid astronomer arrived at Tobolsk, where ignorance and superstition prepared new danger for him. The simple russians, attentive to all his actions, beheld his preparations with the utmost terror: the observatory which he caused to be erected, and the instruments he transported thither, increased their alarm; and the overflowing of the river Irtysh, which inundated part of the city, a natural consequence of the thaw that took place, served still more to confirm them in their suspicions. The governor of Tobolsk, a man of education, to whom the world is indebted for a correct chart of the Caspian, was obliged to give the abbé a guard for his protection. The moment so long wished for, and purchased by such fatigue and peril, being at length arrived, the abbé, on the 5th of June, made every necessary preparation for observing the transit; but the pleasure which he anticipated from the success of his expedition was not free from a mixture of pain, for the sky, during the night, became quite overcast. This was a new source of uneasiness to the abbé; but luckily for science, a favourable wind, which sprung up at sun-rise, revived his hopes, by withdrawing the veil that obscured the object of his researches. The observation was made with the necessary precision, in presence of M. Ismailof, count Poushkin, and the archbishop of Tobolsk: and the academy of sciences at Paris as well as that of Peterburg received the particulars of this event soon after by a courier whom M. Ismailof immediately dispatched.

The glory of this observation had preceded the abbé, and prepared new honours for him at St. Peterburg. The empress, with a view of inducing him to settle there, made him an offer,

by means of baron de Breteuil, of the distinguished place which had been occupied by M. Delisle. But choosing rather to pass his days at home, he rejected the offers made him. On his arrival in France he began to prepare an account of his journey, which was published in 1768, in 3 vols. 4to. elegantly printed and adorned with engravings. Besides the account of the particular object of his journey, the philosopher finds in it the history of mankind and of nature; and the statesman the political system and interest of nations.

The great labour required to prepare this work for publication did not interrupt the abbé's astronomical pursuits. He enriched the memoirs of the academy with several instructive pieces; and that which he presented in 1767 is the more valuable, as it confirms the experiments made upon electricity at Tobolsk, and demonstrates the identity of the electric fluid with lightning.

Another transit of Venus, which, according to astronomical calculation, was to happen on the 3d of June 1769, afforded the abbé Chappe a new opportunity of manifesting his zeal for the advancement of astronomy. California was pointed out as the propiciest place in that quarter for observing this phenomenon; and the abbé, who had triumphed over the rigours of the north, thought he could brave also the ardours of the torrid zone. He departed therefore from Paris in 1768, in company with M. Pauli, an engineer, and M. Noel, a draftsman, whose talents gave reason to hope, that he might contribute to render the expedition interesting in more respects than one. He carried with him also a watchmaker, to take care of his instruments, and to keep them in proper repair.

On his arrival at Cadiz, the vessel belonging to the Spanish flota, in which he was to embark for Vera Cruz, not being ready in time, he obtained an order for equipping a brigantine, which carried twelve men. The fragility of this vessel, which would have alarmed any other person, appeared to the abbé as adding to the merit of the enterprise. Judging of its velocity by its lightness, he considered it as better calculated to gratify his impatience; and in this he was not deceived: for he arrived safe at the capital of New Spain, where he met with no delay. The marquis de Croix, governor of Mexico, seconded his activity so well, that he reached St. Joseph nineteen days before the time marked out for the observation. The village of St. Joseph, where the abbé landed, was desolated by an infectious disorder, which had raged for some time, and destroyed great numbers of the inhabitants. In vain did his friends, from a tender solicitude for his preservation, urge him to remove from the infection. In vain did they advise him not to expose himself imprudently, and to take his station at some distance towards Cape San Lucar. His lively and ardent zeal for the promotion of

science, shut his ears against all the remonstrances of his friends, or rather of reason; and the only danger he dreaded was, that of losing the opportunity of accomplishing the object of his wishes. He had the good fortune, however, to make his observation in the completest manner on the 3d of June: but, becoming a victim to his resolution, he was three days after attacked by the distemper which seemed hitherto to have respected him. Surrounded by his acquaintances, either sick or dying, and destitute of that assistance which he had given them as long as health remained, the abbé was struggling between life and death, when by his own imprudence he destroyed every ray of hope, and hastened that fatal period which deprived the world of this valuable member of society. The very day he had taken physic he insisted upon observing an eclipse of the moon; but, scarcely had he finished his observation, when his disorder grew considerably worse, and the remedies administered not being able to check its progress, he died on the 1st of August 1769, in the 42d year of his age.

Had it not been for the care of a very respectable french academician, the fruits of this observation would have been entirely lost to the learned. The abbé Chappe having at his death committed his papers to the care of M. Pauli, they were afterwards arranged and published by M. Cassini, the son, who at an age when others only afford hopes of their future celebrity, had acquired the highest reputation; and if any thing could console the public for the loss occasioned by the abbé being prevented from putting the last hand to his work, it certainly was the seeing it appear under the auspices of so able an editor.

The evening before his departure from Paris, being at supper with count de Merci, the imperial ambassador, several of his friends represented to him, that he ought not to undertake such a voyage, and offered to lay a considerable wager that he would never return. "Were I certain," replied the abbé, "that I should die the next morning after I had made my observation, I would not hesitate a moment, nor be in the least deterred from embarking." An heroic sentiment, which paints in a few words the character of this learned man.

AUTHON (JOHN D'), historiographer of France under Louis XII. abbot of Anglé in Poitou, was originally of Saintonge, and of the same family from which, according to some authors, the famous Barbarossa descended. He wrote the history of France from 1490 to 1508, with all the fidelity of a legal witness. Notwithstanding which, it contains some particulars that we find it difficult to believe. Of this sort is the relation of a festival given by the marshal de Trivulce to the king at Milan. "There were, according to our author, 1200 ladies who ate in the same hall, served by as many squires."

squires." M. Garnier is very severe on this historian, speaking as follows: " Louis XII. who usually employed the most celebrated pens, chose, with less than his ordinary discernment, Jean d'Authon, to write the particular history of his reign: for, though he had bestowed several benefices upon him; though he made him commonly travel in the suite of the army, and gave orders to his ministers and generals to conceal nothing from him of all that was worthy of being handed down to posterity, he was less happy in this respect than a great number of his predecessors. Authon is but a cold prosier, nice in giving the particulars of little matters, barren or blind in unfolding motives, &c." Theodore Godefroi published the four first years of his history in 1620, 4to, and the two last which had appeared in 1615, in 4to, with l'Histoire de Louis XII. by Seyssel; the three others, which have not yet been sent to the press, were in the french king's library. This historian died in 1523. Abbé le Gendre calls him Anton; but it is by mistake.

AUTREAU (JACQUES D'), a painter from necessity and poet by taste, died in indigence, in constant attachment to his two professions, at Paris, his birth place, in the hospital of Incurables, in 1745. D'Autreau, of a dark and melancholy character, wrote comedies that excited laughter, and continue to amuse upon the stage. He was almost sixty when he first turned his thoughts to the drama, an employment that demands all the vivacity and imagination of youth. His plots are too simple, the catastrophe is immediately perceived, and the pleasure of surprise is lost. His dialogue is natural, his style easy and sometimes negligent. Some of his scenes are in the true comic taste. The italian theatre has preserved his *Port à l'Anglois*, in prose; *Democrite prétendu fou*, in three acts and in verse. The theatres of France have represented *Clorinda*, a tragedy in five acts; the *Chevalier Bayard*, in five acts; and the *Magie de l'Amour*, a pastoral in one act, in verse. He gave at the opera, *Platée*, ou la Naissance de la Comédie, the music by the celebrated Rameau. *Le Port à l'Anglois* is the first piece in which the italian players spoke french. The works of d'Autreau were collected in 1749, in 4 vols. 12mo. with a good preface by Pesselier. The most known of the pictures of this painter, is that of Diogenes, with the lantern in his hand, in search of an honest man, and finding him in the cardinal de Fleury. D'Autreau lived very retired, despising all that the generality of mankind esteem, and agreeing with the public in no one thing except in the little concern he took about himself.

AUVIGNY (N. CASTRES D'), born in the Hainaut, lived some time with the abbé des Fontaines, who formed his taste. He entered afterwards into the light-horse-guards, and was killed in the battle of Dettingen, in 1743, at the age of 31.

He

He was a man of genius and imagination. His writings are :

1. The pretended memoirs of madame de Barneveldt, 2 vols, 12mo.
2. An abridgment of the history of France and of the Roman history, by question and answer, 2 vols. 12mo. which may be of some utility to young persons. It is commonly attributed to the abbé des Fontaines, who only revised it, and overlooked several inaccuracies in the dates and negligences in the style.
3. The three first volumes and half of the fourth of the history of Paris in 5 vols, 12mo.
4. The eight first volumes of the lives of the illustrious men of France, in 12mo. The ninth and the tenth were published in 1744, by his brother, canon of Prémontré. The work was continued by the abbé Pereau and M. Turpin. The part performed by d'Auigny, is written with spirit; it contains curious anecdotes and facts but little known. But the author prefers the ornaments of style to historical precision; he sometimes adopts the romantic tone. His diction is one while too oratorical, and at other times too negligent.

AUZOUT (ADRIAN), a celebrated mathematician of the last century, born at Rouen, died in 1691, member of the academy of sciences at Paris. In 1667 he invented the micrometer, on which he published a treatise, printed at the Louvre, in the collection of the academy, in folio, 1693. The english have disputed with him the honour of this invention. Our astronomer had also the first idea of applying the telescope to the astronomical quadrant, the honour of which has been attributed by some of the learned to Picard, who did no more than bring that idea to perfection.

AXTEL (DANIEL), a colonel in the service of the long parliament, and put to death for the share he had in the execution of Charles I. The particulars of this gentleman's life, before he engaged in the service of the parliament, are so deeply buried in oblivion, that a very few only, and those of less consequence than we could wish, can be brought to light. He was of a good family, and had a tolerable education, that is to say, such a one as might fit him for the course of life it was intended he should lead, being placed by his relations as an apprentice to a grocer in Watling-street. As he was of a very serious disposition, and had been very early tinctured with those principles, which were in that age styled puritanical, he became an eager follower of such ministers as distinguished themselves by their zealous preaching. His great attachment to these sort of people, and the natural warmth of his own temper, were the occasion of his quitting his own calling, and going into the army, to which he was principally determined, by conversing with Mr. Simeon Ash, Mr. Love, Mr. Woodcocke, and other ministers in Lawrence-lane, who so clearly stated the cause of the parliament, that he was fully convinced of the justice of their cause, and
resolved

resolved to venture his life for it. After having thus chosen his party, he behaved in the army with so much zeal, courage, and conduct, that he rose by degrees to the rank of lieutenant colonel in a regiment of foot. It was in this capacity, that he acted with great vehemence against all endeavours for a reconciliation with the king. The house of commons, on the 13th of December, revived the vote of non-addresses, and issued a commission for trying the king, passing a vote on New-year's day, That it was treason in the king to levy war against the parliament. On the 20th of January, when the king was brought before the high court of justice, colonel Stubberd, and colonel Axtel, had the command of the soldiers below stairs. The king demanded of serjeant Bradshaw, who was the president, by what authority they brought him there? And the president appealing to the charge, which was in the name of the commons and people of England, lady Fairfax, the general's wife, cried out, It is a lie, it is false, not a half, not a quarter of the people, Oliver Cromwell is a rogue and a traitor; which words were repeated by Mrs. Nelson. Upon this colonel Axtel cried out, Down with the whores, shoot them; which vehemence of his made him be taken notice of. Some few, at the time of his majesty's passing to his trial, moved by the sight, cried out, God save the king! on which the soldiers cried out Justice! justice! And on the last day of the trial, when some cried, God preserve your majesty! the soldiers cried out, Execution! execution! After the sentence was passed, the king was carried through the middle of King-street, in a common sedan, by two porters, who, out of reverence to his person, went bare-headed, till the soldiers under colonel Axtel's command forced them to put on their hats. After the execution of the king, when Cromwell was sent into Ireland, the regiment in which colonel Axtel served, was drawn out by lot for that expedition, which occasioned his going over into that kingdom, where he made a considerable figure, was much esteemed and trusted by Cromwell, and raised, for his fidelity, courage, and conduct, to the command of a regiment, and the government of Kilkenny and the adjacent precinct; which important trust, Ludlow tells us, he discharged with diligence and success, and in his station shewed a more than ordinary zeal in punishing those Irish who had been guilty of murdering the protestants. After Cromwell, on the 20th of April 1653, had dissolved the long parliament, things took another turn; and he having assumed the supreme power to himself, sent over his son, Henry, to Ireland, where he commanded at first as major-general, and by his endeavours to establish the new government, so disgusted all the godly, but more particularly the anabaptists, that on the 28th of Nov. 1656, they sent Major Jones, and one Mr. Doyley, to acquaint him, that

quarter.

quarter-master-general Vernon, adjutant Allen, colonel Barrowe, and colonel Axtel, desired to speak with him; upon which he offered to confer with them immediately. As soon as they came into his presence, colonel Barrowe, premising his and their many personal obligations received from the major-general, told him, that finding themselves of late not made use of, they could not, with satisfaction to their consciences, receive pay from the public, without doing service for it, and therefore came to acquaint him, that they had, upon serious deliberation with themselves, represented to his highness and the lord deputy, their resolutions to quit their commands, and had sent their reasons for doing it; signifying that they had reserved the delivering up of their commissions to the major-general, as a particular mark of their respect for him; wherefore he did, in his own, and in the name of the rest of the officers, declare, that they were from thenceforward discharged from any public employment in the army; and at the same time they all of them tendered their commissions, which the major-general however did not think fit to accept; but they having publicly declared, that they looked upon their offer as a sufficient discharge, he thought fit to appoint them another meeting, the next day, in the afternoon. He told them at this meeting, that he was very sorry to find they were so resolute in what they proposed the day before, as to giving up their commissions, and that it was no pleasant thing to him to receive them from persons who had so long served the public as they had done. If they quitted indeed upon a conscientious dissatisfaction, he knew not well what to reply, but that he hoped, when he parted with them the day before, that they would have given him time to have reasoned the matter with them, and not have put him upon giving so sudden an answer. But since considering how positive they had been, and that they had, contrary to his expectation, and that not in so decent a manner as he could have wished, made it the talk of the town, he thought himself concerned forthwith to declare his acceptance of their proposal; and that he should take care, since they insisted so earnestly upon it, without any provocation of his, and contrary to his desires, they should be fairly discharged the army, and satisfied what was due to each of them; and that since they were resolved to retire, he should wish them well in their private capacities, and shew them all respect befitting the place he stood in there; and hoped that they would mind the promise they made the day before, of serving God, and being always ready to serve the public in order thereto. Upon this they seemed to express great thankfulness, and very high satisfaction in the choice they had made; only colonel Axtel having first premised, that he thought himself now on a level with the major-general, complained in very rough and bitter language of the ill usage he had

had met with, and the flights that had been put upon him since the great revolution in England, and the power of the parliament had been devolved upon a single person, which Mr. Cromwell bore as patiently as he could; but it appears clearly enough from the letters he wrote to secretary Thurloe, that he was extremely sensible of the usage he had met with, and looked upon these people as absolutely disaffected both to the government in general, and to his family in particular. The condition of colonel Axtel from this time was very unpleasant. He lived in a private condition upon the estate he had acquired in the service; but instead of that power and authority which he had exercised for six years together over the town and district of Kilkenny, he was now in the state of a disaffected man, and not only without trust and without authority, but also so much suspected by his superiors, that he could not take the slightest journey about his private affairs, without having spies set over him, and being frequently called to account. Henry Cromwell, when vested with the character of lord lieutenant of Ireland, was contented to watch over the anabaptists without persecuting them; and, except the great jealousy that he expressed of their motions, he kept his word with them very exactly, and treated them as well as they could expect. After the death of the protector, which happened on the 3d of September 1658, things took a new turn, and his son Richard, who had assumed the title of protector, immediately after his father's death, saw himself, in the beginning of the next year, reduced to the fatal necessity of dissolving the parliament, with which ended his authority; and on the 7th of May 1659, the remnant of the long parliament resumed the power of which they had been deprived by Cromwell; and his son Henry, who commanded as lord lieutenant in Ireland, having submitted as well as his brother Richard, lieutenant-general Ludlow was sent over to take the supreme authority there; and one of the first things he did being to new-model the army, colonel Axtel came again into play, had a regiment given him, and was one of the few persons in whom Ludlow chiefly confided. It may not be amiss to remark, that though this gentleman changed his opinion with respect to church matters, and of a presbyterian became an anabaptist, yet as to his notions of civil government he remained perfectly steady, and was always looked upon as a zealous friend to a commonwealth. It was this disposition of his, and his clear reputation for courage and conduct as an officer, that induced general Ludlow to make choice of him to command one division of the Irish brigade, that was sent over to maintain the parliament in the possession of their authority, and to keep out the king; which however they were so far from doing, that they contributed very much to his return. The rising of sir George Booth, which happened in August

August the same year, was the occasion of their being transported to England; but they had no share in reducing him, which was performed before their arrival by major-general Lambert. Their coming, however, was esteemed of great service to the parliament, though it proved otherwise; for colonel Zanchy, who commanded them, concurred with the army in putting a new force upon that assembly, which lasted till Christmas, and then the Rump, as it was called, was again restored by the terror of Monk's army, which was marching out of Scotland. As he at the beginning declared positively for the parliament, colonel Axtel, and the rest of the officers of the Irish brigade, unfortunately kept that body of troops which were esteemed the best in the kingdom, from acting against him; which if they had done in conjunction with Lambert, his design in all probability had miscarried. But as Monk very well knew that those forces would never concur in restoring the king, while under the officers who then commanded them, he resolved to try whether it might not be possible to engage them first to change their officers, and then to fall into his measures, which was the most critical point he had to manage. They were at that time quartered in Yorkshire, and thither he sent colonel Redman, who commanded part of those troops in Ireland under Henry Cromwell, and who was turned out by Ludlow. He carried with him some of his friends who had served under him; and on his first appearance, the best part of the Irish brigade very fairly told colonel Zanchy and colonel Axtel, that they might take what measures they thought fit, but for themselves, they were determined to serve under colonel Redman and their old officers.

This revolt gave the death's wound to the republic; for colonel Redman, pursuant to the orders he had received from general Monk, immediately marched that body of old troops into Cheshire, which so weakened Lambert's army, that was before superior to Monk's, that it left him in no condition to oppose the march of that general to London, which colonel Axtel perceiving, resolved to shift for himself, and being thenceforward deprived of all command, endeavoured to settle his private affairs, and secure himself the best way he could. But when a fresh opportunity offered of asserting the good old cause, colonel Axtel shewed his affection to it, by venturing his life in a very desperate undertaking, and that too as a private man. The occasion was this: the council of state had committed general Lambert to the Tower, in the beginning of the month of March; but on the 9th of April 1660, he made his escape from thence, and got down as far as Daventry in Northamptonshire, where, having assembled a considerable body of horse, he was joined by colonel Okey, colonel Axtel, colonel Cobbet, lieutenant-colonel Young, major Creed, captain Timothy Clare, captain Gregory,
captain

captain Spinage, besides divers soldiers that were anabaptists. Colonel Richard Ingoldsby, and colonel Streater, who were sent to reduce Lambert, followed him with such diligence, that on Easter-day, which was on that year on the 22d of April, they came up with him in a plain near Daventry, having only a brook between them. When the two bodies came near, just as colonel Ingoldsby was going to charge, Streater commanded six files of musqueteers to advance. One file gave fire, and hurt one or two of Lambert's horse. His drums beat, and he advanced in good order, having given strict command that his musqueteers should not fire till they came as near as push of pike. But Lambert's men held the noses of their pistols towards the ground, and Nelthorp's troop came off to Ingoldsby, Hallerigg's troop having deserted him before. For colonel Ingoldsby sending captain Elsemore to him with a party, as he marched to find Lambert, met captain Hallerigg, and took him prisoner, but released him upon his parole, to send his whole troop over to join Ingoldsby, which he faithfully performed, sending it to them by his quartermaster, but he retired himself. Colonel Ingoldsby told Lambert he was his prisoner; whereupon Creed and the rest earnestly entreated him to do what he pleased with them, but to let Lambert escape, acquainting him that his life could be of no advantage to him; which Ingoldsby absolutely refused, telling them, that he would not be treacherous to those that had commanded him, by such an ungenerous act. Lambert then turned his horse, and attempted to make his escape; but Ingoldsby pursued him so close, that he came quickly up to him, and vowed to pistol him if he did not immediately yield. Lambert, in great depression of spirits, twice prayed him to let him escape; but when he saw he could not prevail, submitted as well as the rest did, except Okey, Axtel, and Clare, who escaped. This was the last struggle that was made in favour of the commonwealth; and Axtel used his utmost industry afterwards to conceal himself, as foreseeing that it would not be long before he might be called to an account, for the large share he had taken in the trial of the king; but his care in this respect was to very little purpose, for before the close of the month he was discovered and committed to prison. It is said, that he was betrayed by a royalist, who having engaged him to a meeting, on pretence of treating with him for the purchase of some lands, gave notice of the time and place, by which he was apprehended and committed to the Tower. After the king's restoration, the bill of indemnity being then depending in the house of commons, they, on the 14th of June 1660, resolved, that Daniel Axtel should be one of the 20 excepted out of that bill. On the 12th of July following, a warrant was sent for his detention in the Tower, for high treason. On the 29th of August, the king passed

passed the so long expected act of free and general pardon, out of which only two-and-fifty persons were excepted, of which colonel Daniel Axtel was the fiftieth. On the 10th of October following, the grand jury for the county of Middlesex having found bills against 28 persons for their concern in the king's murder, of which Mr. Axtel was the last, they were brought to the sessions-house in the Old Bailey, where colonel Axtel was the same day arraigned, upon an indictment for compassing and imagining the death of the late king; when for some time he refused to plead, alleging that what he had done was in pursuance of an act of parliament, and therefore he conceived no inferior court ought to judge of it; to which point he desired he might have counsel assigned. But the court having reasoned with him, and told him, that in case of treason it was the same thing to stand mute as to confess the indictment, he was prevailed upon to plead Not Guilty. When he was asked, How he would be tried? and told that the proper answer was, By God and his country; he said that was not lawful, God not being locally present: however, he soon after made the usual answer, and put himself upon his trial. This did not come on till the 15th of October 1660, when, after challenging ten of the jury, the indictment was read: the counsel for the crown then proceeded to call their evidence. Mr. Holland Simpson proved, that colonel Axtel had the command of the soldiers below stairs, and threatened to shoot lady Fairfax for disturbing the court. Colonel Hercules Hunks deposed, that on the day the king died, himself, colonel Phayre, colonel Hacker, and Cromwell, being in a room together, Cromwell desired him to sign a warrant for the king's execution; which he having refused to do, and Cromwell having given him some harsh language on that account, Mr. Axtel said, "Colonel Hunks, I am ashamed of you; the ship is now coming into the harbour, and will you strike sail before we come to an anchor?" Mr. Axtel positively denied this, and told colonel Hunks, that himself was named in the warrant for execution, and that he wished he did not make others a peace-offering to save himself. Sir Purbeck Temple swore, That Mr. Axtel beat the soldiers to make them cry, Justice and execution! That he laughed and scoffed with them during the trial; and that he suffered, and, as the witness believed, procured the soldiers to fire powder in the palms of their hands, which threw such clouds of smoke into the king's face, that he was obliged to rise out of his chair, and beat it off with his hand. One Samuel Burden, who had been a soldier in the king's army, but at the time of the trial in colonel Axtel's regiment, swore, that the colonel sent one Elisha Axtel with a file of soldiers to take boat and go down to the common hangman, who lived beyond the Tower, in order to fetch him to execute the king.

king. Lieutenant colonel Nelson deposed, That in private conversation at Dublin, colonel Axtel acknowledged to him, that he was concerned in the secret of managing the king's execution; and being desired by the witnesses to tell him who the persons were that appeared upon the scaffold in vizors, he told him they were two serjeants, well known both to him and to the witnesses, and that their names were Hewlet and Walker. Such was the evidence given to support the charge in the indictment, for compassing and imagining the death of the king: In his defence, colonel Axtel alleged, that he was a commissioned officer under the lord Fairfax, as he had been before under the earl of Essex, and by his commission was to obey his superior officer (who commanded him that day to Westminster-hall), according to the customs of war; so that if he had disobeyed his superior officer, then he had died; and now must die for obeying him. But the court told him he might have refused without any danger as well as colonel Huncks. As for the muskets, mounted towards the lady, he said, that if a lady grew uncivil to disturb the court, he hoped it was not treason to check her: that his striking the soldiers for not crying Justice! was a mistake; for he said he struck them because they did it, saying, I'll give you justice: that his inciting them at the sentence to cry Execution! was the execution of justice, and that could do no hurt. The trial lasted, on account of the prisoner's long and large defence, for upwards of three hours; but the jury, without going out of court, found him guilty. On the 16th of Oct. he was brought up again to the sessions-house, in order to receive sentence, at which time Mr. Axtel insisted, that there was no overt-act proved against him sufficient to support the indictment, and suggested, that he died only for want of words; upon which the lord chief baron observed, that it was otherwise, that he was present in the court, beating the soldiers; and sending for an executioner, which were all of them facts, and not words. Upon this colonel Axtel appealed to God, that he did not find himself guilty of consulting, contriving, or having any hand in the death of the king; and concluded that he was innocent, and prayed God that his blood might not cry against them.

Then silence being commanded, the lord chief baron made a long speech, in which he told colonel Francis Hacker and Mr. Axtel, that they had no cause to hope for mercy, nor was there any room for mercy, and then pronounced that sentence which is usually given in cases of high treason. After he was carried back to Newgate, he shewed himself very full of spirit and courage, spoke to every body that was about him with great vehemence and zeal for the cause in which he died, as appears very fully from the account of his behaviour, printed after his death. In this disposition he continued, without the least alteration or

sinking of his spirits, which must be attributed to his notions of religion, or the cause he suffered for, that had made such an impression on his mind, as entirely prevented his feeling any thing of that weakness and terror which is incident to human nature at the near approach of death, and of a violent and shameful death especially. He remained firm to the last, and spoke with the same freedom the day he died as on any other in his whole life. On Friday the 19th of October, about nine in the morning, colonel Hacker and colonel Axtel were drawn on one hurdle from Newgate to Tyburn, where they behaved with great boldness and resolution; more especially the latter, who was the better speaker of the two, and who did not fail to justify his conduct to the people, with the same sort of arguments he had used before his judges. After the execution was performed, the head of colonel Axtel was set up at the further end of Westminster-hall, and his quarters were in like manner disposed of so as to become spectacles, in other public places. But the body of Mr. Hacker was given entire to his friends, and by their care decently interred. At the time of his death, the colonel left behind him a widow and seven children, for whose subsistence he fortunately had made a competent provision in the time of his prosperity.

AYLETT (ROBERT) [Q], master in chancery, was educated in Trinity Hall, Cambridge, where in 1614 he commenced LL.D. It was his usual practice to relax himself after his severer studies with poetry. Besides his "Divine and Moral Speculations" in verse, he wrote "Susanna, or the Arraignment of the two Elders," in verse. Lond. 1622, 8vo. Mr. Wood starts a question whether he was author of "*Britannia Antiqua illustrata*," published under the name of Aylett Sammes, but said to be written by his uncle. Certain it is that the nominal author was unequal to it, though much learning and labour have been spent on that wild work to very little purpose. •

AYLMER (JOHN), was born of a good family at Aylmer-hall in Norfolk, about the year 1521. Grey, marquis of Dorset, and afterwards duke of Suffolk, taking a liking to him when he was very young, entertained him as his scholar, and gave him an exhibition at the university of Cambridge, where, Mr. Wood supposes, he took his degree in arts; after which the marquis made him tutor to his children, among whom was the lady Jane Grey, afterwards queen [R]. He early adopted the opinions of the reformers; and under the patronage of the duke of Suffolk and the earl of Huntingdon in the reign of Edward VI. was for some time the only preacher in Leicestershire, and was highly instrumental in bringing over the people of that

[Q] Granger.

[R] Strype's Life of bishop Aylmer, p. 2, 3. edit. Lond. 8vo, 1701.

county to the protestant religion. In 1553, he was made archdeacon of Stow in the diocese of Lincoln. In the convocation which sat in the first year of queen Mary, he distinguished himself by his warmth against popery. The violent measures of that queen's ministry rendered his stay in England unsafe; he retired beyond sea, and resided first at Strasburgh, and afterwards at Zurich in Switzerland, where he undertook the instruction of several young gentlemen in classical learning and religion. During his exile he also visited the universities of Italy and Germany. At that of Jena in Saxony he was offered the hebrew professorship; but, having a near prospect of returning home, he declined it. After the accession of queen Elizabeth, he came back to England; and, in the beginning of that princess's reign, was one of the eight divines appointed to dispute at Westminster, before many persons of distinction, against an equal number of popish bishops. In 1562, by the interest of secretary Cecil, he was made archdeacon of Lincoln, and assisted at the synod held this year, wherein the doctrine and discipline of the church, and the reformation from popery were established. He continued long without any other considerable preferment, though often nominated by the archbishop of Canterbury to some vacant bishopric. According to Strype, one reason of his being neglected was his declaiming, in his answer to Knox [s], against the splendor and wealth of the church, in these words: "Come off, ye bishops, away with your superfluities, yield up your thousands, be content with hundreds; as they be in other reformed churches, where be as great learned men as you are: let your portion be priest-like, not prince-like: let the queen have the rest of your temporalities and other lands, to maintain these wars, which you procured, and your mistress left her embroiled in; and with the rest to build and found schools throughout the realm: that every parish-church may have its preacher; every city its superintendant, to live honestly and not pompously; which will never be, unless your lands be dispersed, and bestowed upon many, which now feed and fat but one [t]."

[s] In 1556, John Knox printed at Geneva a treatise under this title, *The first blast against the monstrous regimen and empire of women*. His design was to shew, that by the laws of God women could not exercise sovereign authority. The reason of his writing of it, was his spite against two queens, Mary of Lorraine then queen of Scotland, and Mary queen of England. This piece prejudiced the protestant religion exceedingly in the minds of princes and those in authority under them; which Mr. Aylmer perceiving, wrote an answer to it, under the title of *An harborowe for faithfull and true subjects against the late*

blowne blasfe, concerning the government of women: wherein bee confuted all such reasons as a stranger of late made in that behalfe: with a brieve exhortation to obedience. Strasburgh, 1559. Strype.

[t] Aylmer, when this passage was afterwards objected to him, answered, When I was a child, I spoke like a child, and thought like a child, &c. Strype, &c. p. 269. The reflection this piece drew upon Aylmer, probably deterred him from meddling with the press again; to which he retained an irreconcilable aversion, except in cases of necessity, to the very end of his life.

However, he was appointed one of the queen's justices of the peace for the county, and one of her ecclesiastical commissioners. In 1573, he accumulated the degree of bachelor and doctor in divinity in the university of Oxford[u]. In 1576, on the translation of his friend and fellow-exile, Dr. Edwin Sandys, to the archbishopric of York, he was made bishop of London; and though Sandys had been very instrumental in his promotion, recommending him to the queen as a proper person for his successor, he sued him for dilapidations, and after some years prosecution recovered 900 or 1000*l*.

He preached frequently in his cathedral, and had an admirable talent at captivating the attention of his hearers. At one time perceiving his audience to be very inattentive, he took a hebrew bible out of his pocket, and began to read it: this immediately awakened his hearers, who looked up at him, amazed that he should entertain them so unprofitably; when, finding they were thoroughly awake and very attentive, he proceeded in his sermon, after admonishing them how much it reflected on their good sense, that in matters of mere novelty, and when they understood not a word, they should listen so heedfully, and yet be so very negligent and regardless of points of the utmost importance. He took much pains in examining such as came to him for ordination, and kept a strict eye over all dissenters, as well papists as puritans, so far as his episcopal authority would permit; and where he found that not sufficient, he wrote his thoughts very freely to the treasurer Burleigh. When the plague raged in London in 1578, his principal attention was directed to preserve the lives of his clergy; and yet to make provision that the infected might be visited, and have proper assistance with respect to religion. He summoned the London clergy before him, in order to elect and appoint out of their body visitors of the sick, purposing to spare the rest by reason of the danger of the infection. Strype tells us, that the forwardness of many ministers to undertake this office was remarkable; some from covetousness, others from vain-glory, and others to supply their wants. The bishop likewise ordered books, containing directions for preventing the rage of the pestilence, to be printed and dispersed.

In 1581, came out Campian's book, containing his reasons for deserting the reformed and returning to the popish communion. It was written in very elegant latin, and dedicated to the scholars of both universities, among whom it was secretly dispersed. One of the principal points insisted on therein was, the strange and contradictory doctrines taught by some of the first reformers. The lord treasurer Burleigh desired the bishop of

London to answer it; but his lordship excused himself, on account of his bad state of health, and the trouble which his ecclesiastical commission gave him [x]. However, he procured a proper answer to be written [y]. He was no less industrious in checking the puritans: indeed his proceedings against them were not only rigorous, but what in these times of tolerance and moderation would be called even tyrannical [z]. Accordingly they suggested that he was a violent man, who sought to vest too great power in churchmen; and treated him as a persecutor and an enemy to true religion: in consequence of which, messages were sometimes sent to him by the council, to soften the harshness of his proceedings; however, he still continued to be the main pillar of the high commission, lord Burleigh standing his friend at court. One of the greatest troubles he ever met with, was an information exhibited against him to the council for cutting down his woods to the amount of 1000l. and thereby prejudicing his successors in the see. The bishop gave in an answer; and after the matter had depended long before the council, the queen gave orders that he should cut down no more of his woods [A].

In 1581, he proposed that a number of learned and sound divines should be appointed to preach at set times before great assemblies, particularly at St. Paul's Cross, for confirming the people's judgments in the doctrine and discipline of the established church, which was then struck at and undermined by many; and that, for the support of it, contributions should be made and settled on the preachers by the city. But sir John Branch, lord mayor, and the aldermen, did not much like this motion,

[x] He suggested moreover to the treasurer, that though he had been well acquainted with many of the first reformers, and had a profound veneration for their virtues; yet that he well knew even these great men were not free from blame, or their writings from faults; wherefore he was for supporting the reformation rather than the reformers. Strype, p. 48. 51.

[y] Pierce's Vindie. of the Dissenters.

[z] He committed to Newgate one Woodcock, a bookseller, for selling a treatise intitled An Admonition to Parliament, which tended to subvert the church as it was then established. Strype, &c. p. 56. He likewise procured one Mr. Welder, a person of a good estate and interest in Berkshire, who had spoken disrespectfully of him, and refused to answer, to be committed by the ecclesiastical court. Ibid. p. 59. The chancellor of the university of Cambridge having consulted him about the

suppression of puritanism, which prevailed greatly in that university, he advised that all licences granted by the university should be called in, and granted anew by the heads to such as would subscribe the articles synodical, as was done in all dioceses; and that bonds should be taken of the parties that they should preach no innovation, as he himself used to do in granting his licences. Aylmer also imprisoned or suspended several ministers who were accused of non-conformity. Hence Mr. Pierce, in his Vindication of the Dissenters, p. 97, speaks thus: "Dr. John Aylmer, bishop of London, was a man of a most intemperate heat, who persecuted the puritans with the utmost rage, and treated ministers with such virulent and abusive language, as a man of sense and indifferent temper would scorn to use towards porters and coblers."

[A] Strype, p. 73.

on account of the standing charge to which it must put the city ; so the design was dropped. After the defeat of the armada, in 1589, he expressed in strong terms his dislike of certain libels against the king of Spain ; “ on so glorious a victory,” he said, “ it was better to thank God, than insult men, especially princes.”

Beginning now to be uneasy in his diocese of London, he used all his endeavours to obtain a removal to the see of Ely, or that of Winchester, but without success. When he came to be broken with age, he was desirous to resign his bishopric to Dr. Bancroft, but the latter refused it [B]. He died at Fulham, the 3d of June 1594, aged 73. He married Judith Bures, or Buers, of a good family in Suffolk, by whom he had seven sons and two or three daughters [C]. He was an excellent logician and historian, and well skilled in the hebrew tongue : he understood the civil law, divinity, and the ancient writers ; and was a rhetorical, bold, and pathetic preacher : he was very exact in the discharge of his episcopal function, and inflexible to any solicitations or bribes : he was regular in his devotions, and punctual in his triennial visitations of his clergy. In his private life he was a man of œconomy, but at the same time a lover of magnificence ; as appears by his household, which consisted of fourscore persons, to whom he was a good master, that is, both a father and a friend. As he came to his bishopric in good circumstances, so he died very rich ; having laid out, a little before, 16,000*l.* in one purchase. His natural temper was very quick and warm ; he was a man of a bold spirit, fearing nobody, and very free and blunt in his speech [D].

AYLOFFE (SIR JOSEPH), bart. V. P. A. S. and F. R. S. of Framfield in Suffex, was descended from a saxon family, anciently seated at Bocton Alof near Wye, in the county of Kent, in the reign of Henry III. who removed to Hornchurch, in the county of Essex, in that of Henry IV. and to Sudbury in that of Edward IV. [E]. Sir William Ayloffe [F] of Great Braxtead, in the county of Essex, was knighted by James I. May 1, 1603 ; and created a baronet Nov. 25, 1612 ; and from his eldest son by his third wife, the

[B] However, Bancroft did succeed him, but not immediately ; and dealt as sharply with our bishop's children, as he had done with his predecessor Sandys's, and on the same head, that of dilapidations. Mr. Aylmer, the bishop's eldest son, alleged that his father's personal estate only was liable on this account ; and as a great part of that was expended on his funeral, he thought himself safe. But bishop Bancroft alleging that lands being purchased with the money which should have repaired the

houses belonging to the bishopric, those lands ought in reason to be liable ; he prevailed, and so at last a part of the estate was sold in order to make him satisfaction. Life of Aylmer, p. 169. 191.

[C] Strype, p. 174.

[D] Life of Aylmer.

[E] Anecdotes of Bowyer, by Nichols, p. 456.

[F] Of whom, and of his family and estate, see more particulars in Morant's Essex, vol. ii. p. 139.

late baronet was the fourth in descent and fifth in title. His father [G] and grandfather were both of Gray's Inn. He was born about the year 1708; received the early part of his education at Westminster school; admitted of Lincoln's Inn 1724, and in the same year was entered a gentleman-commoner at St. John's college, Oxford, which college he quitted about 1728; elected F. A. S. Feb. 10, 1731, one of the first council under their charter 1751, vice president 17 . . ; and F. R. S. June 3, 1731. He prevailed on Mr. Kirby, painter in Ipswich, to make drawings of a great number of monuments and buildings in Suffolk, of which 12 were engraved, with a description, 1748; and others remain unpublished. He had at that time an intention to write a history of the county; and had drawn up proposals for that purpose; but, being disappointed of the materials which he had reason to expect for so laborious a work, they were never published. On the building of Westminster-bridge, he was appointed secretary to the commissioners 1737; and on the establishment of the Paper-office on the respectable footing it at present is, by the removal of the state-papers from the old gate at Whitehall to new apartments at the Treasury, he was nominated the first in the commission for the care and preservation of them. In 1747, he circulated "Proposals for printing by subscription, Encyclopædia; or, a rational Dictionary of Arts, Sciences, and Trade. By several eminent hands. Methodized, digested, and now publishing at Paris, by M. Diderot, fellow of the Imperial and Royal Academies of Paris and St. Petersburg; and, as to the mathematical part, by M. d'Alembert, member of the Royal Academy of Sciences at Paris and Berlin, and fellow of the Royal Society. Translated from the french, with additions and improvements:" In which was to be included a great variety of new articles, tending to explain and illustrate the antiquities, history ecclesiastical, civil, and military; laws, customs, manufactures, commerce, curiosities, &c. of Great Britain and Ireland: by Sir Joseph Ayloffe, bart. fellow of the Royal Society, and of the Society of Antiquaries of London, and author of "The Universal Librarian." Of this work a Prospectus was published in one large sheet, dated Dec. 14, 1751; and the first number of the work itself June 11, 1752. This number being badly received by the public, the further prosecution of the business seemed to have been dropped. See some account of it in the Gent's Mag. 1752, p. 46. It was proposed to have been finished by Christmas 1756, in 10 quarto volumes, price nine guineas; the last two to contain upwards of 600 plates. In 1772 he published, in 4to, "Calendars of

[G] Joseph, a barrister of Gray's Inn. an eminent merchant of London, (Morant He married a daughter of Bryan Ayliffe, l. 69.) and died in 1727.

the Ancient Charters, &c. and of the Welsh and Scottish Rolls now remaining in the Tower of London, &c." (which was begun to be printed by the late Rev. Mr. Morant), and in the introduction gives a most judicious and exact account of our public records. He drew up the account of the chapel of London-bridge, of which an engraving was published by Vertue 1748, and again by the Society of Antiquaries 1777. His historical description of the interview between Henry VIII. and Francis I. on the Champ de Drap d'Or, from an original painting at Windsor, and his account of the paintings of the same age at Cowdray, were inserted in the third volume of the *Archæologia*, and printed separately, to accompany engravings of two of these pictures by the Society of antiquaries, 1775. His account of the body of Edward I. as it appeared on opening his tomb, 1774, was printed in the same volume, p. 376. Having been educated, as has been observed, at Westminster, he acquired an early affection for that venerable cathedral; and his intimate acquaintance with every part of it displayed itself in his accurate description of five monuments in the choir, engraved in 1779 by the same society; who must reckon, among the many obligations which they owe to his zeal and attention to their interests, the last exertions of his life to put their affairs on the most respectable and advantageous footing, on their removal to their new apartments in Somerset Place. He superintended the new edition of Leland's *Collectanea*, in 9 vols. 8vo. 1770, and also of the *Liber Niger Scaccarii*, in 2 vols. 8vo. 1771; to each of which he added a valuable appendix; to the latter the charters of Kingston on Thames, of which his father was recorder. He also revised through the press a new edition of Hearne's *Curious Discourses*, 1771, 2 vols. 8vo; and likewise the *Registrum Rossense*, published by Mr. Thorpe in 1769, folio. At the beginning of the seventh volume of Somers's *Tracts* is advertised, A Collection of Debates in Parliament before the Restoration, from MSS. by Sir Joseph Ayloffe, bart. which is supposed never to have appeared. In January 1734, he married Mrs. Margaret Railton (daughter and heiress of Thomas Railton, esq. of Carlisle, in the county of Cumberland, and relict of Thomas Railton, esq. who died in the commission of the peace for the city of Westminster, Sept. 4, 1732); and by this lady he had one son of his own name, who died of the small pox, at Trinity Hall, Cambridge, at the age of 21, Dec. 19, 1756. Sir Joseph died at his house at Kennington-lane, Lambeth, April 19, 1781, aged 72; and was buried in a vault in Hendon church with his father and his only son. His extensive knowledge of our national antiquities and municipal rights, and the agreeable manner in which he communicated it to his friends and the public, must make him sincerely regretted by all who had the pleasure of his acquaintance.

quaintance. Such of his MSS. as had not been claimed by his friends, were sold by auction Feb. 27, 1782.

AYMON (JOHN), a piedmontese author, accompanied the bishop of Maurienne into France in quality of chaplain. He afterwards retired to Holland, where he embraced the calvinistic persuasion. Some years after he feigned a desire to re-enter the romish communion. Clement, keeper of the bibliotheque du roi, procured him a passport for returning to France. The cardinal de Noailles obtained a pension for him, and placed him in the seminary des missions etrangeres. In the mean time Clement gave him full liberty in the king's library; but, so ungrateful was he for all the advantages he derived from it, that he purloined several of the books, and among others, the original of the synod of Jerusalem, held in 1672. He got this manuscript printed in Holland, with the letters of Cyril Lucar, and some other pieces, under the title of *Monumens authentiques de la religion des Grecs, et de la fausseté de plusieurs confessions de Foi*, 1718, in 4to. This work was answered in a spirited manner by the abbé Renaudot. We have likewise by Aymon, 1. *Les Synodes nationaux des Eglises reformées de France*, printed in 1710, 2 vols. 4to. 2. *Tableau de la Cour de Rome*, 1707, 12mo. a satirical work. 3. A bad translation of the Letters and Memoirs of the nuncio Visconti, 1719, 2 vols. 12mo.

AYRES (JOHN), an eminent english penman of the xviith century. It is I believe difficult to fix the time and place of his birth; we find him early in life in a menial capacity with sir William Ashurst, who was lord mayor in 1694, to whom, and in which year, he dedicated his *Arithmetic made easy*, a book which has been well received by the public, and has passed through several editions; the twelfth was printed in 1714, with an addition in *Book-keeping* by Charles Snell. In 1695, he published his *Tutor to Penmanship*, engraved by John Sturt, in oblong folio. It is dedicated to king William III. and though a very pompous book, is valuable on many accounts; the writing being plain and practical, and much more useful than his *A-la-mode Secretary*, another writing-book he published from under the hand of the same engraver. In 1700, he published his *Paul's-school Round-hand*. It is no more than a set of copies, ornamented; but is clear and bold. John Sturt sculpt. He lived then at the Hand and Pen in St. Paul's Church Yard. We have another of his performances under the title of the *Penman's Daily Practice*, which he calls a cyphering book; it contains examples of all the hands now in use, in 34 plates done by the same engraver, but has no date.

AYSCOUGH (GEORGE EDWARD) [H], esq. a lieutenant in

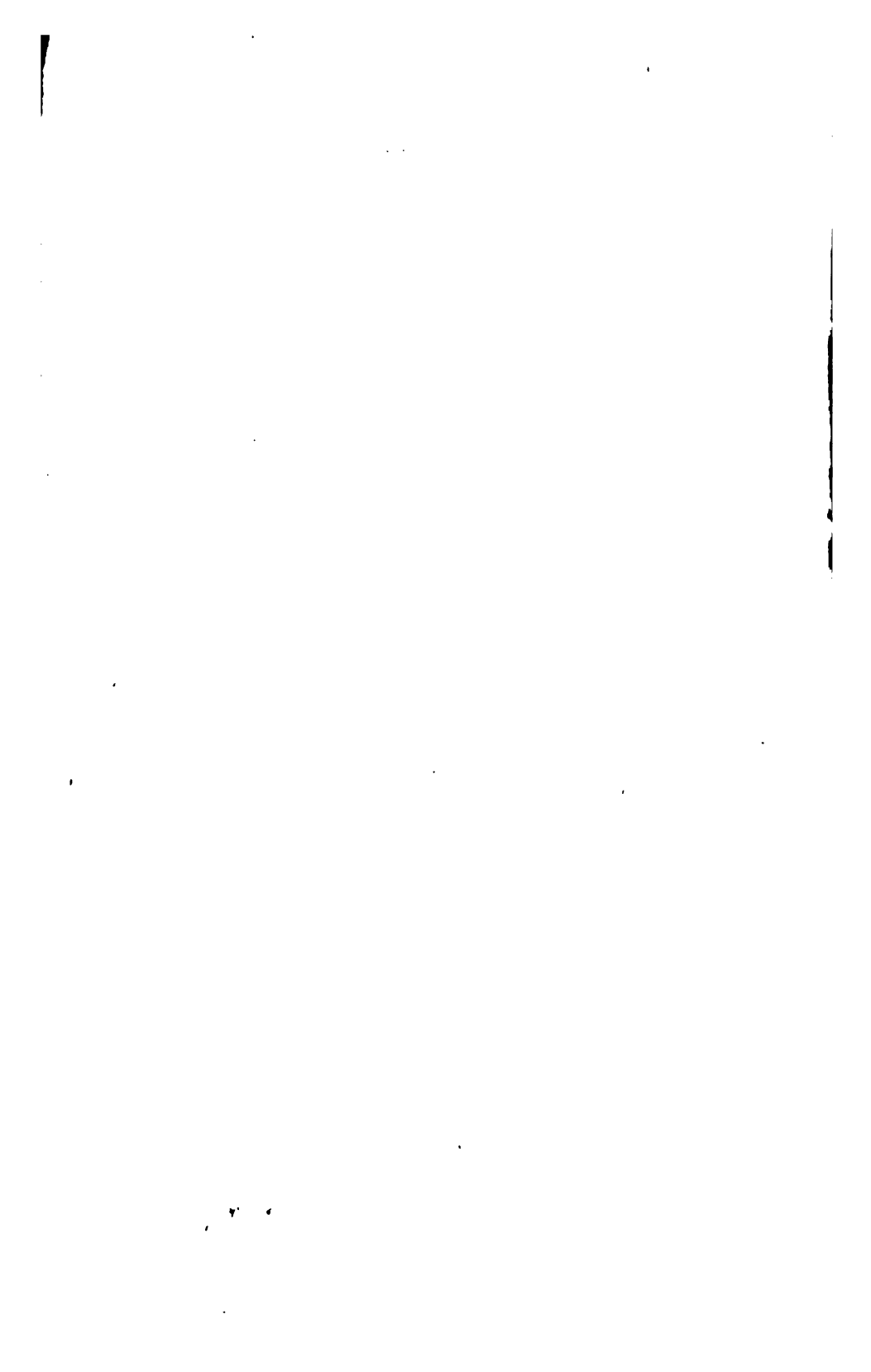
[u] His present majesty and the late duke of York were his godfathers.

the first regiment of foot-guards, only son of the rev. Dr. Francis Ayscough (who was tutor to lord Lyttelton at Oxford, and at length dean of Bristol) by Anne, fifth sister to his lordship, who addressed a poem to the doctor from Paris, in 1728, printed in Doddsley's second volume [1.] And there are some verses to captain Ayscough in this young nobleman's Poems, 1780. He figures in "The Diaboliad," as does his noble kinsman, Part I. Captain Ayscough was also author of *Semiramis*, a tragedy, 1777 [κ]. In September 1777, he went to the continent for the recovery of his health. While on his travels, he wrote an account of his journey, which, on his return, he published under the title of "Letters from an Officer in the Guards to his Friend in England; containing some accounts of France and Italy, 1778;" 8vo. He received however but a temporary relief from the air of the continent. After lingering for a short time, he died Oct. 14, 1779; a few weeks only before his cousin, the second lord Lyttelton. *Par nobile consobrinorum!*

A Y S C U E (SIR GEORGE), was a match for Van Tromp or De Ruyter; both whom he engaged, in the first dutch war, before the restoration, without being conquered. In 1648, when the fleet revolted to prince Rupert, he declared for the parliament, and brought the Lion man of war which he then commanded up the river Thames. He was the next year appointed admiral of the irish seas, and had a great hand in reducing that island to the obedience of the republic. In 1651 he forced Barbadoes, and several other british settlements in America, to acknowledge the commonwealth. In 1652, he attacked a dutch fleet of 40 sail, some of which he took, and drove the rest on shore. Lilly, in his Almanack for 1653, says it consisted of 60 sail, against which he had only 14 or 15 ships, and made them give way. He protested against Blake's retreat in the desperate action of the 29th of Nov. 1652, thinking it more honourable to die by the shot of an enemy. This is supposed, with his great influence over the seamen, to have caused his dismissal, when every man that was eminent was suspected. He was a short time admiral in Sweden, under Charles Gustavus; but returned to England soon after the restoration. In 1666, he commanded on board the Royal Prince, the largest and finest ship then in the world, and engaged the Dutch with his usual intrepidity and success, in that memorable fight which continued four days: but on the third day his ship ran on the Galloper sand, where his own men obliged him to strike. He was for some months detained a prisoner in Holland, and carried from one town to another, as a spectacle for the people by way of triumph. He never afterwards went to sea.

[1] Anecdotes of Bowyer, by Nichols, p. 455. [κ] Gent. Mag. 1777, p. 87.

AZORIUS (JOHN), a learned Jesuit of the xvith century. He was a native of Lucca, in the diocese of Carthagera, in Spain. His merit preferred him to eminence in his society, where he was rector of several colleges. He professed humanity with reputation in many other places, particularly at Alcalá, and at Rome, where he died in 1603. We have 3 vols. fol. by him, intituled *Institutionum Moraliū*; *In Canticum*, &c.



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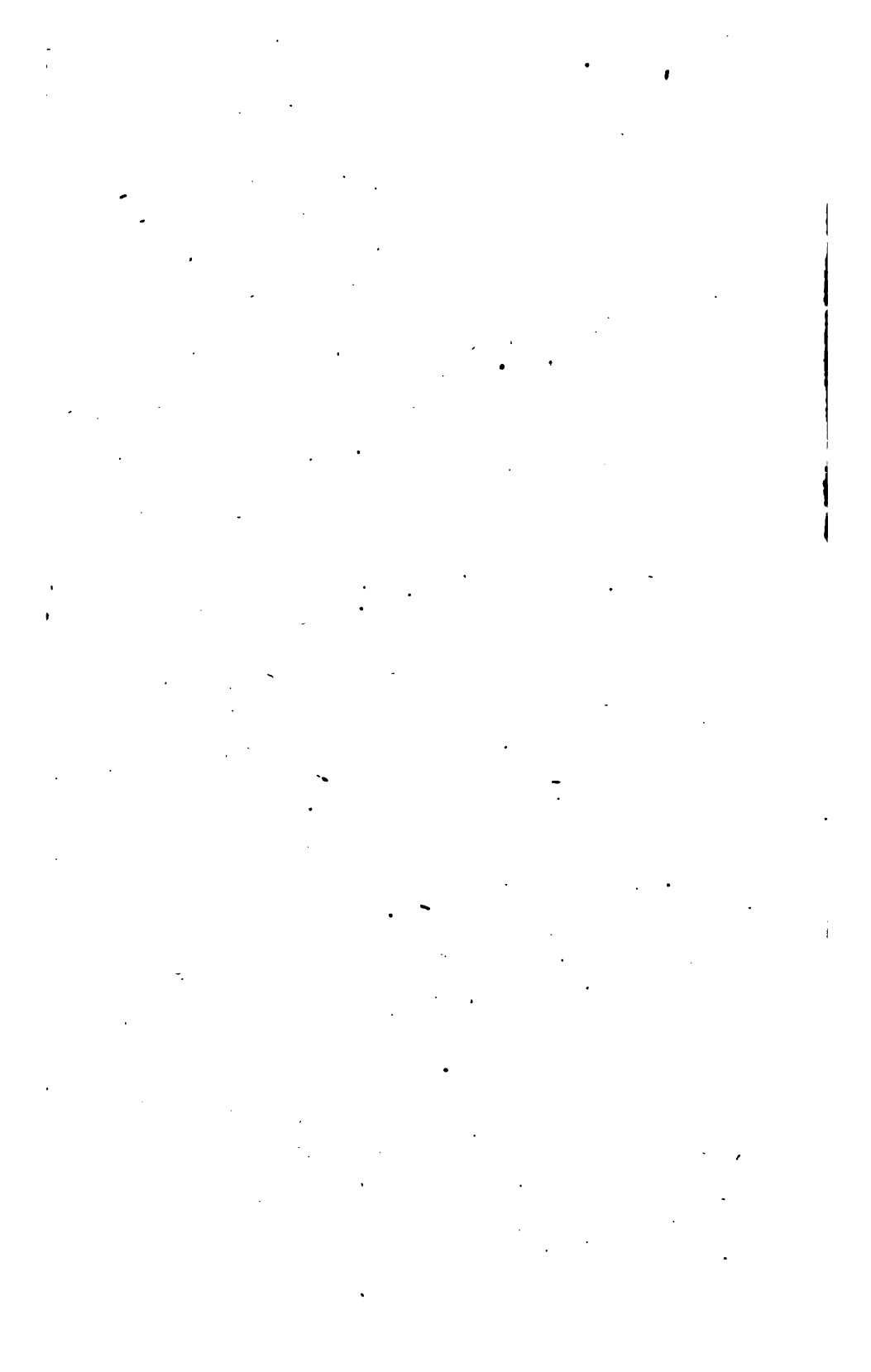
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